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# ANNOTATIONS

ON THE

# GOSPEL OF ST. MATTHEW,

DESIGNED

FOR THE USE OF STUDENTS

AT THE UNIVERSITY,

AND

CANDIDATES FOR HOLY ORDERS.

BY THE

REV. M. BLAND, D.D. F.R.S. & F.A.S.

RECTOR OF LILLEY, HERTS; PREBENDARY OF WELLS; AND LATE FELLOW AND TUTOR OF ST. JOHN'S COLLEGE, CAMBRIDGE.

CAMBRIDGE:

Printed by J. Smith, Printer to the University.

SOLD BY DEIGHTON, STEVENSON, AND NEWBY, CAMBRIDGE;

AND BY G. B. WHITTAKER, LONDON.

M.DCCC.XXVIII.

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IN ONE IMPORTANT BRANCH OF

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# PREFACE.

On submitting to the public another Volume in addition to the many valuable ones which have already appeared on the same subject, some apology may seem due, some explanation requisite, of the motives which led to the undertaking, and of the object proposed to be accomplished.

Several years ago, Dr. Craven, then Master of St. John's College,—a man of primitive simplicity, of unostentatious merit, and a Christian indeed without guile,—anxious that the Students of the Society over which he presided, should receive some religious instruction in addition to the usual course of College Lectures, directed that *all* those over whom he had any control, should be lectured and examined in the Gospels or Acts of the Apostles, every Sunday during term:—his directions were warmly seconded by those who were engaged in the tuition of the College:—and it may be added from a personal experience of several years, that there seemed to be, in by far the greater portion of the young men themselves, a regularity, attention, and anxiety for information more general and more eager than was usually to be found in their ordinary studies. Considerable difficulty, however, arose respecting the Books to be recommended

for their perusal. For though nothing could be easier than to present them with a long catalogue of Authors who have gained a reputation by the mode in which they have treated the subject: and in those cases in which the usual academical pursuits were neglected, a selection might not perhaps have been attended with much trouble:—yet in a course of instruction, in which the foundation only was to be laid whereon a goodly edifice might in due time be erected;—where other branches of science were required;—and where degrees and honors were conferred by the University without any reference to religious knowledge or acquaintance with any part of Scripture (though happily this disgrace has since been removed) it could scarcely be expected that sufficient time could be allotted to the perusal of a multiplicity of books: and it was much regretted that some of those which were most frequently met with, contained matter, ignorance of which would have been deemed bliss in the opinion of all who were anxious for the welfare of the Students or the general good of society. In a system of education, where the mind is to be informed, the heart impressed, and thus the real good of others promoted, especial care ought to be taken that nothing drop even incidentally that can offend those whom our Saviour calls little children that believe in him, that can either stagger their faith or corrupt their hearts: and it was not therefore without considerable uneasiness that observations were discovered of a nature widely different from those which a Christian would wish to have first imprinted on young and inexperienced minds. Such were the insinuations and doubts conveyed in extracts from other writings respecting the

miracles of our Saviour and his Apostles, and the Divinity of two of the persons of the Holy Trinity, inserted at considerable length, and with much greater force than any attempted answers.

Considerations of this nature, aided and strengthened by a wish to do good wherever an opportunity might occur, suggested the idea, that a portion of the leisure hours which the duties of a very small parish left unoccupied, might be usefully employed in arranging some of the materials which had been collected for private use; increasing them from the stores of the old Divines of the English Church, than whom we shall look in vain for more sound expositors of Holy Writ; and occasionally endeavouring to illustrate and confirm interpretations deemed the best, by the opinions of the Fathers and early writers. It is needless to add that free use has been made of the best and most eminent authors that could be obtained; so that whatever appeared important, instructive, or impressive, has been unhesitatingly incorporated in the following pages. Novelty in Theology indeed has not been aimed at, nor could it be expected in such a work as the present:—to arrange, unite, and reduce to a convenient form what has been said by others, has been the object chiefly kept in view:—and a consciousness of good intentions with a willingness to follow in a good cause will, it is hoped, have guarded against any erroneous views:—will plead an apology for any imperfections which may be observed, or defects which may have escaped attention. Had the desire of fame only been considered, some other department of composition would have been chosen: but if the present volume

shall be found to have contributed to promote the study of those writings which alone are able to make us wise unto salvation, and which in a learned University is more particularly our bounden duty to read, mark and learn. The time which has been devoted to this purpose will not be considered lost, nor the labour bestowed in vain.

The foregoing remarks are not intended to apply to any Commentaries in our own language: the value of some is fully appreciated, and their excellency acknowledged: but some of them are of such a nature as rendered a study necessary to accomplish other views: and in others, though valuable in several points of view, there are omissions which have generally been considered of material importance. But it is in no part of the present plan to undervalue the labours of others, where no mischievous intentions are apparent, and no mischievous results are likely to ensue: it may be sufficient here to express a hope that what is now offered to the younger Students may be found to answer the purposes for which it was intended.

It has not on the present occasion been deemed necessary, except in a few instances, to insert the names of the writers from whom any observations may have been borrowed: those own language having been in general retained, those who are conversant with their writings, should any such peruse the present, will easily recognize them: to others it would be of small importance; and their insertion would have very materially contributed to increase the size of the volume, already extended to a greater bulk than was originally contemplated. It is impossible, however, not to refer to

the "Doctrine of the Greek Article," by the late learned Bp. Middleton; a work which a very distinguished Prelate has justly characterized as one which will supply to the Scripture Student some of the most valuable helps to the critical investigation of the text of the New Testament which can be derived from any modern publication. The value and importance of the extracts which have been made from this book will, it is hoped, lead to a diligent perusal of the work itself. Nor has it been deemed advisable to enter upon the discussion of the Harmony of the Gospels: this would fall more particularly within the scope of the subsequent volumes: but it will be sufficient to make a reference generally to the "New Testament chronologically arranged" by the Rev. G. Townsend. Should health and strength be granted, it is proposed to complete the Historical Books of the New Testament on the present plan, when a catalogue will be appended of those authors from whom observations have been derived.

The references to the Old Testament are according to Bos's edition of the Septuagint.

# ANNOTATIONS

ON

# ST. MATTHEW's GOSPEL.

εὐαγγέλιον] AGREEABLY to its Etymology, from εὖ and ἀγγέλλω, this word in classical use signifies either good news, or the reward given to the bearer of good news, or the sacrifice offered in consequence of good news. Suid. τὰ κάλλιστα διάγγελλον. Etym. M. τὸ ἀγαθὰς ἀγγελίας δωρούμενον. Thus Aristoph. Plut. 765, εὐαγγέλια τοιαυτ' ἀπαγγείλαντα. So also Josephus Bell. Jud. IV. 11, 5, τὰ ἀπὸ τῆς Ῥώμης εὐαγγέλια ἦκε. And Chrysostom οὐκ ἔπεμψας διὰ τῶν γραμμάτων τὰ εὐαγγέλια τῆς σῆς ὑγιείας.—In the second signification Hom. Od. ξ. 152, εὐαγγέλιον δέ μοι ἔστω, in answer to which 166, οὔτ' ἄρ' ἐγὼν εὐαγγελίου τόδε τίσω. In which sense also Chrysostom uses it, Hom. 19, on Acts. τὸ εὐαγγέλιον τοῦτο ἔστι. Τὰ δέ σοι ἔσται ἀγαθά· καθάπερ καὶ ἐν τῇ συνηθείᾳ φασὶ πρὸς ἀλλήλους οἱ ἄνθρωποι· τί μοι τῶν εὐαγγελίων; ὁ πατήρ σοι ἥξει· ἡ μήτηρ σου. And Cicero 2 Ep. Att. 12, 8, O suaves Epistolas tuas;—quibus εὐαγγέλια quæ reddam nescio.—In the third signification we meet with the word in Xen. Hell. I. 6, 27, ἔθυε τὰ εὐαγγέλια, καὶ τοῖς στρατιώταις παρήγγειλε δειπνοποιεῖσθαι. And Isocr. Areop. ἐπὶ τοσαύταις πράξεσιν εὐαγγέλια μὲν δὶς ἤδη τεθύκαμεν.

The words εὐαγγέλιον and εὐαγγέλια occur six times in the Septuagint, in the Books of Samuel and Kings, (2 Sam. iv. 10:—xviii. 20, 22, 25, 27:—2 Kings vii. 9). In five of these the meaning is *good news:* in the other the word denotes the reward given for bringing good news. In like manner εὐαγγελίζειν or εὐαγγελίζεσθαι which occurs much more frequently, is always the version of the Hebrew verb signifying *to tell good news.*

In the New Testament it signifies the joyful intelligence of the Advent of the Messiah, and the erection of that spiritual and everlasting kingdom foretold in the prophet Daniel, by the coming of Jesus Christ in the flesh:—or the glad tidings of the redemption

of man from sin and death, through his merits and intercession, on the merciful conditions of faith and repentance.[1]

But Ecclesiastical writers have given to it a different meaning, and used it by metonymy, to signify the *History* of good news, viz. of the life, the sayings, actions and sufferings of Jesus Christ. See Schleusner, Campbell, Prel. Diss. 5, 2:—Michaelis. Vol. IV. Not that each of the Evangelists however, has given a complete history of the actions of Christ in a regular chronological order; but each has recounted such memorable events as the circumstances of the readers for whom it was designed, seemed to require. Chrys. Hom. 1. in Matth. p. 3. *οὐκ ἤρκει εἷς εὐαγγελιστὴς πάντα εἰπεῖν; ἤρκει μέν· ἀλλὰ κἂν τέσσαρες οἱ γράφοντες ὦσι, μήτε κατὰ τοὺς αὐτοὺς καιροὺς; μήτε ἐν τοῖς αὐτοῖς τόποις, μήτε συνελθόντες καὶ διαλεχθέντες ἀλλήλοις, εἶτα ὥσπερ ἀφ' ἑνὸς στόματος πάντα φθέγγωνται, μεγίστη τῆς ἀληθείας ἀπόδειξις τοῦτο γίνεται.* So also Theophylact in præf. to St. Matth. p. 3.

It may be added that our English word *Gospel* derived from the Saxon *God* or good and *spell*, word or tidings (i. e. God's word or good tidings) expresses the force of the Greek *εὐαγγέλιον*.

This title is not to be ascribed to the writer either in this or the other histories of our Lord, but was given by the early believers who knew the writer, and the occasion on which it was written (*ἃ καὶ εὐαγγέλια οἱ πιστοὶ μετὰ ταῦτα ἐδικαίωσαν καλεῖν*, Œcumenius in Act. ex Chrysost. p. 4. de libris Evangelist.); and indeed it was used from the time of the Apostles as we learn from Justin Martyr, who calls these books *ἀπομνημονεύματα* or memoirs, i. e. an account of transactions familiarly written, by which name Xenophon designated those in which he gave an account of the acts and sayings of Socrates. Apol. XXI. p. 77. *οἱ γὰρ Ἀπόστολοι ἐν τοῖς γενομένοις ὑπ' αὐτῶν Ἀπομνημονεύμασι, ἃ καλεῖται εὐαγγέλια.* Dial. p. 257. *ὡς ἐν τοῖς ἀπομνημονεύμασι τῶν Ἀποστόλων αὐτοῦ δεδήλωται.*

*κατὰ Ματθαῖον*] i. q. *τοῦ Ματθαίου*, the force of *κατὰ* depending entirely upon the word with which it is connected. In the title of this Gospel several variations are found in the different copies, as *εὐαγγέλιον τὸ κατὰ Ματθαῖον, τὸ κατὰ Ματθαῖον εὐαγγέλιον, τὸ εὐαγγέλιον κατὰ Ματθαῖον.*

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[1] Theodoret in Ep. ad Rom. i. 1, has *εὐαγγέλιον δὲ τὸ κήρυγμα προσηγόρευσεν, ὡς πολλῶν ἀγαθῶν ὑπισχνούμενον χορηγίαν. εὐαγγελίζεται γὰρ τὰς τοῦ Θεοῦ καταλλαγὰς, τὴν τοῦ διαβόλου κατάλυσιν, τῶν ἁμαρτημάτων τὴν ἄφεσιν, τοῦ θανάτου τὴν παῦλαν, τῶν νεκρῶν τὴν ἀνάστασιν, τὴν ζωὴν τὴν αἰώνιον, τὴν βασιλείαν τῶν οὐρανῶν.*

From the expression *κατὰ Ματθαῖον*, &c., Faustus the Manichæan imagined the Gospels not written by the persons whose names they bear, but by persons who professed to write *according* to them. But we find the phrase commonly used in the signification which it here bears, as Acts xvii. 28. *τινὲς τῶν καθ' ὑμᾶς ποιητῶν*, for *ὑμῶν*,—and Acts xviii. 15. *εἰ δὲ ζήτημά ἐστι περὶ λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς*. Thus also Polyb. III. 6. *τὰς κατ' Ἀννίβαν πράξεις*;—III. 48. *περὶ τῶν καθ' ἑαυτὸν πραγμάτων*. Ælian. V. H. II. 42. *ἡ κατ' αὐτὸν ἀρετὴ*. Diod. Sic. I. p. 648. *ἡ κατὰ σῶμα ῥώμη*, corporis robur. —Eustath. on Od. ε. p. 213. *ἡ κατὰ τὸν Ἑλλάνικον ἱστορία*, the history which Hellanicus wrote;—he cites also Ælius Dionysius *ἐν τῷ κατ' αὐτὸν ῥητορικῷ λεξικῷ*. So Plato, Cratyl. IV. *κατ' Εὐθύδημον*, and XVIII. *καθ' Ἡράκλειτον*.

Tertullian and Cyprian though writing Latin, retain the Greek preposition, *κατὰ* Matthæum, *κατὰ* Marcum. And the Greek Fathers when quoting the translations of the Old Testament, usually say *κατὰ τοὺς ἑβδομήκοντα*, *κατὰ Ἀκύλαν*, *κατὰ Σύμμαχον*, &c. Thus Origen, *τὰ δὲ παρ' ἡμῖν ἀντίγραφα, ὧν καὶ τὰς λέξεις ἐξεθέμην, τὰ μὲν ἦν κατὰ τοὺς Ō, τὸ δὲ ἕτερον κατὰ Θεοδοτίωνα*. Epist. ad Africanum.

The simple title was kept till the fifth century, when the Epithet *ἅγιον* or sanctum began to be added, and in conformity to this, the Complutensian Polyglot has *τὸ κατὰ Ματθαῖον ἅγιον εὐαγγέλιον*; though as Wetstein observes, in quorum (*scil. Apostolorum*) scriptis cum Evangelii plusquam septuagies fiat mentio, sancti Epithetum nusquam additum reperitur. Some of the Latins write sanctum Domini nostri Jesu Christi Evangelium secundum Matthæum;—and the translators into modern Languages have added the Epithet both to the Gospel and the writer. Il santo Evangelio, &c. secondo S. Matteo.—Le saint Evangile, &c. selon St. Matthieu. Our translators have only added the Epithet to the writer. And though Grotius says the inscription of this book was formerly *εὐαγγέλιον Ἰησοῦ Χριστοῦ*, he must be mistaken; all the old Greek copies having as Wetstein says, the inscription *τὸ κατὰ Ματθαῖον εὐαγγέλιον*.

*Ματθαῖον*] St. Matthew was the son of Alphæus, though probably not that Alphæus who was the father of the Apostle James the Less: by birth a Galilæan as all the Apostles were; but of what city or which tribe, does not appear. It has been supposed not improbable that he was born at or near Capernaum, the place of his ordinary abode. Though a Jew by religion, he was by profession a publican: and his office

seems to have consisted in collecting the customs due upon commodities which were carried, and from persons who passed over the lake of Gennesareth. His profession as well as his call to the Apostolic Office he himself relates ix. 9. St. Mark and St. Luke mention him by the name of Levi: but as the custom prevailed among the Jews as well as other nations of having more names than one, and the three Evangelists have recorded one and the same fact, though they differ in respect to the name, it is reasonable to suppose they mean one and the same person. And this seems confirmed by the Apostolical constitutions which introduce him speaking thus, ἐγὼ Ματθαῖος ὁ καὶ Λευΐς. And Jerom gives as a reason, Cæteri Evangelistæ nec publicani nomen ascribunt, ne antiquæ conversationis recordantes, sugillare Evangelistam viderentur: in Matth. c. x. Both he and Eusebius think them the names of one and the same person. Probably Levi was the name by which the Apostle was called in the former part of his life: and Matthew that by which he was best known afterwards. This probably lucrative post he cheerfully quitted for the sake of Christ: and under the following circumstances. Our Lord having cured a paralytic retired out of Capernaum to walk by the sea side, where he taught the people that flocked after him; and seeing Matthew sitting at the receipt of custom commanded him to follow him. He instantly obeyed, and became one of his constant attendants. We cannot however suppose that he was before wholly unacquainted with our Saviour's person or doctrine, especially as Christ's sermons and miracles were so frequent at Capernaum, by which he could not but be in some measure prepared to receive the impressions which our Saviour's call now made upon him.

From his elevation to the Apostleship, he continued constantly with our Lord during his abode upon earth; and by this long attendance he was enabled to communicate accounts on which we can depend. After the Ascension, for the space of eight years he preached the Gospel in several parts of Judæa: but into what countries he subsequently travelled, is uncertain. From Eusebius's Eccl. Hist. it may be inferred that at the beginning of the fourth century there were not any certain and well attested accounts of the places out of Judæa, in which several of the Apostles preached. Æthiopia is generally assigned as the province of St. Matthew's Apostolical Ministry.

Of the time and manner of his death no certain account is transmitted to us. And it seems a matter of doubt whether he died a natural death, or suffered martyrdom. The former

has been deemed not improbable (Clem. Alex. Strom. lib. IV.); though Socrates (Hist. Eccl. l. I. c. XIX. p. 50) says that Matthew preached the Gospel in Æthiopia, and suffered martyrdom at Nadabbar, a city of that country. Others say that he died in Persia:—and others again that he was honourably buried at Hierapolis in Parthia, one of the first places to which he preached the Gospel. But the diversity of these accounts seems to shew that they are all without good foundation. Chrysostom (Hom. 48) has a commendation of St. Matthew consisting of divers articles, but says nothing of his martyrdom; which may induce us to think that there was not any tradition about it among Christians at that time, or that it was not much regarded.

That St. Matthew wrote his Gospel (though doubtless designed for the benefit of the universal church) yet more immediately for the use of the Jewish converts in Palestine, is a point on which all the antients are agreed; but we have no good authority for the opinion that he wrote it in Jerusalem. Chrysostom (Hom. 1. in Matth.) says ἔνθα μὲν οὖν ἕκαστος διατρίβων ἔγραψε, οὐ σφόδρα δεῖ (al. δυνατὸν) ἰσχυρίσασθαι. With this view, the Apostle carefully points out every circumstance which might conciliate the faith of that nation, and avoids every unnecessary expression which might in any way serve to obstruct it.

It is generally agreed that St. Matthew's Gospel was the first which was written, though no positive conclusion can be drawn as to the exact date[1]. It would seem to have been extant before the dispersion of the Apostles, from Bartholomew's carrying it with him to India, where as Eusebius Eccl. Hist. v. 10, informs us it was found by Panætus when he went to propagate the faith in those parts, and by such as retained the knowledge of Christ, was reputed a valuable treasure. But as it has become impossible to settle the point upon *antient authority*, various opinions have been raised; the earliest date which deserves noticing being A.D. 38, the latest A.D. 64. And as it is not probable that the Christian converts would be left any considerable number of years without a written history of our Saviour's ministry, we may safely incline to the early publication. For when St. Matthew began to write, the great question among the Jews was, whether Jesus was the true Messiah or no; and the main tendency of his Gospel seems to prove this. He shews by his

[1] That the first published Gospel was written in the language of the Jews and for their peculiar use, is perfectly conformable to the distinction with which we know they are favoured, in having the Gospel preached to them exclusively by our Saviour, and before all other nations by his Apostles.

mighty deeds that he was the Christ, the Son of God; that his Mother Mary was a Virgin: that he was not come to destroy the law but to fulfil it: and that his miracles were not the effect of any human art, but incontestable proofs of the power of God, and of his divine Mission. And as the fulfilment of prophecy had greater weight with the Jews than any other species of evidence, we may suppose the Apostles would be anxious to enable them to compare what had occurred during Christ's ministry with their antient prophecies, as well as to confirm those who believed in his Divine Mission, and convert others: and it is reasonable, therefore, to conclude that they would lose no time in sending forth a written account of them, in order that the enquiry might be more easily made; and the coincidence when ascertained, be more striking and satisfactory.

The proper evidence of antient facts is written testimony: and all the antients with one consent, assure us that St. Matthew wrote in Hebrew: not meaning by this, the antient pure Hebrew (for that in a great measure was lost among the vulgar) but in a language commonly used at that time by the Jews of Palestine, and therefore still called the Hebrew tongue because written in Hebrew characters. It was the Syriac, with a mixture of Hebrew and Chaldee; and was the language which the Jews brought with them from Babylon after the captivity, blended with that of the people whom they found at their return in the land, and in the neighbouring regions. Papias, Irenæus, Origen, Eusebius, Cyril of Jerusalem, Epiphanius, Jerom, Augustine, Chrysostom, the Author of the *Latin Commentary on St. Mark*, ascribed to Chrysostom, and the Author of the *Synopsis of the Scripture*, which bears the name of Athanasius, are a cloud of witnesses who depose this; and therefore strange it is that any should question its being originally written in that language, when the thing is so universally asserted by all antiquity, without a single contradictory voice, and all having so much better opportunities of being satisfied on the subject than we can have at so great a distance. Indeed this point does not seem to have been controverted during the first 1400 years. Erasmus was one of the earliest, who called in question a tradition which had so long and so universally obtained in the church, and who contended for a Greek original: and though several ingenious arguments have been adduced in its favour, which however admit of an answer; still the dispute is about a matter of fact; and this in fact attested by [illegible] many of whom had seen [illegible] a judgment of it.

It was no doubt soon translated into Greek, but by whom is uncertain. Jerom professes that he could not tell. Theophylact (præf. Comm. in Matth. p. 2.) says it was reported to have been done by St. John, but Athanasius (or the author of the Synops. S. Script. p. 493) attributes it to St. James the Less. It was made however in the Apostolic times, and considered as authentic as the original; and therefore it matters not whether it was translated by an Apostle, or some Disciple, so long as the Apostles approved the version which has been received as authentic and placed in the sacred Canon.

It is probable that the Hebrew Gospel remained for some time in use among the Jews who had been converted to Christianity; when they retired to Pella, they carried it thither along with them; and in the times of Epiphanius (Hæres. 29, 7.) and Eusebius (Eccl. Hist III. 25) it was used by the Judaising Christians in Decapolis and the countries beyond Jordan. But they added to it several things which they perhaps might have heard from the Apostles and their immediate Disciples: and this in time brought it under the suspicion of other believers. The Ebionites[1] at length by their additions and defalcations in favour of some errors into which they had fallen, concerning the Divinity of our Saviour and the Virginity of Mary, so corrupted it, that at length it was given up by other churches which adhered to the form of sound doctrine. It would appear from a passage in Epiphanius that for some time it continued in its primitive purity in the hands of the Nazarenes; *ἔχουσι δὲ τὸ κατὰ Ματθαῖον εὐαγγέλιον πληρέστατον ἑβραϊστὶ, παρ' αὐτοῖς γὰρ σαφῶς τοῦτο, καθὼς ἐξ ἀρχῆς ἐγράφη ἑβραϊκοῖς γράμμασιν, ἔτι σώζεται.* Hær. 29. 9. Whether, or how far they assisted in corrupting it, we need not here enquire; see Jones's Method of settling the Canon of the New Testament; for after their extinction we hear no more of the genuine Gospel of St. Matthew: for the Greek Version, which in the Apostolic times was made from it, having always preserved its integrity, universally prevailed, and was looked upon as authentic as the original: and there being no longer any country in which the language of the original was commonly spoken, that original would soon be forgotten, and the Greek translation then generally understood would be substituted in its room[2].

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[1] *ἐν τῷ παρ' αὐτοῖς εὐαγγελίῳ, κατὰ Ματθαῖον ὀνομαζομένῳ, οὐχ ὅλῳ δὲ [illegible]στάτῳ, ἀλλὰ νενοθευμένῳ, καὶ ἠκροτηριασμένῳ.* Epiph. Hær. 30. 13.

[2] ho have leisure, would do well to consult Campbell's in- St. Matthew's Gospel; and Michaelis with Bishop Marsh's

It may be proper to add, that it is upon the concurrent testimony of antiquity that we ascribe this Gospel to St. Matthew. Though it is not mentioned by name in any of the Apostolical Fathers, yet there are manifest allusions to several passages in the writings of all of them. Papias is the first who has mentioned St. Matthew as the writer of *a* Gospel. Justin Martyr quotes the Gospel without mentioning the name of its author: but Irenæus, Origen, Athanasius, Cyril, Epiphanius, Jerom, Chrysostom, and their successors frequently quote it, and ascribe it to St. Matthew. Nor does any early profane writer controvert its genuineness, or impugn the universal opinion of the early Christian Church.

## CHAP. I.

The distinction of Chapters which we now have, was not made by the Evangelists and Apostles; but introduced into the Latin Church for the sake of assisting the memory, and reference to passages. And for greater convenience our Chapters have been subdivided by Robert Stephens into τμημάτια or verses.

The Greeks divided them into τίτλοι, which word is formed by syncope from the Latin titulus; and these they subdivided into κεφάλαια, or as they are frequently called Ammonian Sections. It appears from Suidas (voce τιτλος) that there were

| | | | |
|---|---|---|---|
| in St. Matthew | 68 τίτλοι, | and 355 κεφάλαια, | |
| in St. Mark .. | 48 ..... | 36 ..... | (qu. 236?) |
| in St. Luke .. | 83 ..... | 348 ..... | |
| in St. John .. | 18 ..... | 232 ..... | |

| τίτλος. | Cap. | Ver. |
|---|---|---|
| α. περὶ τῶν μάγων ..... | 2 | 1 |
| β. περὶ τῶν ἀναιρεθέντων παιδίων ..... | 2 | 16 |
| γ. περὶ βαπτισμοῦ Ἰωάννου ..... | 3 | 1 |
| δ. περὶ κλησέως τῶν Ἀποστόλων ..... | 4 | 17 |
| ε. περὶ τῶν μακαριοτήτων ..... | 5 | 1 |
| ς. περὶ τοῦ λεπροῦ ..... | 8 | 2 |

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notes. Lardner thinks that St. Matthew wrote in Greek; and that the original Greek was translated into Hebrew. But his reasoning seems unsatisfactory and inconclusive: and his opinion is not supported by any antient authority. In this instance he seems to have allowed his judgment to be biassed by the fear of unsettling the foundation of his system of credibility. Whitby and Beausobre, who support the Greek original, seem willing to terminate the difference by compounding matters, or regarding the language with indifference. Townson inclines to the opinion of two originals.

| τίτλοι. | Cap. | Ver. |
|---|---|---|
| ζ. περὶ τοῦ ἑκατοντάρχου | 8 | 5 |
| η. περὶ τῆς πενθερᾶς Πέτρου | 8 | 14 |
| θ. περὶ τῶν ἰαθέντων ἀπὸ ποικίλων νόσων | 8 | 16 |
| ι. περὶ τοῦ μὴ ἐπιτρεπομένου ἀκολουθεῖν | 8 | 19 |
| ια. περὶ τῆς ἐπιτιμήσεως τῶν ὑδάτων | 8 | 23 |
| ιβ. περὶ τῶν δύο δαιμονιζομένων | 8 | 28 |
| ιγ. περὶ τοῦ παραλυτικοῦ | 9 | 2 |
| ιδ. περὶ τοῦ Ματθαίου | 9 | 9 |
| ιε. περὶ τῆς θυγατρός τοῦ Ἀρχισυναγώγου | 9 | 18 |
| ις. περὶ τῆς αἱμορροούσης | 9 | 20 |
| ιζ. περὶ τῶν δύο τυφλῶν | 9 | 27 |
| ιη. περὶ τοῦ δαιμονιζομένου κωφοῦ | 9 | 32 |
| ιθ. περὶ τῆς τῶν Ἀποστόλων διαταγῆς | 10 | 1 |
| κ. περὶ τῶν ἀποσταλέντων παρὰ Ἰωάννου | 11 | 2 |
| κα. περὶ τοῦ ξηρὰν ἔχοντος τὴν χεῖρα | 12 | 9 |
| κβ. περὶ δαιμονιζομένου τυφλοῦ καὶ κωφοῦ | 12 | 22 |
| κγ. περὶ τῶν αἰτούντων σημεῖον ἰδεῖν | 12 | 38 |
| κδ. περὶ τῶν παραβολῶν | 13 | 3 |
| κε. περὶ Ἰωάννου καὶ Ἡρώδου | 14 | 1 |
| κς. περὶ τῶν πέντε ἄρτων καὶ δύο ἰχθύων | 14 | 14 |
| κζ. περὶ τοῦ ἐν θαλάσσῃ περιπάτου | 14 | 23 |
| κη. περὶ τῆς παραβάσεως τῆς ἐντολῆς Θεοῦ | 15 | 1 |
| κθ. περὶ τῆς χαναναίας | 15 | 22 |
| λ. περὶ τῶν θεραπευθέντων ὄχλων | 15 | 29 |
| λα. περὶ τῶν ἑπτὰ ἄρτων καὶ δύο ἰχθύων | 15 | 32 |
| λβ. περὶ τῆς ζύμης τῶν Φαρισαίων | 16 | 6 |
| λγ. περὶ τῆς ἐν Καισαρείᾳ ἐπερωτήσεως | 16 | 13 |
| λδ. περὶ τῆς μεταμορφώσεως | 17 | 1 |
| λε. περὶ τοῦ σεληνιαζομένου | 17 | 14 |
| λς. περὶ τῶν ἀπαιτούντων δίδραχμα | 17 | 24 |
| λζ. περὶ τῶν διαλογιζομένων, τίς μείζων | 18 | 1 |
| λη. περὶ τῶν ἑκατὸν προβάτων παραβολὴ | 18 | 12 |
| λθ. περὶ τοῦ ὀφείλοντος τὰ μύρια τάλαντα | 18 | 23 |
| μ. περὶ τῆς ἐπερωτήσεως, Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ | 19 | 3 |
| μα. περὶ τοῦ ἐπερωτήσαντος πλουσίου | 19 | 16 |
| μβ. περὶ τῶν μισθομένων ἐργατῶν | 20 | 1 |
| μγ. περὶ τῶν υἱῶν Ζεβεδαίου | 20 | 20 |
| μδ. περὶ τῶν δύο τυφλῶν | 20 | 29 |
| με. περὶ τῆς ὄνου καὶ τοῦ πώλου | 21 | 1 |
| μς. περὶ τῶν τυφλῶν καὶ χωλῶν | 21 | 14 |
| μζ. περὶ τῆς ξηρανθείσης συκῆς | 21 | 18 |

| τίτλος. | Cap. | Ver. |
|---|---|---|
| μη. περὶ τῶν ἐπερωτησάντων τὸν Κύριον Ἀρχιερέων καὶ Πρεσβυτέρων | 21 | 23 |
| μθ. περὶ τῶν δύο υἱῶν παραβολὴ | 21 | 28 |
| ν. περὶ τοῦ ἀμπελῶνος παραβολὴ | 21 | 33 |
| να. περὶ τῶν καλουμένων εἰς τὸν γάμον | 22 | 2 |
| νβ. περὶ τῶν ἐπερωτησάντων διὰ τὸν κῆνσον | 22 | 17 |
| νγ. περὶ τῶν Σαδδουκαίων | 22 | 23 |
| νδ. περὶ τοῦ ἐπερωτήσαντος Νομικοῦ | 22 | 35 |
| νε. περὶ τῆς τοῦ Κυρίου πρὸς τοὺς Φαρισαίους ἐπερωτήσεως | 22 | 41 |
| νς. περὶ τοῦ ταλανισμοῦ τῶν Γραμματέων καὶ Φαρισαίων | 23 | 13 |
| νζ. περὶ τῆς συντελείας | 24 | 3 |
| νη. περὶ τῆς ἡμέρας καὶ ὥρας, τῆς συντελείας | 24 | 36 |
| νθ. περὶ τῶν δέκα παρθένων | 25 | 1 |
| ξ. περὶ τῶν τὰ τάλαντα λάβοντων | 25 | 14 |
| ξα. περὶ τῆς ἐλεύσεως τοῦ Χριστοῦ | 25 | 31 |
| ξβ. περὶ τῆς ἀλειψάσης τὸν Κύριον μύρῳ | 26 | 6 |
| ξγ. περὶ τῆς ἑτοιμασίας τοῦ Πάσχα | 26 | 17 |
| ξδ. περὶ τύπου μυστικοῦ | 26 | 26 |
| ξε. περὶ τῆς παραδόσεως τοῦ Ἰησοῦ | 26 | 45 |
| ξς. περὶ τῆς ἀρνήσεως Πέτρου | 26 | 69 |
| ξζ. περὶ τῆς Ἰούδα μεταμελείας | 27 | 3 |
| ξη. περὶ τῆς αἰτήσεως Κυριακοῦ σώματος | 27 | 57 |


These τίτλοι, though perhaps more proper and accurate than our chapters, are yet deficient. Thus we do not find one περὶ τῆς γενεαλογίας Ἰησοῦ, c. i.; nor, to pass over the intermediate portion of the Gospel, do we find one περὶ τῆς σταυρώσεως Ἰησοῦ, c. xxvii.; περὶ τῆς σφραγίσεως τοῦ τάφου Ἰησοῦ, c. xxvii.; περὶ τῆς ἀναστάσεως Ἰησοῦ, c. xxviii.; περὶ τῆς τοῦ Ἰησοῦ ἀπὸ τῶν μαθητῶν ἀποχωρήσεως, c. xxviii. &c.

Ver. 1. Βίβλος γενέσεως] Both Hebrews and Greeks understood by βίβλος any kind of writing, whether short or long. In Mark x. 4, a bill of divorce is called βίβλος: see also Isai. l. 1, and Jer. xxxii. 10, 11, 12, a deed of conveyance is called by a corresponding name. See also Deut. xxiv. 1; Josh. x. 13.

Arrian, speaking of Alexander and the origin from which he wished to be supposed to have descended, uses the word γένεσις, Alex. 7. 29, 4, ὅτι ἐκ θεοῦ τε αὐτῷ ἡ γένεσις ξυνέβη, καὶ παρὰ θεοὺς ἡ ἀποχώρησις. See also 7. 29, 6, 7—And 4. 8, 3, ὑπὲρ τοῖν Διοσκούροιν λόγους γίγνεσθαι, ὅπως ἐς Δία ἀνηνέχθη αὐτοῖν ἡ γένεσις, ἀφαιρηθεῖσα Τυνδάρῳ. So Herodotus II.

46, γενεηλογέουσιν αὐτέων τὴν γένεσιν, i. e. from what parents they were descended. In Philo 1. de vit. Mos. we find Balaam saying, τὶς ἐπ' ἀκριβείας εὗρε τὴν πρώτην καταβολὴν τῆς τούτων γενέσεως, which in the Septuagint is expressed by τὶς ἐξηκριβάσατο τὸ σπέρμα Ἰακὼβ.—Archdeacon Bonney, in his life of Bishop Middleton, p. 42, tells us that the Rajah of Tanjore, speaking of English History, called it the generations of the Kings of England.

This is an elliptic form of expression, and ἥδε ἐστιν, or αὕτη, or something similar must be understood: See Bos. Ell. Græc. p. 207. Thus St. Mark i. 1, ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ υἱοῦ τοῦ Θεοῦ, scil. ἥδε ἐστι. And St. John, Apocal. ἀποκάλυψις Ἰησοῦ Χριστοῦ, scil. ἥδε ἐστι. See also Isai. i. 1, and Jer. i. 1. Thus Herodotus i. 1, Ἡροδότου Ἁλικαρνασσηος ἱστορίης ἀπόδεξις ἥδε, in which only the substantive verb is omitted.

By these words some understand only the genealogy of Jesus Christ, and therefore suppose it to be the inscription of the first seventeen verses. But as the Hebrews sometimes denominate a Book from the first words of it, or from what is described in the beginning, as e. g. the first Book of Moses is called Genesis; so others understand the History of the life and actions of Jesus Christ, and therefore suppose it to form the title of the whole Gospel; though the words may really and properly belong only to the first seventeen verses. Our Translators seem to have inclined to this latter opinion. It has been a subject of much discussion; and authorities seem in favor of the former explanation. An appeal to the Septuagint will not perhaps settle the dispute, each party producing instances from it. In Gen. v. 1, from which this seems to be taken, we have αὕτη ἡ βίβλος γενέσεως ἀνθρώπων which Aquila renders τοῦτο βιβλίον γεννημάτων Ἀδὰμ, where the Sons of Adam and those descended from them are enumerated: and in Gen. ii. 4, the same words βίβλος γενέσεως are used in the account of the gradual creation of the Heaven and Earth. It seems, however, more frequently used in the former signification (see Trommii Concordantia); and the design of the Evangelist, which appears to have been first to prove that Jesus Christ, whose history he was about to give, was the Son of David and Abraham, would lead us to restrict it to that signification; more especially as we find (v. 18) the history proceeds to relate the manner of his birth.

Chrysostom, indeed, in Hom. 2. on Matth., in answer to the question why St. Matthew calls his Gospel βίβλος γενέσεως, since it does not treat only of the nativity of Christ, answers

ὅτι πάσης τῆς οἰκονομίας τὸ κεφάλαιον τοῦτο, καὶ ἀρχὴ καὶ ῥίζα πάντων ἡμῖν τῶν ἀγαθῶν γίνεται. And in the same manner Theodoret on chap. xxxix. of Jer. calls the first Book of Moses βίβλος τῆς κτίσεως, and Cyrill. Alex. 1. adv. Julian. βιβλίον τῆς κοσμογονίας.

Grotius, who thinks this like one of the ἐπιγραφαὶ μερικαὶ found in Moses and the Prophets, says the Hebrews have no single word which expresses the meaning of the Greek γενεαλογία: and as they would, therefore, use two words, so the Greek translators rendering word for word, would also use two. He therefore translated the words "descriptio originis," and in some English versions we find it rendered "an account of the origin or descent;" "a table of the Genealogy;" "the lineage," &c.

— Ἰησοῦ] See v. 21.

— Χριστοῦ] Literally, *anointed* (Suidas Χριστὸς· ὁ κεχρισμένος ἐν ἐλαίῳ); and applied to priests, prophets, and kings; though for prophets we have not that express law, nor the practice upon record which we have for the other. The priests and kings were set apart to their offices by a certain oil prescribed in the law of Moses. But though Jesus Christ united in his own person all the offices of priest, prophet, and king, yet we no where find that he received any outward or sensible unction; and therefore the unction which the prophets and Apostles speak of with regard to him, is the spiritual and internal unction of grace and the Holy Ghost, of which the outward unction was no more than a figure and symbol. See Kidder's Demonstration, and Pearson on the Creed, vol. I. p 125—150.

In the Septuagint and the New Testament, the word answers to the Hebrew Messias (Joh. iv. 25, 42: Dan. ix. 25), which name was sometimes given to the Kings and High Priests of the Hebrews, 1 Sam. xii. 5: Psal. civ. 15; but after the prophecies of Daniel, it belonged κατ' ἐξοχὴν to the King of the race of David, whom they expected to avenge them of their enemies, of whom the prophets in the Old Testament spake, and whose spiritual kingdom extends over all nations. Hence we find Χριστὸς and Βασιλεὺς frequently changed, 1 Sam. ii. 12: Psal. ii. 2, 6: and Luke xxiii. 2, Χριστὸν βασιλέα for Χριστὸν τουτέστι βασιλέα. Thus Greg. Nyss. de Perfectione, p. 709. τῇ δὲ τοῦ Χριστοῦ προσηγορίᾳ κυρίως καὶ πρώτως τὸ βασιλικὸν διασημαίνεται κράτος. And Lactantius IV, 7, Christus non proprium nomen est, sed nuncupatio potestatis et regni: sic enim Judæi reges suos appellabant. Sed exponenda hujus nominis ratio est propter ignorantium errorem, qui eum immutatâ litterâ

Chrestum solent dicere. Erat Judæis ante præceptum, ut sacrum conficerent unguentum, quo perungi possent ii, qui vocabantur ad sacerdotium vel ad regnum. Et sicut nunc Romanis indumentum purpuræ insigne est regiæ dignitatis adsumptæ, sic illis unctio sacri unguenti nomen ac potestatem regiam conferebat. See also Horsley's Sermons, Vol. I. Sermon 9. p. 188.

Without the article however, it is to be understood, not as an appellation, but as a proper name: and some distinction was necessary, as the name *Jesus* was common among the Jews, about our Saviour's time. And so prevalent did the *name* of Christ become, that Tacitus, Suetonius, Pliny, and οἱ ἔξω distinguish him by no other. Whence the Jews who would not acknowledge Jesus to be the Christ, began to call the Messiah whom they expected, no longer Χριστὸς but ἠλειμμένος.

That the name of Jesus is so often added to the name of Christ in the New Testament is not only that thereby Christ might be pointed out for the Saviour (which the name of Jesus signifies, see v. 21) but also that Jesus might be pointed out for the true Christ; against the unbelief of the Jews, who denied that Jesus of Nazareth was he.

Mill omits Χριστοῦ because it is not in the Æthiopic version, and he thinks there is no need of it, as St. Matthew's intention is to shew, not that *Jesus Christ* was descended from David; because it was notorious to all that the Messiah must descend from him; but that Jesus of Nazareth was of the seed of David and Abraham. Prol. 1213. But is it reasonable to place so much authority in one version, to the overlooking so many others as well as MSS?

—*υἱοῦ*] i. e. ἀπογόνου, according to the flesh. Acts ii. 30: Rom. ix. 5. In the same manner the Hebrews used the corresponding word for all who were lineally descended from the person spoken of. *υἱοῦ* here anarthrous: see Middleton Gr. Art. p. 163.

—Δαβὶδ] In some of the old MSS. there is a different reading here, Δαυὶδ: but in general it is abbreviated and written Δαῖδ, omitting the third and fourth letters. It may be observed that in the generations which follow, sometimes one and sometimes another name is omitted in different MSS., and there is sometimes a great discrepancy in the orthography of the proper names.

—*υἱοῦ* Δαβὶδ] See Pearson on the Creed, Vol. I. p. 136: and South's Sermons, Vol. III. Sermon 7. By no more ordinary and more proper name did the Jewish nation point out the Mes-

siah than by the Son of David. And not only in the New Testament, (see Matth. xii. 23: xxi. 9: xxii. 42: Luke xviii. 38.) but in the writings of the Jews we find continual mention of "Messiah the Son of David," and the "Son of David" κατ' ἐξοχήν. It occurs no less than seven times in one section of the Talmudical book, Sanhedrin.

Chrysostom says David is named here before Abraham, because he was nearest the time of Jesus; and being a great King as well as prophet, and an illustrious type of Christ, he is fitly enough named first; especially since the Jews expected the Messias of the lineage and family of David. See Kidder II. p. 164.

—υἱοῦ Ἀβραάμ] Which Wetstein thinks belongs to David. But it may be referred to Christ, and perhaps with more propriety on account of the particular promises made by God to each that the Messiah should be born of their seed. To Abraham (Gal. iii. 16.) the promise was that of a Son in whom all the nations of the earth should be blessed; Gen. xii. 3: xxii. 18: xxvi. 4: xxviii. 14: To David of a Son whose reign should be eternal, 2 Sam. vii. 12: Psal. lxxxix. 4: cxxxii. 11: Isai. ix. 7: xi. 1: Jer. xxiii. 5: xxxiii. 15. These promises the Jews expected should be accomplished in the person of the Messiah, Luke i. 32, 69. And it was from this particular expectation that those who believed Jesus to be their Messiah called him the Son of David.

And besides that the promises were made to these two in plainer terms than to any other; one of them was the Father of the Jewish nation, and the other the first in the kingdom; of which nation and kingdom all the prophecies had told that Christ should come. Whence we observe that when God promises not to destroy his people, it is on account of Abraham, not David: but when he declares he will not destroy the kingdom, it is for David's sake, not Abraham's.

—Ἀβραάμ] Erasmus 1, 2, and Stephens 1, 2, write after the Septuagint, Ἀβραάμ with an aspirate, which is properly rejected, as it should be in Ἐσαΐας, Ἐλίας, &c.

2. Ἀβραάμ] St. Matthew begins his reckoning from Abraham to whom the first promise of the kingdom was made, Gen. xvii. 6. St. Luke runs his line up to Adam the first head and fountain of human nature; which fairly shews that one deduced only his title to the crown, the other the natural descent of his humanity.

—ἐγέννησε] The frequent repetition of this verb, Rosenmüller thinks, originated in the Hebrew manner of expression. And Middleton (Gr. Art. p. 164) remarks that throughout the

whole of this genealogy there is an use of the article, which is wholly foreign from the Greek practice, and which in some degree favours the historical account of the original of St. Matthew's Gospel. The Greek usage, he says, would require Ἀβραὰμ ἐγέννησεν Ἰσαὰκ· ὁ δὲ Ἰσαὰκ ἐγέννησεν Ἰακώβ· &c., thus introducing the article on the repetition of each proper name; the very reverse of which here takes place.

— τὸν Ἰσαάκ] See Gen. xxi. 2: xxv. 24: xxix. 35.

— τοὺς ἀδελφοὺς] The brethren of Judah are mentioned, though not by name, in this genealogy, because though the Messiah was to arise out of the tribe of Judah, they were on an equal footing with Judah in respect of religious privileges. To them belonged the promises, their posterity had the law given to them, and though not returned from the captivity they had an equal interest in the blessing promised to the seed of Abraham, Acts vii. 8. See Chrysost. Hom. 5, on St. Matth. It was otherwise with Ishmael and Esau, though the one was the son of Abraham, and the other of Isaac. They and their posterity were excluded from the privileges of the covenant, for which reason they are not mentioned in Messiah's genealogy. See Chrysost. Hom. 3. on St. Matth. So also Theophylact.

It may be remembered too that St. Matthew was an Israelite and wrote his Gospel for the Jews. The sons of Jacob were the heads of that people from whence Christ was to proceed, and heirs of the promise; and therefore St. Matthew would not, as Bishop Kidder observes, pass them by altogether.

3. τὸν Φαρὲς καὶ τὸν Ζαρὰ] See Gen. xxxviii. 27: 1 Chron. ii. 4: Ruth iv. 18. Zara is here mentioned to prevent any mistake. For as it was no uncommon thing among the Jews to have several children of the same name, we might have been apt to imagine, considering the circumstances of his birth (Gen. xxxviii. 28.) that this Pharez had been some other Son of Judah. But Zarah and Thamar being mentioned, the matter is beyond doubt. Wetstein thinks Zarah here mentioned, and the brethren of Judah v. 2. and of Jechonias v. 11. designedly, in order to answer an objection of the Jews, from not seeing any reason why Jesus was preferred to James, Joses, Simon and Judas, xiii. 55, 57.

— Θάμαρ] It was not usual in the genealogies of the Jews to insert the names of women: and here perhaps they are only introduced because in the four cases mentioned the law was departed from, which was given generally to the Heirs of the promised blessing, that they should take them wives of their

nearest kindred: or possibly to obviate any cavils of the Jews against the mean condition of the mother of our Lord; their ancestors being descended from women whose manners rendered them infinitely meaner than the mother of Christ. For they are all branded in history with a mark of infamy; viz. Thamar for incest, Rahab (if of Jericho) for fornication, Ruth for heathenism, and Bathsheba for adultery. This is Episcopius's opinion (Oper. Tom. II. Part. 2). The former seems the more probable reason.

4. Ἀρὰμ] See 1 Chron. ii. 10, 11.

—Ἀμιναδὰβ] In some, Ἀμειναδὰβ, and Ἀμιναδὰμ, which last may have arisen from the termination of the preceding word Ἀρὰμ, or from so many names ending in αμ, Roboam, Joram, Joatham, Abraham; or because it is unusual for a Greek name to end in β; or because of the similarity of the letters in the MSS.

5. Ῥαχάβ] From Ruth iv. 21; and 1 Chron. ii. 11. we learn that Boaz was the son of Salmon. But that Rachab was the mother of Boaz, we cannot find any trace in the Old Testament: so that the Genealogist must have had recourse to tradition, or to the public registers of the tribe of Judah and of the other tribes that adhered to it, which were kept even in the captivity, as may be collected from the Books of Ezra and Nehemiah, and from St. Luke's telling us that Anna was of the tribe of Aser, and St. Paul that himself was of the tribe of Benjamin. See v. 14.

It has been a question amongst Interpreters, whether the Rahab here mentioned is Rahab the harlot of Jericho (Josh. ii. 1.) or not. Theophylact was of opinion that she was not; and his opinion has been embraced by several modern Commentators. That she was, as all the other women mentioned in this list, a remarkable person, can scarcely be doubted: nor can any motive be assigned which should have induced St. Matthew to mention her in the genealogy of Christ, unless she were some person previously spoken of in Scripture: but many reasons may be assigned why she should be introduced in the lineage, if she were the Rahab whose conduct is mentioned by Joshua. That she was one of the idolatrous nations with which the Israelites were forbidden to marry, Exod. xxxiv. 16: Deut. vii. 3. hinders not her marriage with Salmon, she having become a proselyte of Justice; the reason of that law being lest they should tempt them to idolatry, which reason would cease upon their owning the God of Israel: or the prohibition might not take place till they entered into the Holy Land.

But it has been inferred from Chronological reasons that the

Rachab here mentioned must have been one who lived later than Rahab of Jericho. For, if not, the time betwixt Salmon and David must have been at least three hundred years, and only Booz, Obed, and Jesse intervene; unless we admit that the sacred writers mentioned in the Genealogy such names only as were distinguished and known amongst the Jews, (see Bp. Gray's Key to the Old Testament, Ruth, p. 163). Supposing, however, these to be the only persons intervening, and from their extraordinary piety, as Usher thinks, (Chron. Sac. c. 12) of a longer life than ordinary, Dr. Allix makes Salmon beget Booz when ninety-six years old, Booz beget Obed when ninety, Obed beget Jesse when ninety, and Jesse beget David when eighty-five.

The civil records to avouch for the truth of these Genealogies being now lost, though at the time there was no difficulty with respect to those of the royal family in particular; the later Jews unjustly cavil, and have broached the tenet that Rahab married Joshua; but unfortunately for their consistency they make her the mother of eight *priests* and prophets; yet Joshua was neither of the tribe of Judah nor Levi, but of Ephraim, Numb. xiii. 8.

Ῥούθ] The Moabitess. The son of a Moabite by an Israelitish woman could never be allowed to enter into the congregation of the Lord; i. e. at least he was rendered incapable of being a prince in Israel, and perhaps even of being naturalized by circumcision, (Deut. xxiii. 3). But from this instance it appears that the precept was not understood as excluding the descendants of an Israelite by a Moabitish woman from any hereditary honours and privileges. From Ruth iv. 13, we find Booz thought himself obliged to marry her.

6. ὁ βασιλεὺς] See 1 Sam. xvi. 1, &c. These are omitted in some MSS. and versions, but probably repeated honoris causâ: see 1 Kings i. 1, 13, 28, 31, 32, 37, 38, 43, 47, from which it is plain that the repetition is not unusual with the sacred writers.

In this genealogy David has the title of King, because the Tesseradecads being adapted to the various states of the Israelites from Abraham to Jesus, David being the origin of the second state, was the first King of his family, and had the kingdom entailed upon his children. It is true, ten of the twelve tribes revolted from Rehoboam, David's grandson: nevertheless the promise of God remained sure: for an end was soon put to the kingdom of the ten tribes: whereas the kingdom of the two tribes was of much longer duration, not to mention that the tribe of Judah, out of which Messiah was to spring, was one of the two that continued their allegiance to David's family.

—Σολομῶντα] Very many MSS. have Σολομῶνα, which Griesbach admits. Suidas κλίνεται δὲ Σολομῶν Σολομῶντος, καὶ Σολομῶνος, καὶ προπαροξυτόνως Σολόμωνος. Ἡ δὲ παλαιὰ διαθήκη Σολομῶντα καλεῖ, whence it has been inferred that it is not so read in the New Testament.—It is however found as an indeclinable in the old MSS. of the Old Testament; and if the reading Σολομῶντα be admitted, the nominative will have the last syllable circumflexed, otherwise not. Serv. in Æn. I. 100, says Homerus et Sarpedonis declinavit et Sarpedontis.—Naturalis autem declinatio est Sarpedon Sarpedonis,—si autem genitivum in dontis miserit, a circumflexo venit, qui est in ultimâ syllabâ nominativi.

—ἐκ τῆς τοῦ Οὐρίου] 2 Sam. xii. 24. In this expression there is a double ellipsis; see Glass. Phil. Sac. p. 120: scil. γυναικὸς, Bos Ell. Gr. 55; sub. ποτὲ, Bos 489. The relation is neither expressed nor implied in the phrase in the text; but supplied from a previous acquaintance with the subject. Thus also in Mark xvi. 1, Μαρία ἡ τοῦ Ἰακώβου, sub. μήτηρ· and in the same manner, Acts i. 13, in Ἰάκωβος Ἁλφαίου, sub. υἱὸς· and Luke vi. 16, in Ἰούδαν Ἰάκωβου, sub. ἀδελφὸν. Not very dissimilar is Virgil's Hectoris Andromache Pyrrhine connubia servas, Æn. III. 320. So Terentia Ciceronis, Metella Crassi, &c.

7.] See 1 Chron. iii. 10.

8. Ἀσά] 1 Kings xv. 8, 24;—2 Kings viii. 16.

—Ἰωρὰμ δὲ ἐγέννησε τὸν Ὀζίαν] Ozias or Uzziah, 2 Kings xv. 32, called also Azariah, 2 Kings xiv. 21;—2 Chron. v. 11;—xxvi. 1. Here the verb γεννᾶν must be taken in a more extended signification: for three Kings are omitted between Joram and Uzziah, viz. Ahaziah, Joash, and Amaziah, which last was the father of Uzziah: see 2 Chron. xxvi. &c. But omissions of this kind are not uncommon in Jewish genealogies: thus in Ezra vii. 3, five descents from Meraioth are omitted, as appears from 1 Chron. vi. 7, 9. So the writer of the first book of Chronicles, when he begins with the sons of Judah, (as he does iv. 1) omits Zerah, and sets down others who were not strictly his sons, though they were descended from him. So also 1 Chron. ii. 1, 3, he reckons up *all* the sons of Jacob, and seems to design a particular account of the posterity of each of them, and does actually give an account of the posterity of ten of them, but yet he omits in this account Zebulun and Dan.

It was a maxim of the Hebrews, that the children of children are reputed the children not only of their immediate parents, but of their ancestors: and these ancestors are said to beget those

who are removed some generations from them: see an example in Isai. xxxix. 7, where the prediction was fulfilled long after the days of Hezekiah.

The curse denounced 1 Kings xxi. 21; and 2 Kings ix. 8, against the house of Ahab to which these princes belonged, has been supposed a probable reason for their omission; since this curse was to take place till the third generation. They are therefore blotted out of the records of Christ's family, and overlooked as if they had never been.—So Simeon in Moses' blessing, Deut. xxxiii. for his cruelty at Sichem; Joab in the list of David's worthies for his slaying Amasa and Abner: and the tribe of Dan in Rev. vii. for their idolatry, Judg. xviii. 30. But without having recourse to this supposition, it may have arisen merely from the Evangelist's wish to complete the genealogy in Tesseradecads, and to terminate the second with the end of the kingly government.

9, 10.] See 2 Kings xv. 7, 38;—xvi. 20;—xx. 21;—xxi. 18, 24.

11. *Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς*] Here *γεννᾶν* cannot be strictly taken, if, as is frequently done, we suppose Jechonias to be the son of Jehoiakim, the son of Josias. See 1 Chron. iii. 15. But it does not appear that Jechonias had any brethren: and Jehoiakim had two, who also sat upon the throne, Jehoahaz and Zedekiah; the former before and the latter after Jechonias. In some MSS. and versions we find *Ἰωσίας δὲ ἐγέννησε τὸν Ἰωαχείμ, Ἰωαχείμ δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ*, which is evidently an interpolation, and probably owes its origin to some over-zealous transcriber, who finding that there were only thirteen in either the second series or the third, thought it necessary thus to supply the defect.—In very early times, however, the Fathers found the same difficulties in this passage that we do: and Porphyry and the Manichæans made the objection; which are strong arguments for retaining the old reading without any variation.

The common supposition is, that Jechonias v. 11, and that v. 12, are different persons; this Jerom[1] expressly asserts: otherwise it would seem to be quite inadmissible, as in every case we find each person mentioned as the son of the preceding, and father of the succeeding one. Still less is the conjecture in

[1] In Dan. i. In Evangelio secundum Matthæum secunda *τέσσαρα δέκας* in Joacim desinit filio Josiæ, tertia incipit a Joacim filio Joachim. And in Matth. i. Sciamus Jechoniam priorem ipsum esse quem et Joachim, secundum autem filium non patrem.

Βαγωγεr, *καὶ τοὺς ἀδελφοὺς αὐτοῦ τοὺς ἐπὶ τῆς*, &c. to be admitted, which has no authority whatever; though Glass gives it that meaning: see Phil. Sac. p. 137.

—*καὶ τοὺς ἀδελφοὺς*] These words have been supposed to be an interpolation; and to come with more propriety after *Σαλαθιὴλ*, v. 12; for we find six of his brothers, sons of Jechonias, 1 Chron. iii. 18. But here another difficulty might seem to occur; for we read in Jer. xxii. 30, speaking of Jechonias, "write ye this man *childless:* for no man of his seed shall prosper sitting on the throne of David." But this translation is faulty: the word being rendered by the Septuagint *ἐκκηρυκτὸς*, which may signify stript or rooted up (see Schleusn. Lex. V. T.) deprived or abdicated. And from what follows we could not infer that he was to have no children, but that his children should not succeed him in his throne and dignity. As Theodoret observes, the prophet declares the end of the kingdom of Judah.

—*ἐπὶ τῆς μετοικεσίας*] *ἐπὶ* about the time, not many years before the carrying away to Babylon. Thus Porphyr. de Abstin. iv. 17, *Βαρδησάνης ἀνὴρ Βαβυλώνιος ἐπὶ τῶν πατέρων ἡμῶν γεγονώς.*

—*μετοικεσίας*] This word is not found in profane authors. It signifies the translation of the Jews from their own country to that of Babylon, which amongst the Hebrews went by the name of *the captivity.* The act of the removal or the beginning of the captivity is here only meant, and not the state in which the Jews remained during seventy years.—It occurs in the Septuagint, where the corresponding Hebrew word signifies captivity: but it must be remembered that that version was made for the use of Hellenist Jews, who lived where Greek was the vulgar tongue; and therefore softer terms especially in the historical part might probably be used.

The Babylonish captivity of the two tribes who adhered to the house of David, was begun by Nebuchadnezzar in the reign of Jehoiakim, whom Nebuchadnezzar bound in fetters to carry him to Babylon, but afterwards pardoned and re-instated. About nine years afterwards, in the reign of Jehoiakin, Nebuchadnezzar made a second descent against Judah, and besieged Jerusalem and took it, and carried away the king and all the nobles, and the great men and officers, and ten thousand captives, to Babylon, with all the treasure of the house of the Lord and the treasure of the king's house, 2 Kings xxiv. 10—16. About eleven years after this, in the reign of Zedekiah, Nebuchadnezzar came and sacked and burned Jerusalem and the temple, and carried away to Babylon the remainder of the sacred vessels, together with

all the Jews who remained in the country, except some poor people whom he left to till the land. Four years after this, he again invaded the land of Israel, and seized upon all the Jews he could meet with, and sent them captive to Babylon. Thus was the captivity of Judah completed, and the land was made desolate, none of its former inhabitants being now left in it. The seventy years of captivity were dated from the first transportation:—and it is of this the Evangelist here speaks.

12. *μετὰ*] *After* the translation of the Jews to Babylon. It seems here put in opposition to *ἐπὶ τῆς μετοικεσίας Βαβυλῶνος* of the preceding verse.

Jehoiakin was carried away to Babylon in the third month of his reign, and the eighteenth year of his age, 2 Kings xxiv. 8;—Joseph. Ant. x. 7, 1. And Salathiel or Shealtiel was born in Babylonia.

—*Ζοροβάβελ*] Though it is the more generally received opinion, still it does not seem to be *universally* allowed that the son of Salathiel here mentioned is the same with the one mentioned Luke iii. 27, inasmuch as the descent of Zorobabel is here deduced from David through Solomon, but in St. Luke through Nathan: and in ascending from Salathiel and descending from Zorobabel, the names are different in the two genealogies.

It has been a question also, whether the Zorobabel here mentioned is a different person from the one 1 Chron. iii. 19, and there called the son of Phedaiah. Those who suppose them the same have endeavoured to support their opinion by imagining that Salathiel died without issue, and that according to the laws of the Hebrews, his brother married his widow, by whom he had Zorobabel, and therefore Phedaiah was his natural and Salathiel his legal father. But this does not remove the difficulty; since by the law and by the common mode of forming the genealogical tables, the name of the legal father would have been inserted in 1 Chron. iii. 19. Thus, though Booz married Ruth by virtue of his being the nearest relation to Mahlon, her former husband, Obed the issue of the marriage was never called the son of Mahlon his legal father, but always of Booz: nor does it indeed appear that the children of such marriages ever were called the children of the deceased. In the present case also the names of the children are different. And as the name itself signifies "a stranger in Babylon," and might be given to several children born in the captivity, additional probability is given to the opinion of those who think the Zorobabel here mentioned a different person from the one in Chron., as well as from the one in St. Luke.

— Ἀβιούδ] An objection has been brought against St. Matthew for affirming that Zorobabel begat Abiud; whereas if he be the same as in 1 Chron. iii. 19. there is no mention of Abiud. It has been observed above that they are most probably not the same: still the objection is of no validity, even supposing them the same. For it is well known that many persons in the Old Testament had several names: and as this was common with them at all times, so it was especially about the time of their captivity, see Dan. i. 6, 7. They had other names in Babylon, beside those which were used in their own land. And long before the time of the captivity this custom obtained: comp. 2 Sam. iii. 3. with 1 Chron. iii. 1. Abiud therefore might be mentioned in 1 Chron. iii. 19. under the name of Meshullam.

13] Of the ancestors of Jesus mentioned in this and the following verses we have no account in the Old Testament. A question therefore here arises, whence had St. Matthew his genealogy? No doubt from authentic tables kept in the archives of the towns, but particularly in the temple at Jerusalem. See Nehem. vii. 64: Euseb. Eccl. Hist. i. 7. And from St. Luke we may infer the same, since *all* went to be taxed, *every one to his own city*, ii. 3. That in our Saviour's time they had these genealogical tables of families and tribes, is evident from what Josephus tells us in his life, that he found the succession of his family in the public tables; τὴν μὲν οὖν τοῦ γένους ἡμῶν διαδοχὴν, ὡς ἐν ταῖς δημοσίαις δέλτοις ἀναγεγραμμένην εὗρον, οὕτως παρατίθεμαι, τοῖς διαβάλλειν ἡμᾶς πειρωμένοις χαίρειν φράσας. Indeed in preserving the line of their priests, their care was extreme; and there can be no question but the like care was employed to preserve the stems of the royal family of David, on which all their hopes of tracing the Messiah depended.

On returning from Babylon they saw, or certainly believed they saw, a purer spring of Jewish blood there, than in the land of Israel itself. Care was to be taken therefore to lay up among themselves genealogical tables from generation to generation, as faithful witnesses, and lasting monuments of their legitimate stock and free blood. It lay especially on the Sanhedrim, to preserve pure families, as much as they could, pure still: and when they prescribed canons of preserving the legitimation of the people, there was some necessity to lay up pedigrees with them; whence it might be known what family was pure and what defiled. These therefore furnished St. Mat-

thew with the last fourteen generations, and St. Luke with the first forty names of his genealogy; at a time too when no doubt the tables were perfect. Hence the Apostle, Heb. vii. 14. appeals with confidence to the Hebrews concerning the lineage of Christ; "for it is evident that our Lord sprang out of Judah." And it would seem highly improbable that St. Matthew, writing for the use of the Jews, would at the very commencement of his Gospel have inserted any thing which could be liable to their cavils.

To the enquiry how St. Matthew and St. Luke are to be reconciled, we answer that the former gives the genealogy of Joseph, the latter of Mary. Christ having been promised as the seed of the woman and the son of David; that as a man, this as a king; it was necessary that satisfaction should be given concerning both. St. Luke therefore declares him the promised seed of the woman that was to break the serpent's head; deducing his mother's stock from whence he, as man, was born, from Adam to whom the promise had been made long before the Jewish people had any being. Besides, being not a Jew by birth, nor in any way obliged to any custom of theirs, when writing his Gospel for the use of the Gentiles, and particularly the Greeks, who had the Septuagint Bible in their hands, in which the text in Isaiah is translated exactly as St. Matthew (i. 23.) had given it, and had a clear notion that the Messias was to be born of a virgin; he does not think it could signify any thing to them to give them the genealogy of a supposed but not a real father; and therefore for the satisfaction of *mankind* he takes a different method from that which St. Matthew took for the satisfaction of the *Jews*, and gives an account of Jesus by the mother's side. Whereas St. Matthew, a Jew, writing his Gospel for the use and benefit of the Jews, kept to the received custom of the Jews, who reckoned their genealogies by the male only and not by the female, and who perhaps had not so clear a notion that the Messias was to be born of a virgin, and therefore derives his pedigree through the royal family of David to Joseph his reputed father, through whom he would have a *legal* claim to the crown, as the heir of those who succeeded the first-born by right; Joseph's marriage with Mary having given him a right to all the privileges.

Though the difficulties of this perplexed question are not hereby removed, they are diminished; and at this distance of time, for want of a fuller knowledge of the customs and modes of forming their genealogical tables we cannot satisfactorily

resolve all the difficulties in which it is involved, yet we are assured that during the life of our Saviour no objection against his descent from David was brought forward even by the Pharisees, who had the best means of being informed on the subject. Nor was any opposition made to the Apostles calling him "the Son of David," Rom. i. 3: 2 Tim. ii. 8: and therefore whatever obscurities may have since arisen, we may reasonably conclude that his descent was originally admitted to be fairly made out by the first Christians. The Jews, their contemporaries, who were most nice and exactly skilful in things of this nature, and withal most maliciously bent against Christ and Christianity, never offered to quarrel against or invalidate the accounts they have given us of this particular; which, had these been faulty, the Jews would most certainly have done; this giving them so vast an advantage against us. And this consideration alone is of that weight and substance, that so far as terms of moral certainty can demonstrate any thing, it ought with every sober and judicious person to have even the force of a demonstration. The later Jews indeed have perplexed the Christians with objections, but they have not been able to offer any proof against the main question, whether Jesus was of the family of David. Indeed some of our learned writers have from the Babylonian Talmud, a book of great antiquity, proved against the modern Jews, that the *antient* Jews did own that Jesus was of the house and family of David. See Kidder Dem. Mess. Part II. c. 13. And it may be observed, that it is a very easy matter to perplex a learned Jew with many difficulties to be found in the Books of Moses, of Samuel, the Kings, and Chronicles, especially in matters of *names* and *numbers*; but he will not therefore doubt of the whole, because he is not able to give a clear account of the difficult passages which are found therein.

Yet however the genealogies are described, whether one belong to Joseph, the other to Mary, or both to Joseph; it is from other parts of the Scripture infallibly certain, not only that Christ descended lineally from David according to the flesh, but also that the same Christ was begotten of the Virgin Mary, and not by Joseph. See Pearson on the Creed I. p. 202. Allix's Reflections on the Books of Scripture, Part IV. c. 7.

Much labour has been used to reconcile the apparent discrepancies of the two genealogies. See Grotius's Annotations; Lightfoot's Harmony; Whitby's Preface to the Reader; Kidder's Demonstration of the Messiah, Part II.; South's Serm. Vol. III.;

and Dr. Barrett in the Prolegomena to the Codex Rescriptus, who endeavours to solve the principal difficulty by adopting the Genealogy of David as delivered 1 Chron. iii. He thinks the family of Salathiel (whom he makes the same in St. Matthew, St. Luke, and 1 Chron. iii.) divided into two branches, one of which is traced by St. Matthew, the other by St. Luke. See a summary of his argument and conclusions in Dr. Adam Clarke's Note on Luke i. 23; or Townshend's New Testament chronologically arranged, p. 54.

16. *τὸν ἄνδρα*] Some take *ἀνὴρ* here in the sense of *νυμφίος*, as the Hebrews called those who had been espoused, husbands and wives: See Gen. xxix. 21: Deut. xxii. 23, 24. The Latins also used the words gener, maritus, conjux, uxor, soror, &c. of those who were to be really such, though not already become so: and in v. 19, *ἀνὴρ* must be necessarily taken in that sense. But here there is nothing to lead us to think of Joseph as espoused, which is the case in v. 19: besides in genealogies of the Jews only those are mentioned who are married: and in v. 24, Joseph is expressly said to have taken Mary his wife. We may therefore without any hesitation conclude, that *ἄνδρα* is here used in the sense of husband.

— *Μαρίας*] This name is sometimes formed in the New Testament with a Greek termination, and declined through all its cases in that manner. Sometimes it is written with the Hebrew termination *Μαριὰμ*, and is *ἄκλιτον*, as the Greeks have no word ending in *μ*. Josephus uses *Μαριάμμη* or *Μαριάμνη*. So for *Ἀβραὰμ* we find *Ἀβραάμος* or *Ἀβραὰς* or *Ἀβραάμης*· for *Ἀδὰμ*, *Ἄδαμος*· *Ἀβὲλ*, *Ἄβελος*· &c. Thus also in the names Annibal, Asdrubal, Amilcar, &c. we find the terminations altered to adapt them to the Greek, *Ἀννίβας*, *Ἀσδρούβας*, *Ἀμίλκας*, &c.

This name was common to many even at that time: to the sister of Lazarus; to the mother of James and Joses; to the wife of Cleophas; to the mother of John whose surname was Mark; to her who was of Magdala in Galilee; to her who bestowed much labour on St. Paul: nor is there any original distinction between the name of these and the mother of our Lord. For as the name of Jesus was the same as Joshua, so this of Mary was the same with Miriam; the first of which name recorded was the daughter of Amram, the sister of Moses and Aaron.

Besides this name of the Virgin, little has been discovered to us. Of her immediate parents the Scriptures tell us nothing: but from tradition we learn that she was the daughter of Joachim

(St. Luke's Eli or Eliakim according to some explanations of the genealogies) and Anna, of the royal tribe of Judah.

—*ἐγεννήθη*] *γεννᾶν* is used by the Greeks when speaking either of Father or Mother. Thus Plut. Symp. II. 4, *λήγουσι τίκτουσαι πολὺ πρότερον ἢ γεννῶντες οἱ ἄνδρες*. And Ages. p. 497, *τὸ γεννηθὲν ἐξ αὐτῆς παιδίον*. See also Joh. xvi. 21.

—*ὁ λεγόμενος*] Who is known by that name, and is really the Christ, Luke i. 32, 35. This idiom, though familiar, is not peculiar to the Hebrews, or writers of the New Testament. We find *καλέω* used in the same way in Hesiod. Theog. 410, *φίλην κεκλῆσθαι ἄκοιτιν* where Asteria is taken home to be his wife. And in Hom. Il. *ξ*. 268, *δώσω ὀπυιέμεναι καὶ σὴν κεκλῆσθαι ἄκοιτιν*.

—*Χριστὸς*] Not *ὁ Χριστός*. See Middleton Gr. Art. p. 165. See also Pearson on the Creed, p. 111, &c.

17. *αἱ γενεαὶ*] A few MSS. want *αἱ*, which should be inserted. See Middleton Gr. Art. p. 165. See also Glass. Phil. Sac. p. 131. The word signifies the series of men succeeding each other, so that the second was born from the first, the third from the second, &c. It is thus used by Josephus, Ant. VII. 6, 6, *ἐπὶ τέσσαρας γενεὰς τοὺς παῖδας αὐτοῦ βασιλεύσειν τῶν Ἰσραελιτῶν*: Ant. VII. 2, *μετὰ τὸν κατακλυσμὸν δεκάτῃ γενεᾷ παρὰ Χαλδαίοις τις ἦν δίκαιος ἀνήρ*. See also v. 9, 4: VII. 5, 2. See also Pearson on the Creed, vol. II. p. 75. Dion. Hal. reckons as many *γενεαὶ* as there were successions of Kings. Philo in his life of Moses, I. *ἑβδόμη γενεὰ οὗτός ἐστιν ἀπὸ τοῦ πρώτου, ὃς ἐπηλύτης ὤν, τοῦ σύμπαντος Ἰουδαίων ἔθνους ἀρχηγέτης ἐγένετο*. And Herodotus VI. 98, *ἐπὶ γὰρ Δαρείου τοῦ Ὑστάσπεος, καὶ Ξέρξεω τοῦ Δαρείου, καὶ Ἀρταξέρξεω τοῦ Ξέρξεω, τριῶν τουτέων ἐπεξῆς γενεέων, ἐγένετο πλέω κακὰ τῇ Ἑλλάδι ἢ ἐπὶ εἴκοσι ἄλλας γενεὰς τὰς πρὸ Δαρείου γενομένας*. And I. 7, *ἄρξαντες ἐπὶ δύο τε καὶ εἴκοσι γενεὰς ἀνδρῶν, ἔτεα πέντε τε καὶ πεντακόσια, παῖς παρὰ πατρὸς ἐκδεκόμενος τὴν ἀρχήν*.

—*γενεαὶ δεκατέσσαρες*] It was no uncommon thing with the Jews, for the convenience of memory, to reduce numbers in genealogies to the same quantities: in conformity with which, St. Matthew has here brought the genealogy of Christ into three parts or classes of fourteen (i. e. twice *seven*, a number the Jews were fond of). And these genealogies have a marked distinction; the first fourteen under the patriarchs and prophets, from Abraham till the kingdom was established in the family of David: the second under kings, from their state of splendour to the destruction of the temple: the third, under the Asmonæan priests, from the misery of the captivity to real glory again in Christ.

And these three parts which answer to so many remarkable periods in their history, were every one of them early distinguished by predictions concerning the Messiah, peculiarly interesting to them; the first by the promise to Abraham, that in his seed all the nations of the earth should be blessed; in the renewal of which promise Isaac was chosen before Ishmael, and in the bequest of which as an inheritance Jacob was preferred to Esau:—the second by assurances to David, that the promised seed should spring from his loins; to whom the greatness of his character, offices and acts were revealed, and by whom as a prophet it was represented to Israel:—the third by marking an æra of seventy weeks, or 490 years, before the end of which time the Messiah should come; and foreshowing a sign of his advent in the appearance of his Messenger.

18. Erasmus connects this verse with the preceding, thus: From the carrying away into Babylon unto Christ are fourteen generations: *and* the birth of Christ was in this manner.

— Ἰησοῦ Χριστοῦ] Many critics read Χριστοῦ without Ἰησοῦ, on the authority of Irenæus, and the unanimous consent of the Latin MSS. and Fathers. Of the Greek MSS. the Cambridge is the only one which omits Ἰησοῦ.

— γέννησις] Some read here γένησις and others γένεσις, deriving the former from γεννᾶσθαι and the latter from γίνεσθαι, and making nice distinctions which in other writers are not observed. Griesbach prefers the latter reading; and Wetstein contends for the other on the authority of the MSS. the only authority which ought to induce us to receive any alteration of the common text of the New Testament.

— οὕτως ἦν] Referring to what follows. See Glass. Phil. Sac. p. 438. ἦν taken ἀορίστως: and οὕτως ἦν for αὕτη, as vii. 12: ix. 33: xix. 10. &c. or for τοία ἦν, as Theognis 345. αἶσα γὰρ οὕτως ἐστί. And Ocell. Lucan. c. II. οὐδὲ οὕτως ἔσται γένεσις. Thus also Persius, Nec fonte labra prolui Caballino, Nec in bicipiti somniasse Parnasso Memini ut *sic Poeta* prodirem.

It may be observed here that the mode of dating from the birth of Christ does not seem to have been adopted till about A. D. 730: and it is now generally allowed that an error of four years was admitted in fixing the era from which the computation of the dates is made.

— μνηστευθείσης γὰρ] The absolute case: for μνηστευθεῖσα Μαρία εὑρέθη. There are similar constructions in the Septuagint, as Gen. xliv. 4: 1 Sam. ix. 11. The Vulg. omits γὰρ.

But it is commom in Greek, when the writer has shewn in what precedes that he was going to relate any thing, to begin a narrative with the addition of γὰρ, (as we do with the word *now*) which connects what goes before with what follows. It has the signification of nempe, scilicet. See Hoogeveen, Gr. Part. c. XII. sect. 2. § 1. It is not *causalis* but *explanativa*. Thus Herod. in Life of Homer, Ἡρόδοτος ὁ Ἁλικαρνασσεὺς περὶ Ὁμήρου γενέσιος καὶ ἡλικίης καὶ βιοτῆς τάδε ἱστόρηκε, ζητήσας ἐπεξελθεῖν εἰς τὸ ἀτρεκέστατον. Ἐπεὶ γὰρ ἡ πάλαι Αἰολιῶτις Κύμη ἐκτίζετο. And Hist. II. 5. ἔστι δ' ἕτερον τοιοῦτον. Αἰγύπτου γὰρ φύσις τῆς χώρης ἔστι τοιήδε. Very often δὲ precedes, as in the foregoing case. So also in IV. 14. τὸν δὲ περὶ αὐτοῦ ἤκουον λόγον, λέξω. Ἀριστέην γὰρ λέγουσι. And Xen. Hist. Gr. IV. 2, 9. φράσω δὲ καὶ τὸ πλῆθος ἑκατέρων. Ξυνελέγησαν γὰρ ὁπλῖται Λακεδαιμονίων μὲν εἰς ἑξακισχιλίους. Joseph. Ant. I. 2, 3. πειράσομαι δὲ μόνα τὰ τῶν ἀπὸ Σήθου διελθεῖν. Τραφεὶς γὰρ οὗτος, &c. Also IX. 10, 2: and B. IX. 7, 3, 3. See also Matt. iii. 3.

Espousing or betrothing was a solemn promise of marriage, made by two persons each to other, at such a distance of time as they agreed upon. The manner of performing this espousal was either by *a writing*, or by *a piece of silver* given to the bride, or by cohabitation. See Calmet's Dictionary, Art. Marriage.

—πρὶν ἢ] See Hoogeveen, Gr. Part. c. XLIX. § 4. Exod. i. 19.

— συνελθεῖν αὐτοὺς] Scil. εἰς ὁμιλίαν, εἰς γάμον, εἰς εὐνήν. Thus Dion. Hal. A. R. IV. εἰς ὁμιλίαν αὐτῷ συνελθεῖν. And Achill. Tat. I. ὅταν οὖν εἰς γάμον ἐθέλωσιν ἀλλήλοις συνελθεῖν. And Aristænet. I. Ep. 15. θᾶττον ἄμφω συνῆλθον εἰς εὐνήν. Josephus has the word singly, Ant. XII. 4, 6. συνέρχεται τῇ τοῦ ἀδελφοῦ θυγατρὶ. And Philo de Spec. leg. p. 780. ὁ ἱερώτατος Μωϋσῆς—ἀνὰ κράτος ἀπεῖπεν ἀδελφῇ συνέρχεσθαι. And Xen. Memor. II. 2, 4. φανεροὶ δ' ἐσμὲν καὶ σκοπούμενοι ἐξ ὁποίων ἂν γυναικῶν βέλτιστα ἡμῖν τέκνα γένοιτο, αἷς συνελθόντες τεκνοποιούμεθα. And Orig. c. Cels. I. p. 15. τῇ ἑαυτοῦ θυγατρὶ ὁ πατὴρ ἀνδρῶν τε θεῶν τε συνελήλυθε, concubuit. Plutarch uses συνελθεῖν and συνοικεῖν, which last is in Deut. xxii. 13.

It was the custom of the Jews for the husband and wife, after marriage to abstain some time from cohabiting together. We have very antient traces of this custom in Scripture, particularly in Gen. xix. 8, 14, 15. from which it appears that Lot's sons-in-law who had married his daughters, had not coha-

bited with them. The espoused virgin commonly remained at her father's, or with her relations, till the time of the proof of her chastity expired. Thus Judg. xiv. 8. Samson's wife remained with her parents a considerable time after espousal. And accordingly in the present instance we find the Virgin tarrying three months with her cousin Elizabeth, after she was espoused.

— *εὑρέθη ἔχουσα*] for *ἦν ἔχουσα*, i. e. *εἶχε*. See Glass. Phil. Sac. p. 221. So Eurip. Iphig. Taur. 777. *ποῦ ποτ' ὄνθ' εὑρήμεθα*. So also *εὑρεθῆναι* is used in the sense of *εἶναι*, Luke xvii. 18: 1 Pet. ii. 22. And Hierocles in Aur. Carm. Pythag. p. 85. *ἀρχὴ μὲν τῶν ἀρετῶν ἡ φρόνησις εὑρίσκεται*. Aristoph. Pax, 372. *ἆρ' οἶσθα, θάνατον ὅτι προεῖφ' ὁ Ζεὺς, ὃς ἂν ταύτην ἀνορύττων εὑρεθῇ*; Or, perhaps, *it appeared* she was pregnant, *ἐμφανὴς ἐγένετο*.

— *ἐν γαστρὶ ἔχουσα*] Scil. *τὸ ἔμβρυον*, or *τὸν γόνον*. See Bos, Ell. Gr. p. 88. Thus Herod. III. 32. *τὸν δὲ θυμωθέντα ἐμπηδῆσαι αὐτῇ ἐχούσῃ ἐν γαστρὶ. Καὶ μιν ἐκτρώσασαν ἀποθανεῖν*. And in Life of Homer, II. *συνέβη τὴν παῖδα μιγεῖσαν ἀνδρὶ λαθραίως ἐν γαστρὶ σχεῖν*. See also Gen. xxxviii. 18.

— *ἐκ πνεύματός ἁγίου*] Explained by St. Luke's *δύναμις ὑψίστου ἐπισκιάσει σοι*, i. 34, 35. This miraculous conception of our Lord, Bp. Horsley observes, is the foundation of the whole distinction between the character of Christ in the condition of a man, and that of any other prophet. See also Pearson on the Creed, Vol. I. p. 260, &c.: Horsley's Tracts, p. 354, &c.

Wassenbergh (see Valck. Schol. Vol. I. p. 26.) thinks these words a gloss. And as it ought not to appear yet, by whom Mary was with child, till the revelation was made, it might be suspected that these words were originally the marginal note of some well-meaning injudicious person, who was not willing to leave the Virgin's character in suspense for a moment, and had not patience to let the reader wait till the course of the narration, ver. 20, should clear up the matter.

19. *δίκαιος*] A religious observer of the law of Moses. See Luke xx. 20; for by the law it was infamous to retain an adultress. Bp. Taylor, Life of Christ, Sect. 2. § 5, a good man; and § 10, a good, a charitable man. Abp. Magee, Vol. I. p. 482. being a just man, i. e. actuated by a sense of right and duty, he determined to put her away according to the law, and yet at the same time not willing to make her a public example, he

determined to do it privately. Chrysostom explains it by χρηστὸς and ἐπιεικὴς, Hom. IV. in Matt. Δίκαιος οὖν ὢν, τουτέστι χρηστὸς καὶ ἐπιεικὴς. And δίκαιοι and χρηστοὶ are by Aristophanes put παραλλήλως. Theophylact in loc. says δίκαιος ἦν· οὐ γὰρ ἐβούλετο ἀπηνὴς εἶναι, ἀλλ' ἐφιλανθρωπεύετο ἀπὸ πολλῆς χρηστότητος. So Clarke, Serm. Vol. IX. p. 125, and paraphrase, takes it in the sense of merciful and humane. But Whitby, who says it occurs above eighty times in the New Testament, will not allow it to be once in that sense.

— παραδειγματίσαι] παραδειγματίζειν and δειγματίζειν denote, to point out any thing so as to bring it forward into public notice, and δεῖγμα as well as παράδειγμα what is thus brought forward. Hesych. δεῖγμα· ἡ ἔνδειξις. παραδειγματίσαι, φανερῶσαι. So Ezek. xxviii. 17. Jerem. xiii. 22[1]. Then each word came to be used in a worse signification, to affect any one with ignominy, i. q. ἀτιμάζειν. Chrysostom thus understands it, distinguishing it from the punishment inflicted by law; καίτοιγε οὐ παραδειγματισμοῦ μόνον ἦν ὑπεύθυνος ἡ τοιαύτη, ἀλλὰ καὶ κολάζεσθαι αὐτὴν ὁ νόμος ἐκέλευεν. Ἀλλ' ὁ Ἰωσὴφ οὐ μόνον τὸ μεῖζον ἐκεῖνο, ἀλλὰ καὶ τὸ ἔλαττον συνεχώρησε τὴν αἰσχύνην. οὐ γὰρ μόνον οὐ κολάσαι, ἀλλ' οὐδὲ παραδειγματίσαι ἐβούλετο. Polybius, speaking of Aristomachus, a tyrant, B. II. 60, ὃν ὑποχείριον γενόμενον, οὐκ ἐν κεγχρεαῖς ἔδει τὴν νύκτα στρεβλούμενον ἀποθανεῖν, ὡς Φύλαρχος φησί. περιαγόμενον δ' εἰς τὴν Πελοπόννησον καὶ μετὰ τιμωρίας παραδειγματιζόμενον, οὕτως ἐκλιπεῖν τὸ ζῆν. See also in Legat. 88.

— ἐβουλήθη] Eustath. in Il. α. 112, οὐκ ἁπλῶς θέλω ἀλλὰ βούλομαι· ὅπερ ἐπίτασις τοῦ θέλω ἔστιν· καὶ οὐ τυχόντως βούλομαι, ἀλλὰ κατὰ πολύ. And Ammonius, βούλεσθαι μὲν ἐπὶ μόνου λεκτέον τοῦ λογικοῦ τὸ δὲ θέλειν καὶ ἐπὶ ἀλόγου ζώου. The word implies deliberate counsel.

Photius's opinion, as we learn from his Letters, was, that Joseph did not suspect her of adultery, nor yet knew that she was ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου, but fluctuating in uncertainty was meditating on the subject till the angel explained it to him, Ep. 181. ad Eulamp.

— λάθρα] Not, without having any witnesses; but without accusing her and alledging any reason in the bill of divorce, which was to be put into her bosom before two witnesses only.

[1] It occurs also in Numb. xxv. 4. which passage Philo (de Somn. p. 578.) makes use of, and commenting on it uses ἐνδεῖξαι and ἐπιδεῖξαι in the same signification.

—ἀπολῦσαι] For ἀπολύειν to *repudiate*, the Septuagint use ἐξαποστέλλειν. The law of divorce laid none under an obligation, but gave permission only to put away the wife. If a man took a wife and hated her, Deut. xxii. 13, he might bring her to trial, and upon conviction, to punishment:—but if he love her for all his suspicion, and will connive at her fault, and not seek her death, he is at liberty to connive, and tolerated by the law so to do, and blameless if he did it; Judg. xix. 2, 3. But if a couple were discovered in the act of adultery, there must be no connivance; Deut. xxii. 22, explaining Levit. xx. 10.

20. ἐνθυμηθέντος] See Schleusner. It is constructed with an accusative in the profane writers as in the Evangelists. Thucyd. II. 40, καὶ αὐτοὶ ἤτοι κρίνομέν γε ἢ ἐνθυμούμεθα ὀρθῶς τὰ πράγματα. Isocr. ad Nicoc. III. ἐπειδὰν δὲ ἐνθυμηθῶσι τοὺς φόβους. See also Acts x. 19.

—ἰδοὺ] The corresponding word is continually used by the Hebrews: and sometimes, as here, to prepare the mind for hearing something wonderful and unexpected. We find ecce in profane authors signifying in the same manner something sudden and unexpected, as Virg. Æn. II. 270, In somnis ecce ante oculos mœstissimus Hector Visus adesse mihi.

—Κυρίου] Which Mill thinks has been transposed hither from v. 24.

—κατ' ὄναρ] Thus Gen. xx. 6;—xxxi. 11, καθ' ὕπνον· and 1 Kings iii. 5, ἐν ὕπνῳ. The phrase we find in other writers, as in Plutarch, Parall. p. 305, Νεσκλέους τοῦ πατρὸς αὐτοῦ κατ' ὄναρ ἑωρακότος: and p. 307, κατ' ὄναρ ἰδὼν ἀναλαβεῖν ἱερέως κόσμον. So Jamblich. de Myst. III. 3, Διονύσου κατ' ὄναρ ἐπιφανέντος. Sometimes the κατὰ is omitted, as Plut. in Pericl. p. 160, ἡ θεὸς ὄναρ φανεῖσα. And Julian, οὐδὲ ὄναρ φανεὶς ἀδελφὸς. The common phrase *in somnis*, occurs in Accius, Ennius, Virgil, &c. Cicero has *secundum* quietem.

In the antient and purer times of patriarchism, as well as in the earlier ages of Judaism, the Deity frequently revealed his will in this manner, both to his own people and to some individuals of other nations. Not only were Joseph, Jacob, and Abraham thus favoured; but Laban, Abimelech, Pharaoh, and even Nebuchadnezzar received similar communications from on high. This, with every other miraculous evidence of God's superintendence over the Jewish Church, had been now long discontinued: and the Jews, who placed the greatest dependence on dreams, and had even formed rules and a regular system for their interpretation, had particularly regretted the loss of this

medium of divine communication. Philo describes at length the difference between prophetical and monitory dreams.

—*υἱὸς*] for *υἱέ*. So xxvii. 29, *χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων*. And Hom. Il. γ. 277, *Ζεῦ πάτερ—ἠέλιός θ' ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις*. See Glass. Phil. Sac. p. 70.

—*παραλαβεῖν*] When this verb is used in an account of a marriage, we learn from Xenophon, (Œcon. vii. 5,) that *παρὰ* refers to the parents, or those from whom the wife is received by the husband, *πάνυ ἂν ἡδέως σου πυθοίμην, πότερα αὐτὸς σὺ ἐπαίδευσας τὴν γυναῖκα ὥστε εἶναι οἵαν δεῖ, ἢ ἐπισταμένην ἔλαβες παρὰ τοῦ πατρὸς καὶ τῆς μητρὸς διοικεῖν τὰ προσήκοντα αὐτῇ. Καὶ τί ἂν ἔφη, ὦ Σώκρατες, ἐπισταμένην αὐτὴν παρέλαβον, ἣ ἔτη μὲν οὔπω πέντε καὶ δέκα γεγοννῖα ἦλθε πρὸς ἐμέ, τὸν δ' ἔμπροσθεν χρόνον ἔζη ὑπὸ πολλῆς ἐπιμελείας*. Joseph. Ant. i. 19, 7, *διελθούσης ἄλλης ἐπταετίας τὴν Ῥαχήλαν παρέλαβεν*.—*Λαμβάνειν* is used in the same way Deut. xx. 7, *καὶ τίς ὁ ἄνθρωπος, ὅστις μεμνήστευται γυναῖκα, καὶ οὐκ ἔλαβεν αὐτήν*, where *γυναῖκα* also is used in a similar manner to that in which St. Matthew here uses it; only espoused.

—*τὸ γεννηθὲν*] Thus also *τὸ γεννώμενον ἐκ σοῦ*, Luke i. 35; and John iii. 6, *τὸ γεγεννημένον ἐκ τῆς σαρκὸς, σάρξ ἐστι*:—and 1 John v. 4, *πᾶν τὸ γεγεννημένον ἐκ Θεοῦ*. See Glass. Phil. Sac. p. 54. In a similar manner Herod. i. 108, *τὸ γεννώμενον ἐξ αὐτῆς διαφθεῖραι*. And Ter. Andr. i. 3, 14, quicquid peperisset, decreverunt tollere. In Josephus we find the King ordered those to be punished *τοὺς σώζειν λάθρα τολμήσαντας τὸ τεχθὲν αὐτοῖς*, Ant. ii. 9, 1; and iii. 11, 5, *ἂν ἄῤῥεν τὸ τεχθὲν ᾖ*. Dion. Hal. A. R. i. *τὸ γεννηθὲν εἰς τὸ τοῦ ποταμοῦ βάλλεσθαι ῥεῖθρον*. In Apollodorus iii. 5, 7, Laius *τὸ γεννηθὲν ἐκθεῖναι δίδωσι νομεῖ*. See Pearson on the Creed, Vol. ii. p. 115.

—*ἐκ πνεύματος ἁγίου*] *ἐκ* denotes the cause which gives birth to any thing, in which signification it is frequently used in common Greek. See Limborch's Theol. Christ. iii. 12, 9: and Glass. Phil. Sac. p. 464. For the different meanings of *πνεῦμα* and *πνεῦμα ἅγιον* with and without the article; and on what occasions the article is taken or rejected, see Middleton on Gr. Art. p. 166—170; who observes that when denoting the third person in the Trinity they are never anarthrous, except indeed in cases where other terms confessedly the most definite, lose the article. But where the influence or operation of the Holy Spirit are meant, the words are always anarthrous, the case of renewed mention or other reference being of course excepted. With respect to this passage, however, he adds it is

impossible to prove incontestably that the Holy Spirit in the *personal* acceptation is here meant; inasmuch as the preposition may have occasioned the omission of the Articles.

21. *τέξεται*] Used when speaking of either parent, though chiefly by the poets when speaking of men. Pind. Ol. VII. 131, *ἔνθα Ῥόδῳ μιχθεὶς τέκεν ἑπτὰ παῖδας*. Od. ξ. 174, *ὃν τέκ' Ὀδυσσεύς*: Od. ο. 249, *Μάντιος αὖ τέκετο Πολυφείδεά τε Κλεί-τόν τε*.

—*καλέσεις τὸ ὄνομα αὐτοῦ*] for *αὐτόν*. Luke i. 13, 31;—ii. 21, &c. See Gen. xvii. 19: 1 Sam. i. 20: Ruth iv. 17. Eurip. Ion. 74, *Ἴωνα δ' αὐτὸν κτίστορ' Ἀσιάδος χθονὸς Ὄνομα κεκλῆσθαι θήσεται καθ' Ἑλλάδα*: Soph. Phil. 613, *μάντις ἦν τις εὐγενὴς, Πριάμου μὲν υἱὸς ὄνομα δ' ὠνομάζετο Ἕλενος*. Lucian. Ocyp. 13. Vol. III. p. 665, *ὀνομάσας μου τοὔνομα*. See Glass. Phil. Sac. p. 112; and Matthiæ Gr. Gram. p. 594.[1]

Ἰησοῦν] Not *τὸν Ἰησοῦν*. See Middleton, Gr. Art. p. 170. This was a proper name not uncommon among the Jews, particularly for successful leaders. Thus we find in the Old Testament it was given to those that saved and delivered the children of Israel out of the hand of their enemies, as to Joshua, which is the same as Jesus: Ecclus. xlvi. 1, *ὃς ἐγένετο κατὰ τὸ ὄνομα αὐτοῦ, μέγας ἐπὶ σωτηρίᾳ ἐκλεκτῶν αὐτοῦ*: Its signification being similar to that of the Greek *σωτὴρ*[2] (Philo de Mut. Nom. p. 828, *Ἰησοῦς δὲ σωτήρια τοῦ Κυρίου*). This latter was a title of honour given to those who deserved well of the state, and frequently joined with *εὐεργέτης*. The Greeks also gave it as a title to their gods, whom after any remarkable preservation they styled saviours, and under that notion consecrated altars to them. They also made it stoop unto their baser flattery, calling those men their saviours, for whom they seemed to have as great respect and honour as for their gods. See Pearson on the Creed, Vol. II. p. 84, 86. Its meaning is such, that Cicero says it cannot be expressed by a single word; in Verr. 2, 63, Eum non solum

[1] There are few instances in Scripture where men had names determined for them by particular appointment of Heaven, and before the time of their birth; and as such names appear to be very significant, so the persons distinguished by them were always remarkable for some extraordinary qualities or events which their respective names were designed to denote. See 1 Chron. xxii. 9, 10;—1 Kings xiii. 2;—Isai. xlv. 3, 4;—Luke i. 13, 17. See Stanhope on Ep. and Gosp. Vol. I. p. 378.

[2] Chrysost. Hom. II. in Matth. p. 10, *τὸ Ἰησοῦς ὄνομα οὐκ ἔστιν ἑλληνικὸν, ἀλλὰ τῇ Ἑβραίων φωνῇ οὕτω λέγεται Ἰησοῦς· ὃ ἐστιν εἰς τὴν Ἑλλάδα γλῶτταν ἑρμηνευόμενος, σωτήρ· Σωτὴρ δὲ ἀπὸ τοῦ σῶσαι τὸν λαὸν αὐτοῦ*. So also Theophylact; and Justin Martyr, Apol. in Anton. Pium.

patronum istius insulæ, sed etiam σωτῆρα inscriptum vidi Syracusis. Hoc quantum est? ita magnum ut Latino uno verbo exprimi non possit. Is enim est σωτὴρ qui salutem dat. Tacitus Ann. xv. 71, Milichus præmiis ditatus, *conservatoris* sibi nomen Græco ejus rei vocabulo assumpsit.

Why our Lord might well be called Jesus a Saviour, see Kidder's Demonstration of the Messias, p. 3; who also compares the salvation and deliverance wrought for us, with those deliverances which were wrought of old for the people of the Jews. See also Pearson on the Creed, Vol. I. p. 113, &c. whose derivation shews how Christ being called Jesus, was in effect an accomplishment of the prophecy that he should be called Emmanuel.

—*αὐτὸς γὰρ*, &c.] Compare Luke ii. 10, where we find one angel explaining the words of another.

—*τὸν λαὸν αὐτοῦ*] By these words *Joseph* could understand only the Jews. For the benefit of Christ's coming was not yet known to extend to the Gentiles. See Limborch. Theol. Christ. IV. 4. 3. Add Euthym. λαὸν δὲ αὐτοῦ φησί τοὺς Ἰουδαίους.

—*ἁμαρτιῶν αὐτῶν*] In some copies read *αὐτοῦ*, referring to λαὸν. But this kind of enallage of number is not uncommon when a noun of number has gone before. See Glass. Phil. Sac. p. 650. Ἁμαρτία signifies the punishment of sins, as well as sins themselves; 1 Pet. ii. 24;—John i. 29;—ix. 41;—xv. 22, 24;—&c.

These words Joseph, in common with his countrymen, would understand in allusion to the misery which they endured under Herod and the Romans. We believe that by virtue of his precious blood Christ hath obtained remission of our sins; by the power of his grace hath taken away the dominion of sin; in the life to come will free us from the possibility of sinning; and utterly abolish death the wages of sin. Hence he is called by Zacharias *a horn of salvation*, by Simeon *the salvation of God*, by St. Paul *the captain and author of eternal salvation*, by St. Peter *a prince and a saviour*.

22. *τοῦτο δὲ ὅλον*] See also xxi. 4;—xxvi. 56;—and Rom. viii. 36, ἕνεκα σοῦ θανατούμεθα ὅλην τὴν ἡμέραν, for πᾶσαν. And vice versâ, πᾶς occurs in the signification of ὅλος, as iii. 5, πᾶσα ἡ περίχωρος, and viii. 32, πᾶσα ἡ ἀγέλη for ὅλη. We find omnis used similarly in Latin, as Cæsar B. G. I. 1, Gallia est omnis in tres partes divisa, for Tota Gallia.

The words *τοῦτο δὲ ὅλον* comprehend not only what is mentioned in the preceding verses, but the whole particulars of the transaction; and among the rest the circumstance noticed in the

last verse of the chapter; because that circumstance was necessary to the accomplishment of the prophecy that a virgin was to bring forth a son in her virgin state.

— *ἵνα πληρωθῇ*] When events occurred unexpectedly, the Jews were accustomed to accommodate their prophecies to them, especially if there was any resemblance between the occurrence and the passage in the Old Testament. Hence *πληρωθῆναι* and *τελεσθῆναι* are used, not only when what was predicted turns out, but when any thing else occurs to bring the words into one's memory, and strengthen and illustrate them. Still, however, though the import of *ἵνα πληρωθῇ* may in many instances be no more than that such words of the prophet may be applied with truth to such an event; yet in the events and circumstances of the life of Christ we have prophecies finally completed in him in a higher and spiritual sense: and the hand of God so manifestly appears in them, that we cannot but conclude that they were brought about according to his predictions, and those predictions are rightly applied. See Owen's Mode of Quotation, Sect. 5: Chandler's Defence of Christianity, p. 237: Michaëlis (who contends for a single literal meaning) Vol. I. c. 5.

— *τὸ ῥηθὲν*] The Jews object that this promise being made to Ahaz as a sign, must have relation to a child born in his time, and therefore not to our Jesus, born above seven hundred years after his death. But this objection is founded on a mistake; this promise or sign being not given to Ahaz, who refused to ask a sign (Isai. vii. 12), but to the *house of David*, v. 13, which was then in danger of being cut off, v. 2. The promise of a Messiah, therefore, who was to be of the seed of David and to sit upon his throne, was a great security that the house of David should not be extinguished, and so a proper remedy against those fears.

That it cannot be supposed to have been fulfilled in Hezekiah, as some of the Jews contended, and Trypho owns in his discourse with Justin Martyr, is clear; the sign being given and the promise made in the reign of Ahaz. Now Ahaz reigned sixteen years in Jerusalem, and Hezekiah who succeeded him was twenty-five years old when he began to reign, and therefore born several years before Ahaz was king, and consequently not now to be conceived when this sign was given.—See also Kidder's Dem. Mess. Part II. c. 5, near the end.

23. *ἡ παρθένος*] The article in this place, says Bp. Middleton, as in many others appeared to our translators to be without meaning: accordingly, they render "a virgin." The article is

never without meaning in Greek, though it may not always be possible in a version adequately to express its force. The passage however is quoted accurately from the Septuagint, who have as accurately translated the Hebrew. The force of the article, therefore, in this place, can be sought only from the Hebrew of Isaiah vii. 14. See Gr. Art. p. 158: and Glass. Phil. Sac. p. 131. Dr. Owen says that the Greek ἡ παρθένος, as well as its correspondent Hebrew, is emphatical, and means not *a virgin* in general, but that *particular* virgin that was prophesied of from the beginning, and whose seed was to bruise the serpent's head.

— ἕξει] There is a reading λήψεται, but in no valuable MS.

— καλέσουσι] Sub. οἱ ἄνθρωποι, i. e. personal for impersonal, κληθήσεται; see Luke xii. 20: xiv. 35: xvi. 9. Not uncommon in the sacred writers, that an active verb having no person before it, is to be understood as a passive or impersonal. The Septuagint, which agrees with the Hebrew, has καλέσεις, which reading is also here met with: but the best MSS. have καλέσουσι. Justin Martyr has καλέσεται τὸ ὄνομα αὐτοῦ.

Looking into the prophets we find that being *called*, or *called* by such a *name*, does not infer that the thing or person so to be called shall be commonly known by that name, as a man is by the name by which he is known and distinguished from other men. It is enough that they shall be that which they are called, and that what is foretold shall truly belong to them; as will appear from the following places, Isai. i. 26: lx. 14: lxii. 4: Jer. iii. 17: Ezek. xlviii. 35: Zech. viii. 3. There are many things said of our Saviour, which serve to describe his office, and acquaint us with his perfections and relation, and were never intended for his name, by which he was to be known among men. His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace, Isai. ix. 6: i. e. the Messiah shall be all this, though not commonly known and *called* by these names.

— Ἐμμανουήλ] The Evangelist affirms, that our Lord's being called Jesus was an accomplishment of the same prophecy which likewise foretold that the virgin's son should be called Emmanuel. This application deserves attention, being a clear proof that the writers of the New Testament, in citing and applying the passages of the Old Testament, considered the sense of those passages rather than the words. The Evangelist here has interpreted both names, Jesus as well as Emmanuel, to shew that the prophecy was fulfilled, not in the names, but in the signification of them; the sense of Emmanuel being comprehended in Jesus.

—*μεθερμηνευόμενον*] Polyb. VI. 26, *ἱππεῖς καὶ πεζοὺς ἐκλέγουσι, τοὺς καλουμένους Ἐκτραορδιναρίους, ὁ μεθερμηνευόμενον, ἐπιλέκτους δηλοῖ.* And II. 15, *τὸ γὰρ τρᾶνς ἑξερμηνευόμενόν ἐστι πέραν· διὸ τοὺς ἐπέκεινα τῶν Ἄλπεων τρανσαλπίνους καλοῦσι.*

24. *διεγερθεὶς*] i. q. *ἐγερθεὶς*, which is the reading of one MS.

—*ἀπὸ τοῦ ὕπνου*] In reference to *ὄναρ* above. So also Acts xx. 9.

—*καὶ*] Adversative. *Καὶ οὐκ*, non tamen.

25. *ἐγίνωσκεν*] Some read *ἔγνω*. The word used similarly by Callimachus Ep. 58, *Τό χρέος ὡς ἀπέχεις, Ἀσκληπιε, τὸ πρὸ γυναικὸς Δημοδίκης Ἀκέσων ὤφελεν, ἀρξάμενος Γινώσκειν.* And Isæus. Or. II. p. 20, *πρὶν γνῶναι τὸν ἡμέτερον θεῖον αὐτήν. ἢ ὅσοι ἐκείνου γιγνώσκοντος ἐπλησίαζον αὐτῇ.* See Gen. iv. 1, 17, 25: xix. 8: &c. The Latins use cognoscere and agnoscere in the same manner; thus Ovid, Turpiter illa virum cognovit adultera virgo. Catullus 61, 147, Dicebas quondam solum te nosse Catullum, Lesbia. Cæsar B. G. VI. p. 239, Infra annum vero vicesimum fœminæ *notitiam* habuisse in turpissimis habent. Justin xxvii. 3, quam familiarius noverat.

—*ἕως οὗ*] Scil. *χρόνου*. Thus 2 Sam. vi. ver. ult. *καὶ τῇ Μελχὸλ θυγατρὶ Σαοὺλ οὐκ ἐγένετο παιδίον ἕως τῆς ἡμέρας τοῦ ἀποθανεῖν αὐτήν.* Matth. xxviii. 20, *ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.* See also ii. 9, 13, 15: v. 25.—From this expression we can draw no inference as to the terms on which Joseph and Mary afterwards lived. Suidas says *τὸ ἕως παρὰ τῇ γραφῇ ἐπὶ τοῦ διηνεκοῦς πολλάκις εὑρίσκομεν κείμενον.* Theophylact in Cor. *τουτέστιν οὐκ ἐμίγη αὐτῇ οὐδέποτε. Τὸ γὰρ ἕως, ἐνταῦθα οὐ τοῦτο ἐμφαίνει, ὅτι ἄχρι μὲν τοῦτόκου οὐκ ἔγνω, μετὰ δὲ ταῦτα ἔγνω. ἀλλὰ καθάπαξ οὐδέποτε αὐτὴν ἔγνω. Ἰδίωμα δὲ ἔχει τοιοῦτον ἡ γραφή. ὡς τὸ, οὐκ ἐπέστρεψεν ὁ κόραξ εἰς τὴν κιβωτὸν, ἕως οὗ ἐξηράνθη ἡ γῆ. οὔτε γὰρ μετὰ ταῦτα ὑπέστρεψε,* &c. Chrysost. Hom. 142, *ἡ παρθένος καὶ μετὰ τὸ τεκεῖν παρθένος ἔμεινεν, ἐκ τοῦ τεκεῖν μὴ ζημιωθεῖσα τὴν παρθενίαν.* Epiphan. Hæres. xxviii. p. 55, *οὐδὲ γὰρ ὅτι κέχρηται τῇ παρθένῳ, ὅλως εὑρίσκεται μετὰ τὸ γεγεννηκέναι ἡ παρθένος ἄχραντος.* Pearson also contends for the perpetual virginity of Mary, Vol. I. p. 272. See also Bp. Taylor's Works, Vol. xv. p. 21. and Life of Christ, Sect. 5. Kidder's Dem. of Messias, Part II. c. 3. But since the Angel commanded Joseph to *take Mary as his wife*, without any intimation that he should not perform the duty of a husband to her, it is not easy to conceive that he should live twelve years with her, and all that while deny that duty which the law and the canons of the

Jews command the husband to pay his wife. Leaving this question however to those who affect to be curious beyond what is written, we may safely conclude with St. Basil, that though it was necessary for the completion of the prophecy, that the mother of our Lord should continue a Virgin until she had brought forth her first-born; yet what she was afterwards it is idle to discuss, because it is no manner of concern to the mystery: *μέχρι γὰρ τῆς κατὰ τὴν οἰκονομίαν ὑπηρεσίας ἀναγκαία ἡ παρθενία, τὸ δ' ἐφεξῆς ἀπολυπραγμόνητον τῷ λόγῳ τοῦ μυστηρίου καταλείψωμεν.* Basil. Homil. de Nativ. Dom.

— *αὐτῆς τὸν πρωτότοκον*] Wanting in one Gr. MS. and the Coptic Version. In Scripture this word admits of different significations. Sometimes (and most commonly) it denotes the eldest of two or more children, as Eliab is called the first-born of Jesse, 1 Sam. xvii. 13: and at others the first that is born, without regard to any else, as Exod. xiii. 2. sanctify me all the first-born. In some places it imports figuratively what is most dearly beloved by us, in which sense God frequently calls the Israelites his first-born: and in others what is most remarkable for greatness or excellency, as God promises David, Ps. lxxxviii. 27, to make him the first-born of the kings of the earth.

Virg. Ecl. i. 45. Hic mihi responsum *primus* dedit ille petenti. and Æn. i. 1. Trojæ qui primus ab oris. Servius says primus post quem nullus.

— *ἐκάλεσε*] viz. Joseph.

## CHAP. II.

*Τοῦ δὲ Ἰησοῦ*] Beza and Schmidt render δὲ by ergo: it being *illativa*, not *adversativa*.

— *γεννηθέντος*] *Not long after the birth* of Jesus: the time not being accurately marked. This must however be understood of Christ's nativity; as also Herod's question *ποῦ ὁ Χριστὸς γεννᾶται*; See Pearson on the Creed, Vol. ii. p. 116. Benson in his Chronology of the Life of Christ, p. 74. shews that the Magi came to Jerusalem before the presentation of the child Jesus in the temple, but did not meet him there: but followed him to Bethlehem. See also Taylor's Life of Christ, who with many commentators had adopted that arrangement.

— *ἐν Βηθλεὲμ*] Sub. *πόλει*, as Acts xxii. 3. *ἐν Ταρσῳ τῆς Κιλικίας*; Acts xxvii. 5. *εἰς Μύρα τῆς Λυκίας*. A small town (John vii. 42.) in the tribe of Judah, distant from Jerusalem to the south, about six Roman miles, Euseb. *Βηθλεὲμ φυλῆς Ἰούδα, Αἰλίας ἄποθεν σημείοις ς πρὸς τὰ νότια*: called Beth-

lehem Ephrata, Gen. xxxv. 19: Mic. v. 2: and Βηθλεὲμ Ἰούδα, Judg. xix. 18. to distinguish it from another town of the same name in Lower Galilee in the tribe of Zebulon, Josh. xix. 15.

— Ἰουδαίας] As there were two Bethlehems, Jerome thinks that St. Matthew would probably discriminate this by its tribe and therefore reads Ἰούδα, as it is described in the Old Testament. But this is against all MSS. authority. It is so written in v. 6. But, Lightfoot observes, in this verse the Evangelist tells us it was in Bethlehem of Judea to distinguish it from Bethlehem of Galilee: and in v. 6. he says it was in the land of Judah to distinguish it from the lot of Benjamin.

— ἡμέραις] These words are suspected by Mill to have been interpolated: they are wanting in some MSS. The expression is frequently used in the New Testament, where in common Greek χρόνος or καιρὸς would be used; though we find it used by Plutarch in the same manner, Camill. I. 37, ἐτύγχανε νοσῶν περὶ τὰς ἡμέρας ἐκείνας.

— Ἡρῴδου] Herod the Great, who was *tetrarch* and afterwards King of Judea: son of Antipater the Idumæan, and therefore of the seed of Esau. See Prideaux, Connex. Vol. IV.

— τοῦ βασιλέως] Scil. τῆς Ἰουδαίας.

— Μάγοι] This name was given by the Persians, Chaldæans, and Arabians, to those philosophers among them who applied themselves to the study of the works of nature, and particularly of astrology, and were besides the priests and ministers of religion. Hyde in Hist. of Relig. of the antient Persians derives this word from *Mogh*, which signifies a priest. Apuleius in Apol. I. 147. Persarum linguâ Magus est qui nostrâ sacerdos. Hesych. μάγον τὸν θεοσεβῆ καὶ θεολόγον καὶ ἱερέα οἱ Πέρσαι λέγουσι. Suidas, μάγοι παρὰ Πέρσαις οἱ φιλόσοφοι καὶ φιλόθεοι. Porphyr. de Abst. An. IV. 16. παρά γε μὴν τοῖς Πέρσαις οἱ περὶ τὸ Θεῖον σοφοὶ καὶ τούτου θεράποντες Μάγοι μὲν προσαγορεύονται· τοῦτο γὰρ δηλοῖ κατὰ τὴν ἐπιχώριον διάλεκτον ὁ Μάγος. See Xen. Cyropæd. III. 3, 34: IV. 5, 51: IV. 6, 11, &c. Cicero de Div. I. 23, 41: Pliny Hist. Nat. XXX. 1, &c.: Broughton's Dictionary of all Religions.

The word is reserved by the Syr. Arab. Ital. and generally by all Latins. The French read it Sages in the sense of our English. Lightfoot (nimis hâc in parte credulus; Wolf) translates it *sorcerers* or magicians. See his reasons, Vol. I. 436: but these would rather be γοήτες.

Had they been Kings of Arabia, as some have imagined from Ps. lxxii. 10: and Isai. xlix. 7: lx. 3: the Evangelist would

scarcely have omitted the circumstance, nor would Herod probably have let them go alone to Bethlehem, or laid upon them his commands to return and give him an account of the child: nor can we conclude that they were three in number, as has been supposed from the threefold offering. Nor could they be Jews, as has been strangely supposed, the posterity of the captives who did not return home when permitted by Cyrus's Decree, now coming as ambassadors to do homage to the Messiah; for *they* must have known the prophecies relating to the Messiah, and could have no need to enquire the place of his nativity. It is most probable therefore they were Gentile philosophers: and it seems not unreasonable to suppose that God had favoured them with some extraordinary revelations of himself, as he did Melchizedec, Abimelech, Job, and others, who were not of the family of Abraham; and as we find v. 12. he did afterwards interpose to prevent their return to Herod: and that whilst proofs were given to the Jews, that the Messiah was come into the world to fulfil his high office, some notice would be vouchsafed to the Gentiles also, to whom he was to be a light.

About the time of our Saviour's birth, there was an universal expectation throughout the East, that in Judæa one was to be born, who should become universal monarch of the world. Sueton. Vesp. IV. Percrebuerat Oriente toto vetus et constans opinio, esse in fatis ut eo tempore Judææ profecti rerum potirentur. Tac. Hist. v. 13. Pluribus persuasio inerat, antiquis sacerdotum libris contineri, eo ipso tempore fore, ut valesceret Oriens, profectique Judææ rerum potirentur. See also Josephus, B. J. v. 5; VII. 31. which compare with the two preceding quotations.

Among the Jews this expectation, which we may trace to the days next to Antiochus Epiphanes, took its rise from the prophecies concerning the Messiah, contained in their sacred Books. It was now the settled judgment of the chief priests, the Scribes, and the learned in their law: they who made the study of the Scriptures their chief business, who were the depositaries of the traditionary explications of the prophets, were unanimous in this belief: the expectation was national, Daniel's weeks having so clearly defined the time of the coming of the true Messiah. Hence it was doubted of the Baptist, whether he were not the Messiah, Luke iii. 15: hence it was that the Jews were gathered together out of all countries unto Jerusalem, Acts ii. expecting and coming to see, because at that time the term of revealing the Messiah that had been prefixed by Daniel was come: hence

it was that there was a great number of false Christs, (Matt. xxiv. 5, &c.) taking the occasion of their impostures hence, that now the time of that great expectation was at hand and fulfilled, and in one word, "they thought the kingdom of God should presently appear." Luke xix. 11.

Among the Arabians this expectation was probably derived from the promise made to Abraham, whose descendants they were by Ishmael. Of this promise they preserved a traditional knowledge, as is evident from Balaam's prophecy, Numb. xxiv. 17. which Philo says was understood of the Messiah. And among other Eastern nations it owed its original to their commerce with the Jews and Arabians, but especially the former, who in their several captivities being dispersed through the East in numbers sufficient to gather themselves together and defend themselves against their enemies, spread the knowledge of their prophecies together with their religion wherever they came, and scattered the advent of their great King. Besides, we are told, that Zoroastres or Zerdusht, the celebrated reformer of the Magian discipline and worship in Persia, was servant to the Prophet Daniel, who had particular revelations made to him concerning the coming of the Messiah. If so it is not improbable that the expectation of his arising in Judea, should have remained so strongly imprinted in the belief of the disciples of Zoroastres, that on the appearing of a new star, some of them should have been moved to undertake this journey, in order to be witnesses of the truth of its accomplishment.

With the same tradition the Greeks and Romans came to be acquainted by means of the Jews in Asia Minor, and the Greek Islands, who had turned into Greek verses, the better to remember, what they had learned from the prophets touching the Messiah. These verses were called Sibylline, i. e. prophetic, from a Hebrew or Chaldee word of the same sound, that signifies to prophesy. They are of a different nature from those purchased by Tarquin, and burnt with the Capitol in Sylla's days; and are thought by some very learned men to be a Jewish composition designed to propagate the belief of the Messiah, and to prepare the way for his reception by the Gentiles. See Chandler's Defence of Christianity, p. 8, &c.

— *ἀπὸ ἀνατολῶν*] The East; as Polyb. x. 10, 5, *πόλιν περιεχομένην θαλάττῃ μὲν ἀπὸ ἀνατολῶν καὶ μεσημβρίας*. Here to be joined with *Μάγοι*, i. e. Magi Orientales: as Ælian. V. H. II. 33. *Χερρονήσιοι δὲ οἱ ἀπὸ Κνίδου*. So Matt. xxi. 11. *Ἰησοῦς ὁ προφήτης ὁ ἀπὸ Ναζαρὲτ*: xxvii. 57. *ἄνθρωπος πλού-*

σιος ἀπὸ Ἁρμαθαίας: Acts xvii. 13. οἱ ἀπὸ Θεσσαλονίκης Ἰουδαῖοι: Heb. xiii. 24. οἱ ἀπὸ τῆς Ἰταλίας. So also Virg. Georg. III. 1. Pastor ab Amphryo, i. e. Amphrysius.

The country probably was Arabia, where it appears the Magi were as numerous as in Persia. See Lucian, Vol. II: Pliny Hist. Nat. xxv. 2: xxx. 1: Stanley's History of Philosophy, p. 1171. Arabia was to the east of Judea, Tac. Hist. v. 6: Terra finesque, quâ ad Orientem vergunt, Arabiâ terminantur: and the inhabitants are constantly called men of the East, Gen. xxv. 6: Judg. vi. 3: Job i. 3: 1 Kings iv. 30: Jer. xlix. 28. The offerings also seem rather those of Arabia than of Persia: 1 Kings x. 2: Isai. lx. 6: Pliny Nat. Hist. VI. 28: XII. 24. This Justin Martyr in his Dialogue with Trypho mentions. And supposing these men to be Arabians harmonises with some considerable things in Scripture; as the first proselyte to the Jewish church, mentioned in Scripture, was Jethro, an Arabian, of the seed of Abraham by Keturah: it agrees also with the prophetic Psalm lxxi. 10. and with the rule and dominion and homage that David and Solomon, types of Christ, had over and from that country: and much of Arabia was the land of Canaan, as well as Judea. See Lightfoot, Vol. I. p. 437.

They have sometimes been supposed to be Chaldæans: but these are called in Scripture the families of the North: Jer. i. 14, 15: vi. 22: xxv. 9: Joel ii. 20. Others have supposed them to come from Mesopotamia, Persia, Parthia; and an opinion has been hazarded that they came from different and distant regions of the East, because ἀνατολῶν is in the plur. numb. But this word is as common in the plur. as the sing. Whatever opinion we adopt as to the place from whence they came, we may consider them the prelude to the calling of the Gentiles: sent to excite the attention of the Jews to their Messiah, and to shew that all nations would be included under his dispensation.

2. βασιλεὺς τῶν Ἰουδαίων] Meaning hereby the Messiah, whom they supposed to be sent to rescue the Jews from the slavery of the Gentiles under which they groaned.

— Ἰουδαίων] After the separation of the ten tribes under Jeroboam, they were called the "house of Israel," and the two under Rehoboam "the house of Judah." But after the Babylonish captivity the name of Jews (Ἰουδαῖοι) was given to those who returned to Palestine, of whatever tribe they were: and afterwards all who professed the religion of Moses, of whatever tribe, or wherever living, were so called.

— *τὸν ἀστέρα*] What this was cannot be ascertained. Some have supposed it a new star: others that light which appeared to the shepherds at Bethlehem on the night of the nativity. See Lightfoot, Vol. I. p. 437: others a phænomenon of the same nature as that which conducted the Israelites through the wilderness. See Taylor's Life of Christ, p. 1, 4. § 8: others that it was a comet; amongst whom is Origen, against Celsus I. p. 45. *τῷ γένει τοιοῦτον γεγονέναι, ὁποῖοι κατὰ καιρὸν γινόμενοι κομῆται.* He tells us that the antients held the opinion that great changes were portended by these bodies. Cæsarius, Quæst. 45. says *ὅτι δὲ οὐκ ἀστὴρ, ἀλλὰ νοερά τις καὶ λογικὴ ὑπῆρχε δύναμις ὁ τῶν Μάγων καθηγητὴς, ἐξ αὐτῆς παιδευόμεθα τῆς ἐκείνου κινήσεώς τε καὶ στάσεως,* and afterwards he adds *ἀστὴρ μὲν φαινόμενος, ἄγγελος δὲ νοούμενος.* In the same way Chrysostom Homil. VI. in Matt. p. 37. and Theophylact in c. ii. Matt. attempt to shew *ὅτι οὐ τῶν πολλῶν εἷς ὁ ἀστὴρ οὗτος ἦν. μᾶλλον δὲ οὐδὲ ἀστὴρ ἀλλὰ δύναμίς τις ἀόρατος.* Ignatius seems to have had a more correct notion, Epist. ad Ephes. p. 231. *ἀστὴρ ἐν οὐρανῷ ἔλαμψεν ὑπὲρ πάντας τοὺς πρὸ αὐτοῦ, καὶ τὸ φῶς αὐτοῦ ἀνεκλάλητον ἦν, καὶ ξενισμὸν παρεῖχεν ἡ καινότης αὐτοῦ τοῖς ὁρῶσιν αὐτόν· τὰ δὲ λοιπὰ πάντα ἄστρα, ἅμα ἡλίῳ καὶ σελήνῃ χορὸς ἐγίνοντο τῷ ἀστέρι· αὐτὸς δὲ ἦν ὑπερβάλλων αὐτοὺς τῷ φανῷ· ταραχή τε ἦν, πόθεν ἡ καινότης ἡ φαινομένη.* So also Euseb. Dem. Evang. IX. p. 261. *Ξένος καὶ οὐ συνήθης, οὐδὲ τῶν πολλῶν καὶ γνωρίμων εἷς, ἀλλά τις καινὸς καὶ νέος ἀστὴρ ἐπιφανεὶς τῷ βίῳ, σημεῖον ξένου φωστῆρος ἐδήλου καταλάμψαντος τῷ παντὶ κόσμῳ, ὃς ἦν ὁ Χριστὸς τοῦ Θεοῦ, μέγας καὶ νέος ἀστὴρ, οὗ τὴν εἰκόνα συμβολικῶς ὁ φανεὶς τότε τοῖς Μάγοις ἐπεφέρετο.* It clearly could not be one of the heavenly bodies, because it moved by intervals, whereas they move perpetually: their motion also is from east to west, whereas the motion of this was from north to south. They never hang over one country more than another, much less over any certain place; this shewed the place of Christ's nativity, and the very house of his abode. Whatever it was, its motion was undoubtedly miraculous, and the Magi knew the meaning and design of it, and the course they were to pursue; most probably because they had learnt it by a Divine Revelation, by which we find them afterwards guided, v. 12. For we can scarcely suppose that they could infer from the rules of their art what it portended, though their profession leading them peculiarly to the study of astronomy, they would plainly perceive it to be some new appearance. And Balaam's prophecy, which some have thought a ground for drawing the

conclusion, though applied to the Messiah, by Jewish and Christian writers, was too indefinite: the star and sceptre being only metaphorical expressions.

Those who are inimical to Christianity are unwilling to allow that at the time of our Saviour's birth any star appeared out of the usual course of nature, because of so miraculous a thing they find no account handed down: hence they have had recourse to all manner of strange suppositions. But Chalcidius in his Comment. on the Timæus of Plato VII. 126. mentions the tradition of this star, and the journey of the Magi.

Shuckford (Connect. Vol. II. B. 8. p. 282.) mentions an opinion entertained by the antients, which Warburton seems not to allow, that their great men and heroes at their death migrated into some star: and in consequence of that they deified them. Thus Julius Cæsar was canonized because of a star that appeared at his death, into which they supposed he was gone. See Sueton. Jul. Cæs. LXXXVIII.: Virg. Ecl. IX. 47: Hor. Od. I. 12, 47.

— *ἐν τῇ ἀνατολῇ*] In the East: not with reference to the Magi, but Jerusalem. The words of the English translation, according to their usual acceptation, do not convey the idea intended. For "to see a star in the East" means to see it in the east quarter of the heavens: whereas the meaning here is clearly, that when they were in the East, they saw the star.

— *προσκυνῆσαι*] To pay the homage of prostration. Justin VI. 2, 3. expresses it by *adorare:* and C. Nepos by venerari, as Vit. Con. III. necesse est enim si in conspectum veneris, *venerari* te regem, quod *προσκυνεῖν* illi vocant. This mode of salutation was common in Persia and all the countries of the East. Herod. I. 134. *ἐντυγχάνοντες δ' ἀλλήλοισι ἐν τῇσι ὁδοῖσι, τῇδε ἂν τις διαγνοίη εἰ ὁμοῖοι εἰσὶν οἱ ἐντυγχάνοντες. ἀντὶ γὰρ τοῦ προσαγορεύειν ἀλλήλους, φιλέουσι τοῖσι στόμασι. ἢν δὲ ἢ οὔτερος ὑποδεέστερος ὀλίγῳ, τὰς παρειὰς φιλεόνται. ἢν δὲ πολλῷ ἢ οὔτερος ἀγεννέστερος, προσπίπτων προσκυνεῖ τὸν ἕτερον.* The Jews also paid civil adoration both to kings and prophets, either by bending the knee, or by prostration, or falling down before them. See 1 Sam. xxv. 23, 41: 2 Sam. i. 2: ix. 6: xiv. 4: 1 Kings i. 23. So the whole congregation worshipped the Lord and the King, 1 Chron. xxix. 20. Thus also they reverenced the holy prophets, 1 Sam. xxviii. 14: 1 Kings xviii. 7: 2 Kings i. 13: Dan. ii. 46. The first Christians made no scruple of this ceremony, where divine worship did not interfere. So in Sozomen, a Christian *προσεκύνησε*, prostrated himself before the King of Persia, *κατὰ τὸ νενομίσμενον*, as the law and

custom required: but when this was demanded as a proof of his having forsaken Christ, he strenuously refused. In the same way, we learn that they *reverenced* as was customary, the Roman Emperors, and even their images: but when those of Heathen Gods were intermixed, as a snare, by Julian, they made the due distinction. It has been therefore supposed that the Magi paid Jesus the honors usually paid to kings. The word itself and the posture being used to express divine worship as well as civil honor, will not prove any thing in the question, whether Christ was adored as God: but Whitby remarks the very early opinions of Christians entertaining such a belief; as Irenæus, Justin Martyr, Tertullian, and Origen. And this opinion has been supported by the consideration that the Magi had received some divine revelation, and also that it is not probable they would have undertaken such a journey merely to pay honor to a secular king.

It may be observed that the Greeks and Romans never paid this honor of prostration to any mortal, but confined it to their Gods: as Eurip. Orest. 1521, *προσκυνῶ σ' ἄναξ νόμοισι βαρβάροισι προσπιτνῶν.* Phœn. 300. *γονυπετεῖς ἕδρας προσπιτνῶ σ', ἄναξ, τὸν οἴκοθεν νόμον σέβουσα.* Livy xxx. 16. speaking of the Carthaginian ambassadors, Qui ubi in castra Romana et prætorium pervenerunt, more adulantium (accepto credo ritu ex eâ regione, ex quâ oriundi erant) procubuerunt.

In v. 11. this *προσκύνησις* is described by the verb *πίπτειν*, as also iv. 9: xviii. 26. In Luke v. 12. *προσκυνεῖν* is expressed by a circumlocution *πίπτειν ἐπὶ πρόσωπον*, and Mark v. 22, *πίπτειν παρὰ τοὺς πόδας τινός.* See Gen. xliii. 26: xxxiii. 3, 6, 7: 1 Cor. xiv. 25.

By the writers of the New Testament the construction is sometimes made with the accusative, as is the case always with the early Greek writers: as Matt. iv. 10. *Κύριον τὸν Θεόν σου προσκυνήσεις.* So Luke iv. 8: xxiv. 52: John iv. 23, 24. So Joseph. Ant. xx. 7, 5. But more frequently with the dative (as v. 8, and 11: also IV. 9: VIII. 2: IX. 18: XIV. 33: XV. 25: XVIII. 26: XXVIII. 9, 17: Mark v. 6: xv. 19: John iv. 21, 23: ix. 38: Acts vii. 43: 1 Cor. xiv. 25: Heb. i. 7.) in which it seems to follow the Hebrew, or perhaps the Macedonian and Alexandrian dialect, as we find Polybius and some of the later writers using the same construction, v. 86, 10. *τῇ γὰρ οἰκίᾳ ταύτῃ μᾶλλον ἀεὶ πῶς οἱ κατὰ κοίλην Συρίαν ὄχλοι προσκυνοῦσι.* Lucian Navig. XXXVIII. *οἱ βάρβαροι προσκυνείτωσαν ἡμῖν.* Ælian. V. H. I. 21. *Ἰσμηνίας αἰσχύνης χωρὶς πῶς Περσῶν βασιλεῖ*

προσεκύνησεν. Sometimes it is placed without a case, as Matt. xx. 20: John iv. 20, 22, 24: xii. 20: Acts viii. 27: x. 25: xxiv. 11. And sometimes it is joined with ἔμπροσθεν or ἐνώπιον, Luke iv. 7.

3. ἐταράχθη] By a single word St. Matthew has given an accurate description of Herod, who now a Septuagenarian and sick, indulged his fears and suspicions that Jesus, like other princes, would seize by force his destined kingdom, and reduce his enemies.

The word properly and primarily signifies the motion of troubled water (Ezek. xxxii. 2: Isai. xxiv. 14), and then transferred to persons whose minds are disturbed by fear, sorrow, or any other perturbation: hence in St. Luke i. 12, we find ἐταράχθη καὶ φόβος ἐπέπεσεν ἐπ' αὐτὸν joined: and Luke xxiv. 38, τί τεταραγμένοι ἐστὲ, but in v. 37, πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι. In Ps. liv. 2, ἐλυπήθην καὶ ἐταράχθην are joined. Aristoph. Equ. 358, καὶ Νικίαν ταράξω, which the Scholiast explains by φοβήσω.

—πᾶσα Ἱεροσόλυμα] Metonym. for all the inhabitants of Jerusalem. And πᾶσα put for ὅλη.

Ἱεροσόλυμα being neut. plur. sub. ἡ πόλις, Bos Ell. Gr. 224. See also Middleton Gr. Art. p. 172. In Cicero we find once also *Hierosolymam* exportari.... *Hierosolymis* captis; pro Flacc. 28. We find the feminine also once in Tacitus.

They dreaded a rumour of this kind, considering the jealous and cruel disposition of Herod. Besides slaughtering their Sanhedrim (Joseph. Ant. 14 and 15) he had barbarously executed his wife Mariamne, caused her two sons Aristobulus and Alexander to be strangled in prison, and probably about this time executed many of the Pharisees on account of some predictions they had given out that God was about to take the kingdom from him. Another cause also of fear might be the remembrance of what had occurred in the beginning of Herod's reign, when the Parthians under Pacorus invaded Judea, and carried off captive Hyrcanus and Phasael. Herod fled to Mark Antony, and by the help of the Roman arms kept possession of the kingdom, notwithstanding the faction of Antigonus, who had the greatest part of the Jewish nation on his side. In the intestine war which then occurred, Judea was brought to the brink of destruction: Jerusalem was taken, the temple plundered and ravaged, and a dreadful slaughter ensued on both sides. But many causes no doubt combined to agitate both the people of Jerusalem and Herod: for a belief seems to have been enter-

tained amongst them, that the reign of the Messiah should commence with a train of calamitous visitations, such as insurrections, wars, earthquakes, famine, poverty and plague, &c.

4. *τοὺς Ἀρχιερεῖς καὶ Γραμματεῖς*] The members of the great Sanhedrim.[1] Ἀρχιερεῖς is frequently used in such a manner as to include not only *the* high-priest, and his deputy the Sagan, but those also who had enjoyed the dignity of the high priesthood, which had now become elective and temporary; and the heads of the twenty-four courses; in which signification we find it used also in Josephus, Ant. xx. 8, 8, and B. J. iv. 3, 6, 8. See 1 Chron. xxiv. 6: Nehem. xii. 7, 12, 22. But when the discourse is of the Sanhedrim, *οἱ ἀρχιερεῖς* will signify those members of it who were of the priestly or Levitical stock. In Matt. xxvi. 3, we find a very clear distinction between *οἱ Ἀρχιερεῖς* and *ὁ Ἀρχιερεύς*.

— *Γραμματεῖς τοῦ λαοῦ*] The Scribes were persons some way employed about books, writings or accounts, either in transcribing or explaining them. According to these various employments there were several sorts of them. Most authors however reduce them to two general classes, civil and ecclesiastical scribes. Of the former there were doubtless various ranks and degrees: see Jennings' Jewish Antiq. Vol. i. p. 390. The ecclesiastical scribes who are frequently mentioned in the New Testament, were the learned of the nation who expounded the law, and are therefore sometimes called *νομοδιδάσκαλοι*, Luke v. 17. The *νομικοὶ* so often mentioned in the New Testament, and rendered lawyers, were the scribes (see Matt. xxii. 35 coll. Mark xii. 28), which was a general title of all who studied and were teachers of the law and of religion, Isai. ix. 15. They were the preaching clergy among the Jews, and while the priests attended the sacrifices, their peculiar business was to instruct the people. It appears, however, that what they taught chiefly related to the traditions of the fathers; that it was about external, carnal and trivial rites; and that it was very litigious and disputatious. Theophyl. in Matt. ii. p. 12, *γραμματεῖς ἦσαν οἱ διδάσκαλοι τοῦ λαοῦ, ὥσπερ οὖν ἡμεῖς λέγομεν γραμματικούς*. And in xxiii. p. 140, *γραμματεῖς τουτέστι τοῦ λαοῦ διδάσκαλοι*. They are here called *γραμματεῖς τοῦ λαοῦ* to distinguish them from the secretaries of particular men, as Baruch the scribe of Jeremiah,

[1] Herod is said by many authors to have slain the Sanhedrim; but this is neither to be understood of the whole Sanhedrim, nor if it were to be understood of the whole, would it denote the total subversion of it.

and Seraiah the scribe of David; 2 Sam. viii. 17. See Prideaux's Connections, Part II.

It was part of their office to take care of the preservation of the purity of the text in all Bibles that should be copied out: that no corruption or error should creep into the original of the sacred writ.

—*ἐπυνθάνετο*] Ammon. *ἐρωτᾶν καὶ πυνθάνεσθαι διαφέρει· ἐρωτᾶν μέν ἐστι τὸ θέλειν κεφαλαιώδη λαβεῖν ἀπόφασιν ἢ ναὶ καὶ οὐ. Πυνθάνεσθαι δὲ τὸ κατὰ διεξόδου ἀξιοῦν πρᾶγμα, οἷον, πῶς ἐπολεμήσατε;*

—*παρ' αὐτῶν*] Wanting in some MSS.; and therefore Mill supposes them transferred from v. 7, probably an oversight of the transcribers.

Lightfoot thinks it no improbable conjecture, that in this assembly called by Herod, there were present among others, 1. Hillel, President; 2. Shammai, Vice-President; 3. the Sons of Betira, Judah and Josua; 4. Bava ben Buta; 5. Jonathan the son of Uzziel the Chaldee Paraphrast; 6. Simeon the son of Hillel.

—*ὁ Χριστὸς*] See chap. i. v. 1.

—*γεννᾶται*] Some take this for *γεννηθήσεται*, or *μέλλει γεννᾶσθαι*. See Glass. Phil. Sac. p. 308 and 200. "Where according to the prophecies must the Christ be born;" see v. 1. So 1 Cor. xv. 35, *πῶς ἐγείρονται οἱ νεκροὶ*; Schmidt and Rosenmuller say it is fut. mid. contr. and has the force of fut. pass. But it seems quite as suitable to the sense, to consider it as a pres. tense.

5. *ἐν Βηθλεέμ*] See v. 1. This was the birth-place of David, 1 Sam. xvi. 1, 4, from whom the Messiah was to be born. And from the writings of the Jews as well as the Gospels, it is evident that the universal expectation of the Jews was, that the Messiah should be born at Bethlehem. See Chandler's Defence of Christianity, p. 124.

—*διὰ τοῦ προφήτου*] Micah v. 2, which the Jews in our Saviour's time evidently explained of the Messiah, and which is still preserved in the Chaldee paraphrase, which translates it thus: Out of thee shall come before me Messias, that he may exercise dominion in Israel. It is so expounded by Rabbi Solomon, and David Kimchi.

This prediction was most manifestly and remarkably fulfilled in the birth of Jesus, when by the providence of God it was so ordered that Augustus should then tax the world, to which end every one should go up into his own city. Whereupon Joseph, and Mary his espoused wife, left Nazareth of Galilee

their habitation, and went into Bethlehem of Judea, the city of David, there to be taxed, because they were of the house and lineage of David. And while they were there, as the days of the Virgin Mary were accomplished, so the prophecy was fulfilled. But the providence of God is still the more remarkable, if we consider farther, that Augustus Cæsar had decreed twenty-seven years before the birth of Christ, that there should be an enrolling of the whole empire, and proclaimed it in Tarracon, a city of Spain, after he had conquered and reduced the Cantabri: for he conceived that to be a fit time when the empire was at quiet. But finding afterwards a breaking out of some stirs, he deferred it to this time when our Saviour was born.

6. *γῆ Ἰούδα*] Here taken in the sense of city, as in Jer. xxxvi. 7: xli. 22, the Septuagint render the Hebrew word which signifies city by *γῆ*. So 1 Maccab. v. 68. See Matth. xiv. 34, where *γῆν Γεννησαρὲτ* must be understood of the city which in v. 35 is called *τόπος*: and *γῆ Σοδόμων*, x. 15, and xi. 24. It is not uncommon in the Greek writers to give the name of *γῆ* to a city and contiguous country; thus Hesiod *ἐργ. καὶ ἡμ.* 161, *τοὺς μὲν ἐφ' ἑπταπύλῳ Θήβῃ, Καδμηίδι γαίῃ*. And Soph. uses *γαῖα Πελοπείας χθονὸς*. Eurip. in Supp. 410, calls Thebes *Κάδμου χθόνα*, and in Phœn. 252, *ἑπτάπυργος γᾶ*. And Æsch. *ἑπτ' θηβ.* 101, *τί ῥέξεις; προδώσεις τὰν τεὰν γᾶν*; where the Schol. explains *γᾶν* by *πόλιν*. So Virg. Æn. xi. 245, qua concidit Ilia *tellus*. It is by some taken in the sense of Canton or *tribe*; which seems to be Lightfoot's opinion; he taking it for *ἐν γῇ*, the preposition being understood. Wassenbergh, (see Valckenaer's Schol.) takes it in the sense of tribe; observing however that *χώρα, γῆ, χθὼν*, are sometimes used by the *Poets* to denote a *city*.

—*οὐδαμῶς ἐλάχιστη*] According to the Septuagint, which nearly agrees with the Hebrew, the words of Micah are *καὶ σὺ Βηθλεὲμ, ὁ οἶκος Εφραθὰ, ὀλίγοστος εἶ τοῦ εἶναι ἐν χιλίασιν Ἰούδα*, (*ὀλίγοστος* speaking of the smallness of number; St. Matthew's *ἐλάχιστη* of smallness of bulk or dignity). The easiest solution of the difficulty which arises from the variation seems to be, to read the words of the Prophet with an interrogation, so that it may correspond in sense with the Evangelist. So Acts vii. 50: Isai. lxvi. 2. See Glass. Phil. Sac. p. 411. Art thou little to be numbered among the thousands of Judah? An interrogation which implies a strong negation: as Dion. Hal. A. R. i. 16, *μοῖρα τὶς οὐκ ἐλαχίστη*. and 17, *κατέσχον δὲ οὐκ ἐλαχίστην μοῖραν*. Herod. iv. 95, 10, *οὐ τῷ ἀσθενεστάτῳ σοφιστῇ Πυθα-*

γόρη. Cicero calls Deiotarus homo minimè stultus:—and Gratius Faliscus Cyneget. 211, At vestrum *non vile* genus, non patria vulgo Sparta suos et Creta suos promittit alumnos. See also Marsh's Michaelis, p. 213, and the notes. Bp. Kidder, after Dr. Pococke, takes the passage differently. See Dem. of Mess. Part I. p. 22.

—*ἐν τοῖς ἡγεμόσιν*] In the Septuagint *ἐν χιλίασιν*, but the meaning is the same. The Israelites fit to bear arms, were by Jethro's advice to Moses, Exod. xviii. 21, classed into tens, hundreds and thousands, each of which had proper officers who commanded them. But each thousand being formed of the inhabitants of a particular district, it naturally followed, that of these thousands, some were more remarkable than others for their power, riches and influence. Those composed of persons of greatest rank and influence, were called leading or ruling thousands. It is evident, therefore, that the scribes gave a just representation of the prophet's meaning—Thou art by no means the least among the rulers: thou art the greatest in point of dignity even among the principal thousands of Judah; for &c. See also Glass. Phil. Sac. p. 862: and Chandler's Def. of Chris. p. 128.

Isoc. Panath. 421, *ἡ δὲ πόλις ἡμῶν ἡγεμὼν καταστᾶσα τῶν οὐκ εὐπορούντων..... τὰ πράγματα μετέστησεν.* Dion. Hal. A. R. vi. 864, speaking of Suessa, says *ἦν ὥσπερ ἡγεμὼν τοῦ ἔθνους.*

—*ἐξελεύσεται*] shall be born. See Gen. xvii. 6: xxxv. 11: Isai. xi. 1.

—*ἡγούμενος*] Thus Herodian I. 31, *ἐπιστέλλει τοῖς τῶν ἐθνῶν ἡγουμένοις.* Philostratus Apol. Epist. lxix. 406, *νῦν δὲ μόνον ὑμᾶς ἐπαινεῖν καιρὸς ἄνδρας τε τοὺς ἡγουμένους.* Philo in Life of Moses, I. p. 608, calls the King of Egypt *ἡγεμών. τούτους οὖν ὁ τῆς χώρας ἡγεμὼν ἠνδραποδίζετο.*

—*ποιμανεῖ*] A common metaphor, by which kings are called shepherds of the people; as Homer's *Ἀγαμέμνονα ποίμενα λαῶν*, Il. β. 243: and Xen. Cyropæd. viii. 2, 8, *ὅτι παραπλήσια ἔργα ἐστι νομέως ἀγαθοῦ καὶ βασιλέως ἀγαθοῦ.* Anacreon Od. lx. 7, *οὐ γὰρ ἀνημέρους Ποιμαίνεις πολίτας.* Eurip. in frag. Temen. x. *χρὴ δὲ τὸν στρατηλάτην Ὅμως δίκαιον ὄντα ποιμαίνειν στρατόν.*

It appears from this and several other quotations from the Old Testament which we find in the New Testament, that the sacred writers did not always think it necessary to transcribe exactly the passages they cited; but satisfied themselves with giving the sense rather than the words. In St. Matthew the quotations generally agree with the Septuagint.

7. καλέσας] for προσκαλέσας.

—ἠκρίβωσε] ἀκριβοῦν is similar to ἀκριβῶς ἐξετάζειν, v. 8; i. e. ἐζητεῖν, ἐξερευνᾶν. So Isocrates uses οἱ τὰ ἐκείνων ἀκριβοῦντες for ἀκριβῶς ἐξετάζοντες. The word signifies to get exact information in consequence of enquiry, or means used on the part of the informed. Thus Theodoret, Therapeut. Serm. XII. τοὺς μὲν ἀρίστους θαυμάζομεν, τοὺς δὲ τὴν τέχνην οὐκ ἀκριβοῦντας, σκώπτειν εἰώθαμεν. Theophylact, ἀκριβῶς ἀνέμαθεν.

—τὸν χρόνον] i. e. the day and month: in order to ascertain as nearly as he could, the age of the child.

—φαινομένου] Glass. says apparere incipientis, Phil. Sac. p. 188. Some take it for φανέντος.

8. πεμψας] This cannot be taken in the sense of προπέμψας, or sending an escort, in order to do honour to the Magi; as appears from the context; Herod acting secretly.

—ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου] Sub. τὰ. Isocr. in Areop. λίαν ἀκριβῶς ἐξετάζειν τὰ ἁμαρτήματα. In Busir. ἀκριβέστερον ἐξετάζειν. Polyb. v. 81, 7, διὰ τὸ μὴ καλῶς ἐζητακέναι. Demosth. adv. Lept. p. 364, εἰ δέ τις αὐτὸ ἀκριβῶς ἐξετάσειε.

—ἐπὰν] See Hoogeveen Doct. Part. chap. VI. sect. 14, § 1, 2.

—ὅπως] See Hoogeveen Doct. Part. chap. XXXVI. sect. 1, § 4.

9. ὁ ἀστὴρ] There is a similar passage in Virg. Æn. II. 692, de cœlo lapsa per umbram Stella facem ducens multâ cum luce cucurrit. Illam summa super labentem culmina tecti Cernimus Idæâ claram se condere Sylvâ, signantemque vias. So also Apoll. Rhod. IV. 294, tells us of a similar appearance to the Argonauts till they came to the Ister. And when Timoleon sailed to Sicily, Diod. Sic. IV. says δι' ὅλης τῆς νυκτὸς προηγεῖτο λάμπας καομένη κατὰ τὸν οὐρανὸν, μέχρις οὗ συνέβη τὸν στόλον εἰς τὴν Ἰταλίαν καταπλεῦσαι.

—προῆγεν] Here has the force of the simple verb ἦγεν,—πρὸ in composition being often redundant, as in προϊάπτειν Hom. Il. α. 3, where Moschop. observes ἡ πρὸ περισσὴ ὡς ἐν τῷ προλιπεῖν.

—ἕως] See Hoogeveen Doctr. Part. chap. XIX. sect. 1, § 6.

—ἔστη] In some MSS. ἐστάθη. Ammonius σταθῆναι καὶ στῆναι διαφέρει. σταθῆναι μὲν γὰρ ἐστι τὸ ὑφ' ἑτέρου· στῆναι δὲ τὸ κατ' ἰδίαν ὁρμὴν καὶ προαίρεσιν· οἷον ἐστάθη ὁ ἀνδρίας ὑφ' ἑτέρου, ἐστάθη ἡ νόσος. Ἔστη δὲ ὁ ἄνθρωπος δι' αὐτοῦ. See also Thomas Mag. in v. σταθῆναι. But the sacred writers do not adhere to these distinctions, saying in the case of a disease, ἔστη ἡ ῥύσις τοῦ αἵματος, and of men, σταθεὶς ὁ Ἰησοῦς, ὁ Ζακχαῖος, ὁ Πέτρος, Luke viii. 44: xviii. 11, 40: xix. 8: Acts ii. 14: xvii. 22, &c.

—*ἐπάνου οὗ*] Scil. *τοῦ τόπου, τοῦ οἴκου, οὗ*, &c.

10. *ἐχάρησαν χαρὰν μεγάλην σφόδρα*] These words are emphatical beyond any in our language: they not only *ἐχάρησαν χαράν*, but *χαρὰν μεγάλην*, and even this *σφόδρα*, the highest superlative. See also Glass. Phil. Sac. p. 266. See also some others, Matthiæ Gr. Gram. p. 597.

11. *ἐλθόντες εἰς*] for *εἰσελθόντες*. See viii. 14, coll. Luk. iv. 38.

—*εὗρον*] Almost all the MSS., versions and fathers have *εἶδον*. The sense is the same; and *εὗρον* may have arisen from ver. 8, *ἐπὰν δὲ εὕρητε*.

—*πεσόντες προσεκύνησαν*] See ver. 1.

—*θησαυροὺς*] signifies any receptacle, as Ps. cxxxiv. 7, *ὁ ἐξάγων ἀνέμους ἐκ τῶν θησαυρῶν αὐτοῦ*. Hesych. *θησαυρὸς, εἰς ἀγαλμάτων καὶ χρημάτων ἱερῶν ἀπόθεσιν οἶκος*. Josephus Ant. IX. 8, 2, *κενοῦντες τὸν θησαυρὸν* (i. e. *ξύλινον θησαυρὸν*, which he had before mentioned), and *κενώσας τοὺς τοῦ Θεοῦ θησαυροὺς*. The Latin word Thesaurus is used in the same signification, Livy XXXI. 12, Pecuniam Locris ex Proserpinæ *Thesauris* nocte quam sublatam. Virg. Georg. IV. 228, servataque mella Thesauris. Eurip. Ion. 923, *οἴμοι μέγας θησαυρὸς ὡς ἀνοίγνυται κακῶν*. Herod. II. 150, *χρήματα φυλασσόμενα ἐν θησαυροῖσι καταγαίοισι*. Philo de Migr. Abrah. p. 406, *ὁ δὲ τὸν αὐράνον ἀνοίξας θησαυρὸν, ὄμβρεῖ καὶ ἐπινίφει τὰ ἀγαθὰ ἀθρόα*. Pausan. B. VII. in Bœot. p. 597, *θησαυρὸν τε ἀνθρώπων ὧν ἴσμεν Μινύας πρῶτος ἐς ὑποδοχὴν χρημάτων ᾠκοδομήσατο*. Epiphanius *οἱ μάγοι ἤνοιξαν τὰς πήρας ἢ τοὺς θησαυροὺς*.

—*προσήνεγκαν δῶρα*] The eastern people never came into the presence of their prince without offering him gifts, which generally were the choicest productions of their country. And modern writers assure us that the custom is still retained. Ælian V. H. I. 31, *Περσικὸς νόμος περὶ τοῦ δῶρα προσφέρειν τῷ βασιλεῖ. Νόμος οὗτος Περσικὸς ἐν τοῖς μάλιστα ὑπ' αὐτῶν φυλαττόμενος, ὅταν εἰς Πέρσας ἐλαύνῃ βασιλεὺς, πάντες αὐτῷ Πέρσαι κατὰ τὴν ἑαυτοῦ δύναμιν ἕκαστος προσκομίζει..... καὶ ὀνομάζεται δῶρα*. Seneca Ep. XVII. Reges Parthos non potest quisquam salutare sine munere. See Gen. xxxii. 13: xliii. 11, 25: 1 Sam. ix. 7, 8: x. 27: 1 Kings x. 2, 10: Ps. lxxi. 10, 15: Isai. lx. 6: Prov. xviii. 16.

—*δῶρα*] *by way of* presents. See Middleton Gr. Art. p. 173; who tells us that nouns in *apposition*, not explanatory of the preceding noun, but of the end or object, to which the person or thing implied in it is affirmed to be subservient, are always anarthrous: the omission of the article being a consequence of the subintellection of the participle of existence.

—*χρυσὸν, λίβανον, καὶ σμύρναν*] From these presents it has been supposed that the Magi came from Arabia, because the Queen of Sheba, who came from thence, made similar presents to Solomon, 1 Kings x. 2. Pliny Hist. Nat. 12, 13, principalia in illâ (scil. Arabiâ Beatâ) thus et myrrha.

The opinion of some of the antients that in these presents they had a mystical meaning, and designed to signify their acknowledgment both of the divinity, royalty, and humanity of our Saviour, is little more than the sport of a luxuriant imagination. They might however be a most seasonable providential assistance to furnish Joseph and Mary for a journey into Egypt, where they were strangers, and had to abide some time.

—*λίβανον*] Suidas *λιβανωτὸν καὶ λιβανωτὸς ὁ καρπὸς τοῦ λιβάνου, λίβανος δὲ αὐτὸ τὸ δένδρον.* Ammonius *λίβανος κοινῶς καὶ τὸ δένδρον καὶ τὸ θυμιώμενον· λιβανωτὸς δὲ μόνον τὸ θυμιώμενον.* Hesych. *λίβανος, τὸ δένδρον, καὶ τὸ ὄρος. λιβανωτὸς δὲ, ὁ καρπὸς αὐτοῦ, εἶδος θυμιάματος.* So also the Schol. on Aristoph. Plut. But Sophocles, Aristotle, and others, and more especially the Septuagint, have used *λίβανος* for *λιβανωτὸς*.

12. *χρηματισθέντες*] Theophyl. ad loc. *παρὰ τοῦ Θεοῦ ἀποκάλυψιν δεξάμενοι.* And Justin M. in Dial. Tryph. *κατ' ἀποκάλυψιν κελευσθέντες.* Phavorinus, *χρηματίζειν λέγεται ἐπὶ θεῶν, τὸ δὲ διαλέγεσθαι ἐπὶ ἀνθρώπων.* Hesych. *χρηματίζει, ἀποκρίνεται, λαλεῖ.* Id. *ἐχρηματίσθη· προεφητεύθη.* The active being used when speaking of the gods who give answers to those who consult the oracles: and the passive of those who receive the answers; though it may be doubted whether the passive occurs in this signification in any writer except Josephus and the New Testament. So in Latin, moneri and admoneri are used of those who receive answers from the gods, or to whom they suggest any thing, particularly during sleep.

Josephus, speaking of Jaddus the high-priest being warned in a dream, Ant. xi. 8, 4, says *τὸ χρηματισθὲν αὐτῷ πᾶσι μηνύσας, καὶ ποιήσας ὅσα κατὰ τοὺς ὕπνους αὐτῷ παρηγγέλη.* And iii. 8, 8, speaking of Moses *εἰς τὴν σκηνὴν εἰσιὼν, ἐχρηματίζετο, περὶ ὧν ἐδεῖτο, παρὰ τοῦ θεοῦ*: whence perhaps *παρὰ τοῦ Θεοῦ* may be supplied here. So Philo in life of Moses, B. iii. p. 688, *οὐκ ἀπηξιώσε χρημάτισαι κόραις ὀρφαναῖς. χρημάτισας δὲ φημὶ πλέον τι παρέσχεν, ἢ κατὰ δικαστὴν νόμον.* See also Luke ii. 26: Acts x. 22: Heb. viii. 5: xi. 7.

*ἀνακάμψαι*] to bend back their course. Sub. *δρόμον* or *ἑαυτοὺς*, Boss Ell. Gr. p. 72, and 77: Diod. Sic. iii. 55, *ἀνακάμψαι πάλιν εἰς Λιβύην*: Acts xviii. 21, *πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς* Of

the use of μὴ and not οὐκ in this phrase, see Hoogeveen, Doctr. Part. c. XXVII. Sect. 1. § 11.

13. φαίνεται] In historical narrations, the præs. frequently used for præt. perf. or imperf. And this enallage is very common in profane historians. See Glass. Phil. Sac. p. 308.

— εἰς Αἴγυπτον] Egypt was the nearest province to Bethlehem, so that he could reach it in a few days. After the death of Anthony and Cleopatra it was reduced into a Roman province, and Herod had not such influence with the governors of it, as he had with those of Syria, whose dependent he in some measure was. Many Jews had settled there, and in Ptolemy Philometor's reign, a temple was built there on the model of that at Jerusalem, by Onias.

— ἴσθι ἐκεῖ.] Remain there. So ἦν, ver. 15. Also Mark ix. 5: Luke i. 80: ii. 6, 49: John vii. 42 Euthym. οἴκει, διάτριβε.

— ἕως ἂν] See Hoogeveen Doctr. Part. c. XIX. Sect. 2. § 5.

— μέλλει] See Glass. Phil. Sac. p. 278.

— τοῦ ἀπολέσαι] Sub. ἕνεκα, or χάριν.

14. νυκτὸς] Sub. διὰ, or ἐπιστάσης.

15. ἕως τῆς τελευτῆς Ἡρῴδου] See Hoogeveen Doctr. Part. c. XIX. Sect. 1. § 4. A few months afterwards Herod died, in the thirty-seventh year from his being declared King of the Jews by the Romans: thirty-four years after the expulsion of Antigonus.

— τῆς τελευτῆς] Scil. τοῦ βίου, as Hom. Il. τ. 787, βιότοιο τελευτή. So the Latin finis vitæ et finis simply. Eustath. on Hom. Od. α, p. 52. 49, τελευτὴ δὲ παρὰ τοῖς παλαιοῖς τὸ τέλος τοῦ ἔργου, καὶ τελευτᾶν τὸ εἰς τέλος τι ἄγειν.—οἱ δέ γε μεθ' Ὅμηρον πρῶτα μὲν καὶ τὸν θάνατον τελευτὴν ζωῆς ἔλεγον, καὶ τελευτᾶν τὸν βίον, καὶ τοιαῦτα τινα. ὕστερον δὲ κατεκράτησε τελευτὴν ἁπλῶς τὸν θάνατον λέγεσθαι.

— ἵνα πληρωθῇ] See I. 22.

— διὰ τοῦ προφήτου] It is not said by what prophet this is spoken, nor is it material; for there is hardly any prophet who does not say the substance of what is here affirmed; mentioning frequently the bringing the children of Israel out of Egypt. The allusion probably is to Hos. xi. 1, but the words in the Septuagint are καὶ ἐξ Αἰγύπτου μετεκάλεσα τὰ τέκνα αὐτοῦ. Bp. Chandler supposes that calling out of Egypt is a proverbial expression for being delivered from imminent danger. See Defence of Christianity, p. 214.

— ἐκάλεσα] The words run in the time past, not only because this is the way of poetical predictions, to speak of those

things as already done, which shall be as certainly accomplished as if they were already done; but because they had already been fulfilled in the type. For Israel, of whom these words were spoken by the prophet, was a type of Christ, to whom the words are applied by the Evangelist. And the Jews, as Dr. Allix observes, have no cause to blame the Evangelist for ascribing these things to the Messias, which in their literal sense belong also to the people of Israel, it being the manner of their nation so to do. See also Kidder Dem. of Mess. Part II. p. 76, 77, 78.

16. *ἐνεπαίχθη*] Properly signifies to be played with; to be treated as a child; here to be deceived. The Latins use illudere in the same manner. C. Nep. in Hannib. c. x: Cicero pro Quinct. XVI.

— *ἐθυμώθη λίαν*] In Esth. iii. 5, and v. 9, we have Haman's rage against Mordecai expressed in similar terms, *ἐθυμώθη λίαν* and *σφοδρὰ*.

*ἀποστείλας ἀνεῖλε*] Thus Plut. *περὶ παιδ. ἀγωγ.* XIV. 30. *πέμψας ἀνεῖλε τὸν Θεόκριτον.* See also Matt. xxvii. 19: Mark vi. 17: Acts vii. 14. where the accusative after *ἀποστείλας* is wanting. So Matt. xiv. 10, *καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ*, which compare with Mark vi. 27, 28. where the accusative is supplied. So also Herod. I. 127, *Ἀστυάγης δὲ . . . , πέμψας ἄγγελον ἐκάλεε αὐτὸν.* Joseph. B. J. I. 12. 7, *Ἀντώνιος ἐκπέμψας ὁπλίτας πολλοὺς μὲν ἀπέκτεινε, πολλοὺς δὲ ἔτρωσε.* And I. 33, 7, *παραχρῆμα πέμψας τοὺς δορυφόρους ἀπέκτεινε τὸν Ἀντίπατρον.* The Latins use mitto in a similar manner; Justin v. 9, miserunt qui eum intercip-erent. See Bos Ell. Gr. p. 10.

It has been a subject of wonder that Josephus, who relates at considerable length the actions of Herod, and even tells us of the murder of some youths when he was only Governor of Galilee, and the cry of their mothers for justice against him for it, should yet say nothing of the slaughter of these innocents. But it would be unreasonable to make the silence of the Jewish Historian an objection to the credibility of the Evangelist, when there is equal and even superior reason to confide in the fidelity of the latter; and particularly when we consider that Josephus was no friend to Christianity, we must allow the omission can scarcely afford any argument against this part of the Gospel narrative. Besides, it may be observed that Bethlehem was but a small place; and therefore in a reign of *so much* cruelty such an event might not be very much noticed. That Herod was abundantly capable of such barbarity, he has proved by

those atrocities which he has related. Hence Vossius has observed, post tot crudelitatis exempla ab Herode Hierosolymis et totâ passim Judæâ edita, post sublatos diversis suppliciis tot filios, tot uxores, proximos et amicos, non magna res fuisse videtur, sustulisse quoque unius oppidi aut vici et adhærentis territorii infantes, quorum strages in loco perexiguo non admodum magna esse potuit, cum non omnes sed mares tantum, et qui intra bimatum essent, fuerint cæsi. And Tacitus's observation is very applicable, Ann. vi. 7, Neque sum ignarus, a plerisque scriptoribus omissa multorum pericula et pœnas, dum copiâ fatiscunt, aut quæ ipsis nimia et mœsta fuerant, ne pari tædio lecturos afficerent, verentur. We must bear in mind too, that Josephus wrote in the fifty-sixth year of his age, i. e. ninety-four years after the fact, and therefore could not remember it himself; and *possibly* might not know of it: not finding it in the Memoirs of Nicolaus Damascenus, of whom he made great use in compiling his History, and whom he himself charges with having palliated and disguised some of the most notorious and extravagant of Herod's cruelties. Though Macrobius has confused two stories, he in some measure confirms the truth of this, Saturn. ii. 4. Cum enim (Augustus) audisset inter pueros, quos in Syriâ Herodes rex Judæorum intra bimatum jussit interfici, filium quoque ejus occisum, ait, melius est Herodis porcum esse quam filium. And Celsus, one of the bitterest enemies of Christianity, who lived much earlier, though he mentions the report in a scoffing manner, does not venture to deny its truth, which he would gladly have done, had not the fact been unquestionable. See also Warburton's Divine Legation, Vol. iv. p. 281, &c.

— *ἀνεῖλε*] Hesych. *ἀνεῖλεν, ἐφόνευσεν.*

— *ἀπὸ διετοῦς*] Sub. *χρόνου*, unless it be from *τὸ διετὲς*, biennium: as Longus, Pastor. i. p. 5, *ἤδη δὲ διετοῦς χρόνου διϊκνουμένου.* And 2 Macc. x. 3. *μετὰ διετῆ χρόνον.* See Bos. Ell. Gr. 315. But Fischer de Vitiis Lexx. N. T. shews that *ἀπὸ διετοῦς* is (agreeably to the Hebrew mode of speaking) for *ἀπὸ διετῶν*, and therefore to be understood of the infants themselves, and is neut. gend. There is a similar expression, *ἀπὸ εἰκοσαετοῦς*, 1 Chron. xxvii. 23: *ἀπὸ τριετοῦς*, 2 Chron. xxxi. 16.

The word is one of the *ἅπαξ λεγόμενα*, and according as it is explained, will include or exclude those of the second year. Our translators take it in the sense of bimulus; Hesychius and Phavorinus that which lives a whole year, *δι' ὅλου τοῦ ἔτους*, as Aristotle uses *διετίζειν* to live a whole year, Hist. Animal. ix. 41, 37;

where speaking of some wasps he says οὐ διετίζουσι, they do not live a whole year, but die in the winter. Διετία is used Acts xxiv. 27: and xxviii. 30, for the space of two years, as the etymology would imply. And we may conceive that such a tyrant as Herod would endeavour to make sure work, and so might be induced to slay all in Bethlehem, a year or more old, even to the time of the star's appearing. In whatever sense we take the word, we cannot from this collect how long after Christ's birth the Magi came to Jerusalem.

— κατὰ τὸν χρόνον] Scil. τοῦ φαινομένου ἀστέρος.

17. τότε ἐπληρώθη] Then that happened which gave a more full completion to those words of Jeremiah xxxviii. 15; (Ἱερεμίου wanting in a few MSS.) See Kidder Dem. of Mess. II. p. 79, 80, 81. The words in their literal and primary sense refer to the two tribes of Judah and Benjamin, which were carried away captive by Nebuchadnezzar, and in their way thither passed through Ramah. See xlvii. 1, 2, 3, 4.

The Evangelist does not say ἵνα πληρωθῇ, but τότε ἐπληρώθη, which may also be understood thus, such another scene of sorrow appeared then upon the murder of the innocents, as that was which Jeremiah mentions upon another sad occasion. This is a way of speaking used in the New Testament. What the prophet Isaiah says of the hypocrites of his time, xxix. 13, is applied by Jesus to those who were like them, Matt. xv. 7, 8. Again the words of the same prophet which were spoken to those of his own time, are said to be fulfilled in those who lived in our Saviour's, and are accommodated to them. In them is fulfilled the prophecy of Isaiah, says our Saviour, Matt. xiii. 14. comp. with Isai. vi. 9. St. Paul applies the same words to the Jews of his time, and at the same time allows them to have been spoken to their fathers, Acts xxviii. 25. See also Matt. xiii. 34, 35, comp. Ps. lxxvii. 2; and Matt. xxi. 13, comp. Jer. vii. 11. And this is a liberty to be allowed to, and that is taken by all writers. St. Matthew was a Hebrew, and wrote for the use of the Hebrews, and in their style and manner of writing. And among their writers nothing is more common than such accommodation of the text upon all occasions. See Chandler's Defence of Christianity, p. 213.

18. Ῥαμᾶ] A town on the confines of Benjamin, not far from Bethlehem in Judah: the birth-place of Samuel, 1 Sam. i. 19. Josephus mentions it, πόλει τινι τῶν οὐκ ἀφανῶν Ῥαμαθῶνι τοὔνομα, σταδίους ἀπεχούσῃ Ἱεροσολύμων τεσσαράκοντα. The Hebrew word in Jer. which we translate in Ramah, may be

translated *on high*; and Origen and Jerome thought it should be so translated. Hesych. Ῥαμᾶ, ὑψηλή. Luther has rendered it in the prophet auf der höhe; and in the Gospel auf dem gebirge. But the Seventy thought differently. And the mention of Rachel as lamenting on this occasion gives a probability to the common version of the prophet's expression. Otherwise it would have been more natural to exhibit Leah the mother of Judah, than Rachel the mother of Benjamin as inconsolable on account of a massacre perpetrated in a city of Judah, and aimed against one of that tribe.

— *φωνὴ ἠκούσθη*] Referred not to the place where the voice was uttered, but to which it came: so as to signify that it spread far and wide.

— *θρῆνος καὶ κλαυθμὸς καὶ ὀδυρμός*] In a few copies *θρῆνος καὶ* are wanting. All the three words are in the Septuagint, though there are but two corresponding words in the Hebrew. And in most of the antient versions the same words are wanting. Justin M. against Trypho, and Jerome omit them. But almost all the Greek MSS. retain them. Joined together, they express the greatness of the grief, as Plato de Repub. IX. *ὀδυρμοὺς δὲ καὶ στεναγμοὺς καὶ θρήνους καὶ ἀλγηδόνας οἵει ἐν τινι ἄλλῃ πλείους εὑρήσειν; οὐδαμῶς.*

— Ῥαχήλ] Her tomb was near Bethlehem. See Gen. xxxv. 19: xlviii. 7: 1 Sam. x. 2: whence the slaughter of the Bethlehemites might be called the slaughter of her children: and more especially as the two tribes of Judah and Benjamin formed one people and kingdom. Besides the slaughter was not confined to the town of Bethlehem, but extended to the coasts and confines thereof.

— *κλαίουσα*] For *κλαίουσα ἦν*, i. e. *ἔκλαυσε*. In the sense of defleo, deploro, it has an acc. case after it, or the prep. *ἐπί*, as Luke xix. 41, *ἔκλαυσεν ἐπ' αὐτῇ λέγων*. Josephus always uses the former. And in Homer we find, Il. *υ*. 210, *τῶν δὴ νῦν ἕτεροί γε φίλον παῖδα κλαύσονται*. And *ω*. 773, *τῷ σέ θ' ἅμα κλαίω καὶ ἐμὶ ἄμμορον, ἀχνυμένη κῆρ*. Plut. Alcib. p. 210, *τὰ μὲν αὐτοῦ πάθη κλαύσας καὶ ὀλοφυράμενος*.

Rachel may with congruity enough be brought in weeping upon this occasion for her children, by way of a prosopopœia; nothing being more common than for writers to bring in a person speaking, who is not really any individual concerned in that matter. Thus is Ephraim brought in bemoaning himself in that very chapter to which the Evangelist refers.

— *οὐκ ἤθελε*] Which Palairet renders by non potuit; as

Longus Pastor. IV. p. 133. ἐξελθεῖν τῶν περιβολῶν οὐκ ἤθελεν. Lysias Orat. XII. p. 200, οὐκ ἐθέλησε πείθεσθαι αὐτοῖς. Pind. Nem. ἄνδρεα τ' οὐκ ἐθέλει τάμνειν ἑτέων περιόδοις ἄμβροτ' ἐνιαύσιος φέρων. A few MSS. here read ἠθέλησεν.

— ὅτι οὐκ εἰσί] Wetstein and several commentators here understand λέγουσα, as in Gen. xxxvii. 35, καὶ οὐκ ἔθελε παρακαλεῖσθαι, λέγων ὅτι. But ὅτι may be taken in the sense of *nam*. Hoogeveen says this is for διὰ τὸ μὴ εἶναι. See Doctr. Part. c. XXVII. Sect. 3. § 14.

— οὐκ εἰσὶ] See Viger. Idiot. c. VI. Sect. 4. § 12. Thus Thucyd. II. 44, τῶν οὐκ ὄντων λήθη οἱ ἐπιγιγνόμενοί τισιν ἔσονται. On which the Schol. adds τῶν τεθνηκότων. And 45, τὸν γὰρ οὐκ ὄντα ἅπας εἴωθεν ἐπαινεῖν: Schol. τὸν τεθνηκότα. Philo. εἴπατε, ζῇ ἢ τέθνηκεν; εἰ μέν οὐκ ἐστι, δείξατέ μοι τὸν νεκρόν. Philostrat. Ep. VIII. οἱ δὲ μηδὲν ὄντες ὁπότε εἰσί, τίνες ἂν εἶεν ὁπότε οὐκ εἰσί. So Cic. ad Att. XII. 19, Longum illud tempus quum *non ero*, magis me movet, quam hoc exiguum, quod mihi tamen nimium longum videtur. It is more complete in Soph. Trach. 164, ὡς ἔτ' οὐκ ὢν. And Diog. Laert. VIII. 2. ἢ οὐκ ἔτ' ἦν, ἢ παντελῶς ὑπεργεγηρακώς. And in Anthol. Gr. III. c. 31. Ep. 11, ὦ πάτερ, οὗτοι ἔτ' εἰμί, μέλας δ' ἐμὸν ὄμμα καλύπτει Ἤδη ἀποφθιμένης κυάνεος θάνατος. And Josephus in Vit. οὐκέτι εἰσὶ μεθ' ἡμῶν.

19. τελευτήσαντος] Sub. τὸν βίον or αἰῶνα, as Herod. VII. 154, Κλεάνδρου τελευτήσαντος τὸν βίον. And I. 32, πρὶν ἂν τελευτήσαντα καλῶς τὸν αἰῶνα πύθωμαι. See the particular account which Josephus has given of the terrible death of this tyrant, whom God so remarkably made a terror to himself as well as to all about him, Ant. XVII. 6, 5, and Bell. Jud. I. 33. 5, 6, 7, 8. Eusebius thought it so great an illustration of the Gospel History that he has inserted it at large in Eccl. Hist. I. 8, with great exactness. See Prideaux's Connections, Part II. and Echard's Eccl. Hist. I.

20. παράλαβε τὸ παιδίον καὶ πορεύου] For παραλαβὼν τὸ παιδιόν πορεύου.

— τεθνήκασι γὰρ οἱ ζητοῦντες, &c.] From these words being in the plural number, it has been supposed that Antipater, Herod's son and heir apparent to the crown, is probably joined with his father. He was a person of such cruelty and ambition, that to clear the way to the crown he had procured the deaths of his two elder brothers: and therefore might be supposed to have been active in seeking the destruction of the Messiah, and advising the slaughter of the infants. He was put to death by his

father for conspiring to take away his life: and five days after this execution Herod himself died. But as the Evangelist has hitherto spoken only of Herod, and the Hebrews often use the plur. numb. when speaking of kings and great men, (see Matt. ix. 8: Luke xix. 33: Acts xvi. 16, 19) it seems best to take it in that sense here.

— *ζητοῦντες τὴν ψυχὴν*] i. e. *ζωὴν*. See similar phrases Exod. iv. 19: 1 Sam. xxiii. 15: 1 Kings xi. 40. So Xenoph. Cyrop. iv. 6, 2, *τὸν μόνον μοι καὶ φίλον παῖδα ἀφείλετο τὴν ψυχήν*. Herod. i. 24, *λίσσεσθαι χρήματα μὲν προϊέντά σφι, ψυχὴν δὲ παραιτεόμενον*.

22. *βασιλεύει*] To be taken in the sense of *ἄρχει*, by which word and *ἐξουσιάζει* Suidas explains it. Archelaus was not a *βασιλεὺς*, but *ἐθνάρχης*. And *βασιλεὺς* and *βασιλεύειν* are used to express any command, Hom. Od. *α*, 394: Æsch. Pers. 24.

By his last will, Herod divided his dominions between his three sons; giving to Archelaus Judea together with Idumæa and Samaria: Antipas he appointed Tetrarch of Galilee and Peræa: and Philip he made Tetrarch of Ituræa, Batanæa, Trachonitis, Auranitis, &c. This was ratified by Augustus, except that he would not give Archelaus the title of king, but only that of *Ethnarch*. Of all the sons of Herod, Archelaus is said to have been of the most fierce and bloody temper: and so great was his cruelty and barbarity that in the very beginning of his reign he massacred three thousand Jews at once in the temple. His subjects joining in grievous complaints against him, he was banished in the tenth year of his government to Vienna Allobrogum, (Vienne) in Gallia Transalpina where he died. See Jos. Ant. xvii. 15, 2. His kingdom then became a Roman province, and was annexed to Syria.

— *ἀντὶ Ἡρῴδου*] Thus Xen. Anab. i. 1, 4, *βασιλεύσει ἀντ' ἐκείνου*. And Herod. i. 108, *ὅτι μέλλει ὁ τῆς θυγατρὸς αὐτοῦ γόνος βασιλεύσειν ἀντ' ἐκείνου*. 1 Macc. xiii. 32. *ἐβασίλευσεν ἀντ' αὐτοῦ*: 2 Kings xv. 7, *ἐβασίλευσεν Ἰωαθὰμ υἱὸς αὐτοῦ ἀντ' αὐτοῦ*.

— *ἐκεῖ*] i. q. *ἐκεῖσε*. So Xen. Hist. Græc. vii. 1, 16, *ἐκεῖ δὲ ἐλθόντες*. Polyb. i. 26, 1, *τὸν πόλεμον ἐκεῖ περισπᾶν*. Plutarch de Orac. Defect. p. 437, *ἐκεῖ βαδίζειν*. Appian de Bell. Pun. p. 71, *ἀφικομένων ἐκεῖ πρέσβεων ἐκ Καρχηδόνος*. Matt. xvii. 20: Luke xxi. 2: John xi. 8: xviii. 3: xix. 42: Rom. xv. 25.

— *εἰς τὰ μέρη*, &c.] v. 16. *εἰς τὰ ὅρια*. Antipas endeavoured to supplant Archelaus, when application was made to Rome to

confirm the will of Herod: and he went to Rome with a view of obtaining the kingdom which had been left to him in a former will: and in this he was supported by the interest of the whole family. Though he did not succeed, the attempt was such as could not but widen the breach there was before between them, and left no room for any farther correspondence: so that Joseph was in no danger of being given up to Archelaus.

23. *καὶ ελθὼν*] Eleganter abundat. Arrian. Diss. Epict. III. 21, *ἀλλ' ἐλθόντες ἀκούσατέ μου σχόλια λέγοντος*: and IV. 13, *καὶ ἐλθὼν παρακατέθου μοι σαυτοῦ οἶνον.*

— *κατῴκησεν*] he fixed his habitation: in opposition to *παροικεῖν* to dwell for a time only.

— *εἰς πόλιν*] for *ἐν πόλει*. Thus 2 Chron. xix. 4, *κατῴκησεν εἰς Ἱερουσαλὴμ*. So Mark i. 9: ii. 1: xiii. 16: Luke xi. 7: Acts viii. 40: xix. 22, &c. And Ælian V. H. VII. 8, *εἰς Ἐκβάτανα ἀπέθανε*. Anthol. Gr. I. c. 68, Ep. 1, *εἰς αἴγειρον ἐκείναν Σοί τι κατὰ φλοῖον γράμμ' ἐκόλαψε λέγειν*. Joseph. Ant. xx. 1. 1, *καταλαμβάνει στασιάσαντας τοὺς εἰς τὴν Περαίαν κατοικοῦντας Ἰουδαίους*. Thus Cicero in Aul. Gell. Noct. Att. I. 7. In prædonum fuisse *potestatem* sciatis, for in potestate.

— *Ναζαρέτ*] A small town of Lower Galilee, near the frontiers of the tribes of Zabulon and Issachar.

— *ὅπως*] See Hoogeveen Doct. Part. c. XXXVI. Sect. 1. § 4.

— *διὰ τῶν προφητῶν*] There is no prophet where it is expressly said that the Messiah should be called a Nazarene: and therefore St. Matthew does not cite any particular prophet for these words, as he had done before, but only says, this was spoken by the prophets in general. Jerome comm. in loc. observes, pluraliter autem prophetas vocans ostendit se non verba de Scripturis sumpsisse sed sensum. In Judges xiii. 5, we find *ὅτι Ναζὶρ Θεοῦ ἔσται τὸ παιδάριον*. Comp. ver. 7, and xvi. 17. Jerome places the Book of Judges among the Prophets; and so perhaps did the more antient Jews. The texts are amazingly apposite: and Samson, it is allowed, was a type of Christ: he was born to be a Deliverer.

— *Ναζωραῖος*] "The Nazarene." See Middleton Gr. Art. p. 173. There is some variety among the learned about the various senses of the word; but in this diversity Bp. Kidder shews, that as they agree to the Messias, so they were fulfilled in our Jesus. See Dem. Mess. II. p. 66, &c.

The Israelites despised the Galileans in general, but especially the Nazarenes, who were even subjects of ridicule to the Galileans themselves. Hence Nazarene was a term of reproach

proverbially given to any despicable worthless fellow: and therefore since the prophets in many places in their writings have foretold, that the Messiah should be rejected, despised and traduced, Ps. xxi. 6: lxviii. 9, 10: Is. liii. 3: Zech. ix. 9: they have in reality predicted that he should be called a Nazarene. This is the common interpretation of the passage. The joint sense of many Scriptures is thus referred to, in John vii. 38: James iv. 5. See also Bp. Chandler's Defence of Christianity, p. 220, &c.

—κληθήσεται] Eustath. on Il. δ. 60, κέκλησαι ἀντὶ τοῦ εἰμὶ κεῖται. And among the sacred writers "to be called" and "to be" is one and the same thing. The Hebrews express *word* and *thing* by one and the same name; and nothing is more common with them than to express themselves as in this instance. Still, however, the word may *here* retain its proper signification: For this name was given to Jesus by way of scorn and contempt, Mark i. 24: xiv. 67: John xviii. 5, 7: Acts vi. 14: xxiv. 5.

## CHAP. III.

δὲ] Is wanting in many MSS. and versions. But Griesbach retains it for this reason, Nam cur adderetur, causa erat nulla. Contra vero facile potuit omitti in principio non Anagnosmatis solum, sed κεφαλαίου etiam, a quo narratio incipit planè alia, cum antecedente minimè cohærens. And it might be omitted also by those who doubted or denied the genuineness of the two first chapters; as was the case with the Hebrew copy of the Gospel used by the Ebionites, which began ἐγένετο ἐν ταῖς ἡμέραις Ἡρῴδου βασιλεώς τῆς Ἰουδαίας ἦλθεν Ἰωάννης βαπτίζων βάπτισμα μετανοίας ἐν τῷ Ἰορδάνῃ ποταμῷ, &c. See Epiphan. Hær. xxix. But for this there is not one concurrent testimony from MSS., versions, or antient authors. And there is internal evidence besides of the vitiation of the Ebionite copy, from the very nature of the additions and alterations it contains. See a summary of the evidence in favour of the two first chapters, in a "Vindication of their Authenticity" by a Layman, p. 32, &c. See also Abp. Magee on the Atonement, Vol. II. p. 436, &c.

—ἐν ταῖς ἡμέραις ἐκείναις] Here for ἐν ἐκείνῳ χρόνῳ, whilst Jesus was living in obscurity at Nazareth, where he dwelt till he entered upon his public ministry. Thus Diod. Sic. xx. p. 835, ἐν δὲ ταῖς αὐταῖς ἡμέραις Κασσανδρος, &c. and Arrian. Exp. Alex. II. 20, ἦκον δὲ ἐν ταῖς αὐταῖς ἡμέραις καὶ ἐκ Ῥόδου τριήρεις. So Virg. Æn. II. 340, Mygdonides illis qui ad Trojam forte diebus Venerat. and Livy XXVII. 15, Iisdem fere diebus.

This is a common mode of beginning a narration both in the Old and New Testament, Gen. xxxviii. 1: Exod. ii. 11: Isai. xxxviii. 1: and from its frequent use sometimes considered a Hebraism. But the expression occurs in Dion. Hal. iv. p. 220, ἅπαν τὸ δοῦλον αὐτῶν ἀφαιροῦντες, ἐν ταῖς ἡμέραις ἐκείναις. Yet it has been contended that profane authors use this expression, when there is only a short interval between the time of the occurrence, and some event or time previously mentioned: but that the Hebrews use it when speaking of any interval, even of several years.

— παραγίνεται] which Schmidt translates by prodiit, Beza by adfuit, has the force of præterite: and παραγίνεται κηρύσσων is used for the simple word ἐκήρυξε, as, II. 23, ἔλθων κατῴκησε for κατῴκησε simply.

— Ἰωάννης ὁ Βαπτιστὴς] So called to distinguish him from John the Apostle. The name is given from his office, and is equivalent to St. Mark's ὁ βαπτίζων, vi. 14. Joseph. Ant. XVIII. 6, 2, Ἰωάννης ὁ ἐπικαλούμενος βαπτιστὴς. Chrysost. Hom. 55. in Act. ὅταν βαπτιστὴν εἴπῃς, πάντες εὐθέως τὸν Ἰωάννην ἐννοεῖσι. Theophylact interprets Ἰωάννης by Θεοῦ χάρις, in cap. I. Marc. p. 311.

How John passed the former part of his life, Scripture is silent. The antient tradition, which rests on no good authority, may be seen in Calmet's Dictionary.

— κηρύσσων] See Moss's Sermons, Vol. v. p. 297. Auctoritate quasi publicâ proclamare jussus. See Wolf. Cur. Phil.

Probè notetur quod τὸ κηρύσσειν, κηρύγμα, κήρυξ semper in Nov. Test. de præconio verbi Divini et operum divinorum, accipitur. Contra ἱερεὺς, ἱέρεια, ἱεράτευμα, ἱερατεύειν et similia, nunquam de prædicatione verbi aut actione Nov. Test., sed semper de sacerdotibus Vet. Test. Mosaicis, qui sacrificiis occupati fuerunt, accipitur. Interdum etiam de sacerdotibus Ethnicorum Numinum, ut de sacerdote Jovis, Act. xiv. 13. Nuspiam vero ut dictum est de ministris Nov. Test. in propriâ significatione reperitur: nisi quando typicè vel de Christo agitur vel de Christianis. Schmidt.

— ἐν τῇ ἐρήμῳ] Scil. χώρᾳ, γῇ, i. e. in the cities and towns of the wilderness, some of which were probably within the territories of Hebron, the place where John was born, Luke i. 80. We might therefore perhaps understand that tract of land which lies between Ziph and Maon. Some have supposed the country which lay on each side of the river Jordan, on the confines of Ænon and Salim, to be meant: but it seems not unreasonable

to suppose that he might teach first in the former district, and afterwards at Ænon. See ver. 5.

By ἔρημος we are not to understand a region uninhabitable or uninhabited. No more seems to have been denominated by it than a country fitter for pasture than for agriculture, mountainous, woody, and but thinly inhabited. Thus the wilderness of Judea seems to have comprehended the mountains and part of the plain along the Jordan; and also especially the hill country south of Jerusalem. Jos. B. J. III. 10, 17, (The Jordan) διατέμνει τὴν Γεννήσαρ μέσην, ἔπειτα πολλὴν ἀναμετρούμενος ἐρημιὰν εἰς τὴν Ἀσφαλτῖτιν ἔξεισι λίμνην. In the time of Joshua (xv. 61, 62) this wilderness contained six cities and many villages. The Talmud also makes mention of its cattle, trees, corn, &c.

Nabal dwelt in the *wilderness* of Paran, 1 Sam. xxv. 1, 2: Joab had his house in the *wilderness*, 1 Kings ii. 34: David passed much of his youth in the *wilderness*, 1 Sam. xvii. 28: Mattathias retired into the mountains ὄρη, and called upon those who would remain firm to follow him: many who sought to live according to the law, 1 Macc. ii. 27, 29, went into the wilderness, ἔρημον. Here the words seem synonymous.

2. μετανοεῖτε] signifies to change one's mind and sentiments, to have them really altered, so as to influence one's subsequent behaviour for the better. Phavorinus defines it ἡ πρὸς τὸ κρεῖσσον ἐπιστροφή, καὶ γνησία ἀπὸ πταισμάτων ἐπὶ τὸ ἐνάντιον ἀγαθὸν ἐπιστροφή. Aretas, μετάνοία ἐστι μετάστασις ἀπὸ τῶν χειρόνων, καὶ μεταβολὴ ἐπὶ τὸ βέλτιον. The author of the questions ascribed to Athanasius explains μετανοεῖν by μετατίθεσθαι τὸν νοῦν ἀπὸ τοῦ κακοῦ πρὸς τὸ ἀγαθόν. And Lactantius expounds μετάνοια by resipiscentia. Aul. Gell. XVII. 1, Pœnitere tum dicere solemus, cum quæ ipsi fecimus, aut quæ de nostrâ voluntate nostroque consilio facta, ea nobis post incipiunt displicere, sententiamque in eis nostram demutamus.

This is the substance and result of his preaching. There is an old tradition among the Jewish Doctors, that repentance is necessary before the appearance of the Messiah. And the Jews own that their impenitence is the cause why he does not appear.

The corrupt state of the Jews at that time is described by Josephus B. J. v. 13. And in Ant. XVIII. 6, 2, he gives the following account of John the Baptist, where he stiles him ἀγαθὸν ἄνδρα καὶ τοὺς Ἰουδαίους κελεύοντα ἀρετὴν ἐπασκοῦντας,

καὶ τῇ πρὸς ἀλλήλους δικαιοσύνῃ καὶ πρὸς τὸν θεὸν εὐσεβείᾳ χρωμένους, βαπτισμῷ συνεῖναι, οὕτω γὰρ καὶ τὴν βάπτισιν ἀποδεκτὴν αὐτῷ φανεῖσθαι, μὴ ἐπὶ τῶν ἁμαρτάδων παραιτήσει, ἀλλ' ἐφ' ἁγνείᾳ τοῦ σώματος, ἅτε δὴ καὶ τῆς ψυχῆς δικαιοσύνῃ προεκκεκαθαρμένης. καὶ τῶν ἄλλων συστρεφομένων, καὶ γὰρ ἥρθησαν ἐπὶ πλεῖστον τῇ ἀκροάσει τῶν λόγων, δείσας Ἡρώδης, &c.

— ἤγγικε] Præt. form with pres. signification, as John i. 34: v. 35.

— ἡ βασιλεία τῶν οὐρανῶν] frequently taken as an ἓν διὰ δυοῖν, for ἡ βασιλεία οὐράνιος or οὐρανία, as xiii. 42, ἡ κάμινος πυρὸς for πυροέσσα or πυρώδης: Luke xvi. 8, οἰκονόμος τῆς ἀδικίας for ἄδικος: Eph. ii. 3, τέκνα τῆς ὀργῆς iræ obnoxii: John xvii. 12, ὁ υἱὸς τῆς ἀπωλείας for ἀπολωλώς. Thus also Aristoph. Equ. 701, μορμὼ τοῦ θράσους for θρασεῖα. It may be here observed, that the sing. οὐρανὸς is used to express the Hebrew dual, the sky:—the plur. οὐρανοὶ, to express the Hebrew reduplication, i. e. the highest heavens, or the throne of God.

This manner of speaking is taken from Dan. vii. 13, 14, where, after the description of the four earthly and tyrannical monarchies, viz. the Babylonian, Medo-Persian, Grecian, and Syro-Grecian, and the destruction of them at last; the entrance and nature of the reign of Christ is described as it is, universal over the whole world, and eternal throughout all ages.

The words properly signify the *Gospel dispensation*, in which subjects were to be gathered to God by his Son, and a society to be formed, which was to subsist first in more imperfect circumstances on earth, but afterwards was to appear complete in the world of glory. In some places of Scripture the phrase more particularly signifies the former, and denotes the state of it on earth;—and sometimes it signifies only the state of glory: but it generally includes both. It is plain that the Jews understood it of a *temporal monarchy*, which God would erect; the seat of which they supposed would be Jerusalem, which would become instead of Rome, the capital of the world. Both John the Baptist then and Christ took up this phrase and used it as they found it, and gradually taught the Jews to affix right ideas to it. See also Beveridge Serm. 88.

3. οὗτος] Here some have supposed that John speaks of himself δεικτικῶς. Thus Solon in Diog. Laert. xi. p. 66, Ὦ πατρὶς, οὗτος μὲν Σόλων ἕτοιμος τοι καὶ λόγῳ καὶ ἔργῳ ἀμύνειν. And Ajax in Soph. 446. ἀνδρὸς τοῦδ' ἀπώσαντες κράτη, where

the Schol. *ἀνδρὸς τοῦδ'· δεικτικῶς ἀντὶ τοῦ ἐμοῦ.* Still it is perhaps better to understand them as St. Matthew's words.

—*ὁ ῥηθεὶς*] foretold, long ago announced.

—*ὑπὸ Ἡσαΐου*] xl. 3. The words here do not agree either with the Hebrew text or Septuagint. In its primary and original signification, the prophecy seems to relate to the return of the Jews to Jerusalem, after they had been set at liberty by Cyrus: but it also belonged in a typical sense to John the Baptist (John i. 23), considered as preparing the Jews to receive Jesus Christ, either by exhorting them to repentance, or by testifying that Jesus was the Messiah. See John i. 31: Luke i. 76, 77: Matt. xi. 10.—For *ὑπὸ* some MSS. and versions read *διὰ*.

—*φωνὴ*] See Middleton Gr. Art. p. 173. Sub. *πάρεστι* or *ἀκούεται*. Clem. Alex. in Protrept. VII. calls John *φωνὴ παρακλητική, προετοιμάζουσα εἰς σωτηρίαν, φωνὴ προτρέπουσα εἰς κληρονομίαν οὐρανῶν.* Greg. Nyss. Homil. 14, in Cantic. I. p. 687, *ὁ μέγας Ἰωάννης ἐρωτηθεὶς ὅς τις εἴη, φωνὴν ἑαυτὸν κατωνόμασεν, ἐπειδὰν τοῦ λόγου πρόδρομος ἦν.* Greg. Naz. Orat. IX. p. 155, *ὁ μέγας τῆς ἀληθείας κήρυξ, ἡ πρόδρομος τοῦ λόγου φωνή.*

—*ἑτοιμάσατε*] See Luke iii. 4: and Allix's Reflections upon the Books of Scripture, Part III. c. 12. Arrian Hist. IV. 30, *καὶ ἡ στρατιὰ αὐτῷ* (viz. Alexander) *ὡδοποιεῖτο πρόσω ἰοῦσα, ἄπορα ἄλλως ὄντα τὰ ταύτῃ χωρία.* Joseph. B. J. III. 6, 2, *ὁδοποιοὶ τά τε σκολιὰ τῆς λεωφόρου κατευθύνειν, καὶ χθαμαλοῦν τὰ δύσβατα, καὶ τὰς ἐμποδίους ὕλας προανακόπτειν, ὡς μὴ ταλαιπωροῖτο δυσποροῦν τὸ στράτευμα.* And v. 3, 2, *τῇ δὲ ὅλῃ δυνάμει προσέταξεν ἐξομαλίζειν τὸ μέχρι τοῦ τείχους διάστημα. καταβληθέντος δὲ παντὸς ἔρκους καὶ περιφράγματος ὅσα κήπων προανεστήσαντο καὶ δένδρων οἱ οἰκήτορες, ὕλης τε ἡμέρου τῆς μεταξὺ πάσης ἐκκοπείσης, ἀνεπλήσθη μὲν τὰ κοῖλα καὶ χαραδρώδη τοῦ τόπου, τὰς δὲ πετρώδεις ἐξοχὰς σιδήρῳ κατεργαζόμενοι, χθαμαλὸν ἐποίουν πάντα τὸν χῶρον.* Justin II. 10, Montes in planum deducebat, et convexa vallium æquabat. Ovid. Amor. II. 16, 51, At vos qua veniet, tumidi subsidite montes, Et faciles curvis vallibus este viæ.

—*τρίβους*] Philo de Agr. *τρίβος ἐστὶν ἡ τετριμμένη πρός τε ἀνθρώπων καὶ ὑποζυγίων ἱππήλατος καὶ ἁμαξήλατος ὁδός.*

4. *αὐτὸς δὲ ὁ Ἰωάννης*] Here *ὁ Ἰωάννης* has been reckoned a Gloss by Venema. It is wanting in many MSS., and is not necessary for the sense.

—*τὸ ἔνδυμα αὐτοῦ*] Here *αὐτοῦ* redundant. The Jews used to wear hair or coarse garments in times of sorrow and humiliation, Matt. xi. 21. The Nazarites did the same till they had fulfilled

their vow. The prophets of the Old Testament also wore a rough dress, made chiefly of the skins of sheep, as appears from 2 Kings i. 8: 1 Kings xix. 13: Zech. xiii. 4. And it appears from the relation of travellers, that a similar dress is worn now in the East by those who affect a greater degree of sanctity.

—*ἀπὸ τριχῶν καμήλου*] *ἀπὸ* here and in similar cases indicates the materials of which it was made. Paulinus thus describes it, Vestis erat curvi setis conserta Cameli, Contra luxuriam molles duraret ut artus, Arceretque graves compuncto corpore somnos.

—*ζώνην δερματίνην*] Such as Elias wore, 2 Kings i. 8, *ἀνὴρ δασὺς, καὶ ζώνην δερματίνην περιεζωσμένος τὴν ὀσφὺν αὐτοῦ. καὶ εἶπεν, Ἠλιοὺ ὁ Θεσβίτης οὗτος ἐστί.* Others wore them of linen, silver, or gold. In Ep. to Heb. xi. 37, we read that some of the prophets *περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασι.* And Clem. Rom. who imitated the writer of this epistle, says of the prophets *ἐν δέρμασιν αἰγείοις καὶ μηλωταῖς, καὶ τριχῶν καμηλείων πλέγμασιν περιεπάτησαν.* See also Josephus B. J. i. 24, 3: Ant. xvi. 7, 3.

—*ὀσφῦν*] Enallage for *ὀσφύας.*

—*ἀκρίδες*] The Septuagint use *τὴν ἀκρίδα.* Epiphanius observes (Hær. 30, Vol. ii. p. 65,) that the Nazaræans in their gospel read *ἐγκρίδες*, wafers made of honey, Exod. xvi. 31: Numb. xi. 8. Isidore of Pelusium understands *ἀκρίδες* to mean the tops of trees, which are called *ἀκρέμονες.* Bucer reads *καρίδες*, squails, a sea-fish forbidden by the law, and which could not live in the river Jordan. H. Stephens *ἀκραίδες*, wild pears. But there cannot be much doubt that it was the animal so named that is meant here. The Jews were allowed to eat locusts, which were by the law considered clean, Levit. xi. 21, 22. Pliny tells us the Parthians and Ethiopians used them for food, Hist. vi. 30: xi. 29. It appears from Aristophanes, Acharn. 1129, that the lower orders used to eat them, *πότερον ἀκρίδες ἥδιόν ἐστιν ἢ κίχλαι*; where the Schol. *διασύρει τὸν Λάμαχον ὡς ἀκρίδας ἐσθίοντα, ἢ ὅτι πρότερον εὐτελεῖ ἐχρῆτο τῇ διαίτῃ.* And it seems they were a common meat, not only in the eastern and southern parts, but in Palestine itself. Dr. Shaw tells us, that when sprinkled with salt and fried they taste much like the river cray-fish. And the months of April and May are the time when these insects abound: see his Travels, p. 258. See also Haselquist's Travels.

—*μέλι ἄγριον*] Some have wished to read here *μελαγρίαν*, a kind of herb growing in the wilderness. Others, because honey made by bees is in St. Luke xxiv. 42, called *μελίσσιον*

κηρίον, have supposed μέλι ἄγριον to be what oozes from certain trees and is concreted. Diod. Sic. XIX. 94, φύεται παρ' αὐτοῖς τὸ πέπερι ἀπὸ τῶν δένδρων, καὶ μέλι πολὺ τὸ καλούμενον ἄγριον, ᾧ χρῶνται ποτῷ μεθ' ὕδατος. And Suidas, ἀκρὶς· εἶδος ζωϋφίου· ἤσθιε δὲ ἀκρίδας ὁ πρόδρομος, καὶ μέλι ἄγριον, ὅπερ ἀπὸ τῶν δένδρων ἐπισυναγόμενον Μάννα τοῖς πολλοῖς προσαγορεύεται. Josephus B. J. IV. 27, speaks of honey pressed from the palm trees near Jericho, as little inferior to the real: and Pliny N. H. XXIII. 4, of honey flowing from the olive tree in Syria. But this is not so probable as the genuine honey. It might be what he found in the holes of rocks and trees, from wild bees. Thus Ps. lxxx. 16, Honey out of the stony rock: so Deut. xxxii. 13. Theophyl. in loc. μέλι ἄγριον, τὸ ὑπὸ ἀγρίων μελισσῶν γεωργούμενον, ἐν δένδροις εὑρισκόμενον καὶ πέτραις.

—πᾶσα] for ὅλη, as Matt. ii. 3.

5. Ἱεροσόλυμα] See Middleton Gr. Art. p. 173. See also Matt. ii. 3.

—καὶ περίχωρος] καὶ especially. περίχωρος, scil. γῆ. Gen. xiii. 10. Not the whole tract of country along the Jordan, but a certain tract called the plain of the Jordan.

6. ἐβαπτίζοντο] Lustrations were in use among the Greeks and Romans, before sacrifices, solemn prayers, games, and other festivities: and those who had committed any crime, in order to expiate the offence, were wont to perform ablutions. Plaut. Aulul. III. 6, 43, eo lavatum, ut sacrificem: IV. 2, 5, Nunc lavabo, ut rem divinam faciam. Macrobius Sat. III. 1, Constat Diis superis sacra facturum corporis ablutione purgari. Ovid. Fast. II. 36, Omne nefas, omnemque mali purgamina causam Credebant nostri tollere posse senes. Græcia principium moris fuit. Illa nocentes Impia lustratos ponere facta putat. Ah nimium faciles, qui tristia crimina cædis Flumineâ tolli posse putetis aquâ. Schol. Soph. Aj. 653, ἔθος ἦν παλαιοῖς, ὅτε ἢ φόνον ἀνθρώπου ἢ ἄλλας σφαγὰς ἐποίουν, ὕδατι ἀπονίπτειν τὰς χεῖρας εἰς κάθαρσιν τοῦ μιάσματος. See also Virg. Æn. II. 719: IV. 635: Ovid. Fast. IV. 313: Hor. Sat. II. 3, 282: Pers. Sat. II. 15. Among the Jews also, from whom no doubt they passed to the heathens, ablutions were in use, and according to the law, Numb. xix. 7: Heb. ix. 10: Judith xii. 7, 8: xvi. 18. See Barrow's Doctrine of the Sacraments. And Josephus B. J. II. 8, 7, mentions the ablutions at the initiation of the Essenes in his time.

But here the Evangelist speaks of a baptism not to be repeated: the traces of which rite are found in the baptism of proselytes,

by which Gentiles were admitted into the Jewish church and religion, and purged from the uncleanness of idolatry. And the expositors of their law agree that this ceremony passed upon the whole congregation of Israel just before the law was given at Mount Sinai. The Jews therefore must have well understood this ceremony as emblematical of a change of religion; so that when John calls upon them to be baptized, it was for the purpose of becoming members of another church, under another dispensation different from that of Moses. And hence it has been wondered that the people so readily flocked to him when he introduced a baptism so different from the known baptism of proselytes. But it should be remembered, that at the coming of the Messiah they thought that the state of things was to be changed; and that, from the prophets, who with one consent describe the times of the Messiah as a new world.

There was, however, an essential difference between the baptism of John and that of any other teacher. The baptism of proselytes was an obligation to perform the law, that of John an obligation to repentance. The law required the washing of polluted persons from legal uncleanness: the baptism of John required the purification of those who were legally clean; and they who were baptized professed to renounce their own legal righteousness, and acknowledged themselves to be obliged to repentance and faith in the Messiah to come.

Ἰορδάνῃ] Several MSS. and some versions add ποταμῷ· an addition scarcely necessary to be made in a Gospel written for the use of Jews.

— ἐξομολογούμενοι] Used in the sense of the simple verb, as in Joseph. Ant. VIII. 4, 6, ἐξομολογουμένων τὰς ἁμαρτίας αὐτῶν, καὶ τὰς τῶν πατρίων νομίμων παραβάσεις. B. J. v. 10, 5, ἐξωμολογήσαντο δ', ὅπερ ἦσαν, δοῦλοι. Philo Alleg. I. p. 55, τοῦ μὲν οὖν ἐξομολογουμένου ὁ Ἰοῦδας σύμβολον. And ἄλλος μὲν δὴ ὁ ἐξομολογούμενος Ἰοῦδας.

This is to be understood according to the tenour of the Baptist's preaching; not that they did this man by man, or by some auricular confession made to John, or by openly declaring some particular sins: but when the doctrine of John exhorted them to repentance and faith in the Messiah, they renounced and disowned the doctrine of justification by their works, wherewith they had been beforetime leavened, and acknowledged and confessed themselves sinners.

7. Φαρισαίων, &c.] See an account of these sects in Beausobre's Introduction to the New Testament; or Prideaux's

Connections, Vol. II.: Jenning's Jewish Antiquities, Vol. I. p. 437: Mosheim's Eccl. Hist. Vol. I. p. 42.

Suidas Φαρισαῖοι. ἀφορισμένοι παρὰ τὸ μερίζειν καὶ ἀφορίζειν ἑαυτοὺς τῶν ἄλλων ἁπάντων εἰς τε τὸ καθαρώτατον τοῦ βίου καὶ ἀκριβέστατον, καὶ εἰς τὰ τοῦ νόμου ἐντάλματα. Alberti Gloss. Φαρισαῖος, διακεχωρισμένος.

— ἐπὶ τὸ βάπτισμα αὐτοῦ] for *the purpose* of being baptized by him. See vs. 11, 13: Luke iii. 7. The sense which has sometimes been given to ἐπὶ, of opposition to John's baptism, is totally inadmissible. For though ἐπὶ when joined with the *acc. of the person*, has that sense, yet with *the acc. of the thing*, it never has. Thus Joseph. Ant. II. 6, 3, ἥκομεν δὲ νῦν ἐπ' ἀγορὰν σίτου, for the purpose of buying corn. So also XII. 2, 10, σπεύδων δ' ἐντυχεῖν τοῖς ἀπὸ τῶν Ἱεροσολύμων ἥκουσι πρεσβυτέροις ἐπὶ τὴν ἑρμηνείαν τῶν νόμων. Xen. Cyrop. I. 6, 12, ἦλθον ἐπ' ἀργύριον. Œcon. II. 15, ἐπὶ πῦρ ἐλθόντος σου, καὶ μὴ ὄντος παρ' ἐμοῦ εἰ ἄλλοσε ἠγησαίμην, ὁπόθεν σοι εἴη λαβεῖν. Polyb. XXIX. 3, 7, τοὺς ἐπὶ τὰ χρήματα παρόντας. Arrian. Indic. XXIII. 1, οἱ δὲ ἐφ' ὕδωρ ἐκβάντες, ὑδρεύοντο.

It is manifest from the reproof of the Baptist, that they did not come with true faith, or else that they fancied baptism alone could procure them the remission of their sins, Matt. xxi. 25: Luke vii. 29. Or perhaps more probably they desired his baptism only as the ceremony of admission into the Messiah's kingdom, with a view to avoid the impending destruction which they supposed would fall on the enemies of the Messiah, whose kingdom, according to them, was to be established by force of arms.

— γεννήματα ἐχιδνῶν] Brood or offspring of vipers. Ye are not the seed of the promise, but the seed of the serpent. Our Saviour gives them the same title, Matt. xii. 34: xxiii. 33. Thus also Soph. Trach. 1115, δεινῆς ἐχίδνης θρέμμα. Chrysostom Hom. XII. in Gen. Ἡ θεία γραφὴ τὰς τῶν ἀλόγων προσηγορίας, πολλαχοῦ δὲ καὶ τῶν θηρίων, τοῖς λόγῳ τετιμημένοις, ἐπιτίθησι. ποτὲ μὲν κύνας καλοῦσα διὰ τὸ ἀναίσχυντον καὶ ἰταμόν· ποτὲ δὲ ἵππους διὰ τὸ λάγνον· ποτὲ δὲ ὄνους διὰ τὴν ἀγνωμοσύνην καὶ τὴν ἄνοιαν· ποτὲ δὲ λέοντας καὶ παρδάλεις, διὰ τὸ ἁρπακτικὸν καὶ πλεονεκτικόν· ποτὲ ἀσπίδας διὰ τὸ δολερόν· ποτὲ δὲ ὄφεις καὶ ἔχεις διὰ τὸν ἰὸν καὶ τὴν πονηρίαν.

— ὑπέδειξεν] The Septuagint translates the same Hebrew word by ὑποδεικνύειν, 2 Chron. xv. 3, and διδάσκειν, Job vi. 24: Prov. iv. 4. Wetstein says δεικνύειν dicitur is, qui digitis rem monstrat quam oculis subjicit: ὑποδεικνύειν vero, qui rationes

causasque exponit, quibus aliquid faciendum suadet. Polyb. II. 22, 2, παραυτίκα μὲν χρυσίον προτείναντες πλῆθος, εἰς τὸ μέλλον δὲ ὑποδεικνύντες τὸ μέγεθος τῆς Ῥωμαίων εὐδαιμονίας καὶ τὸ πλῆθος τῶν ὑπαρξόντων αὐτοῖς ἀγαθῶν, ἐὰν κρατήσωσι. And II. 33, 1, τῶν χιλιάρχων ὑποδειξάντων, ὡς δεῖ ποιεῖσθαι τὸν ἀγῶνα.

This perhaps had better not be considered a negative, or declaration that none had warned them to do this: for doubtless the prophets of the Old Testament and their own conscience must warn them to avoid impending wrath. But it is a *who* of admiration like that of St. Paul to the Galatians iii. 1. And thus Chrysostom explains it, εἰ δὲ τις μετὰ ἀκριβείας προσέχει τοῖς λεγομένοις, καὶ ἐγκωμίῳ τὴν ἐπιτίμησιν ἐκέρασε. Θαυμάζων γὰρ αὐτοὺς, ὅτι ὀψὲ γοῦν ποτὲ τὰ ἀδύνατα αὐτοῖς σχεδὸν εἶναι δοκοῦντα ἠδυνήθησαν, ταῦτα ἔλεγε. See also Isai. xlii. 19: xlix. 21: liii. 1: lx. 8: lxiii. 1: Matt. xxi. 10: Luke v. 21: ix. 9. Virg. Georg. IV. 445, Nam quis te, juvenum confidentissime, nostras Jussit adire domos? quidve hinc petis?

—φυγεῖν ἀπὸ] A Hebraism. Thus Ecclus. xxi. 2, ὡς ἀπὸ προσώπου ὄφεως, φεῦγε ἀπὸ ἁμαρτίας.

The infin. (for ἵνα φύγητε) used in a similar manner 1 Cor. v. 9, ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι πόρνοις. Eph. iv. 1, παρακαλῶ ὑμᾶς ἀξίως περιπατῆσαι. 1 Thess. iv. 10: 1 Tim. i. 3: &c.

—τῆς μελλούσης ὀργῆς] impending; as its connexion with φυγεῖν would imply. The words have the same signification as St. Paul's τῆς ὀργῆς τῆς ἐρχομένης.

Ὀργὴ here signifies punishment; as in Philo de Creat. Princ. p. 727, μείζονος ὀργῆς ἄξιος τυγχάνειν ἐστιν. and de Jud. p. 722, δεδρακὼς οὐκ ἐλέου, πόθεν; ἀλλ' ὀργῆς ἄξια. Dem. in Phorm. p. 913, ὑμῖν ὀργὴ μεγάλη καὶ τιμωρία ὑπόκειται. Pausan. VIII. 2, ἀπήντα παρὰ τῶν θεῶν τιμή τε οὖσιν ἀγαθοῖς, καὶ ἀδικήσασι ὡσαύτως ὀργή. See Reiske's Ind. Dem.

These words respect the very last words of the Old Testament, where Malachi is prophesying of the Baptist, and his beginning to preach the gospel, "lest I smite the earth with a curse," and denote the most miserable destruction of the nation (called by St. Luke xxi. 23, ὀργὴ ἐν τῷ λαῷ τούτῳ) now almost ready to fall upon them, if they should disobey the gospel, which was now the last means offered them for their conversion; and which came to pass when about forty-four years after this they were destroyed by the Romans. So 1 Macc. i. 64, ὀργὴ μεγάλη ἐπὶ Ἰσραὴλ σφόδρα.

8. ποιήσατε] Aristot. de Plant. I. 4, τῶν φυτῶν τίνα μὲν ποιοῦσι καρπὸν, τίνα δὲ οὐχὶ, ὡς ἰτέαι καὶ τίνα εἴδη δρυῶν. καὶ

τίνα μὲν ποιοῦσιν ἔλαιον, τῖνα δὲ οὐχὶ. καὶ τίνα μὲν ποιοῦσι φύλλα, τίνα δὲ οὐ. And II. 10, δένδρα δὲ ὅσα γεννῶνται ἐν ὕδατι ὀξώδει ποιοῦσι καρπὸν γλυκύν. Cicero pro Planco, ferre fructus ex republicâ.

— ποιήσατε καρποὺς ἀξίους τῆς μετανοίας] Similar to Acts xxvi. 20, ἄξια τῆς μετανοίας ἔργα πράσσοντας. See Luke xxiii. 15: Acts xxv. 11, 25. In many MSS., versions and fathers, καρπὸν ἄξιον is read. The plural may be owing to the transcribers, or perhaps introduced here from Luke iii. 8, where it is the correct reading. Yet in St. Matthew vii. 16, 17, the same phrase occurs four times in the plural number.

— ἀξίους] Such works as ought to proceed from a penitent mind.

— τῆς μετανοίας] See Middleton Gr. Art. p. 173.

9. μὴ δόξητε λέγειν] The two former words are generally considered redundant (though Whitby will not allow them, nor μὴ ἄρξησθε in St. Luke iii. 8. to be so) and the expression to be equivalent to μὴ λέγητε. So Mark x. 42, οἱ δοκοῦντες ἄρχειν for οἱ ἄρχοντες, coll. Matt. xx. 25: 1 Cor. xi. 16. And Hist. Sus. 5. οἱ δοκοῦντες κυβερνᾶν for οἱ κυβερνῶντες.—Wetstein translates them, Ne animum inducite, sic apud vosmet cogitare. And Lightfoot, who says it is a common phrase in the Talmud, Be not of opinion.

— λέγειν ἐν ἑαυτοῖς] The Septuagint translates the same Heb. words by λέγειν ἐν ἑαυτῷ Esth. vi. 6, and διανοεῖν, 2 Sam. xxi. 16.

— πατέρα] See Middleton Gr. Art. p. 173.

— πατέρα ἔχομεν τὸν Ἀβραάμ] The Jews and particularly the Pharisees cherished the preconceived notion, that as Jews and descendants of Abraham they alone were pleasing to God; and that to the exclusion of the Gentiles, they should have the good things and honours of the kingdom of the Messiah, which they fancied was to be established on earth. Justin M. Dial. with Tryph. p. 369, ὑπολαμβάνοντες ὅτι πάντως τοῖς ἀπὸ τῆς σπορᾶς, τῆς κατὰ σάρκα τοῦ Ἀβραὰμ οὖσι, κἂν ἁμάρτωλοι ὦσι καὶ ἄπιστοι καὶ ἀπειθεῖς πρὸς τὸν Θεὸν, ἡ βασιλεία ἡ αἰώνιος δοθήσεται. A remarkable passage occurs in the Talmud, in which it is said "that Abraham sits next the Gates of Hell, and doth not permit any wicked Israelite to go down into it." These Jews might perhaps pervert the promise in Jer. xxxviii. 34, &c. to support this vain and dangerous confidence in opposition to such a multitude of most express and awful threatenings; particularly Deut. xxxii. 19, &c.

— ἐκ τῶν λίθων τούτων] δειικτικῶς, here on the banks of the Jordan. See Luke xix. 40.

Some take this figuratively, (as Ignatius, Ep. ad Magnes. p. 95, Justin Martyr; Clemens Alex. Protrept. ad Gentes, p. 3;) of the Gentiles who are stony-hearted towards the truth, and worship stocks and stones, God is able to raise up children to Abraham. But it is rather to be interpreted litterally, for the crying down of their idle boasting: that it was but a vain prop whereupon they leaned, to think that it was enough for them that they were descended of Abraham; for God by his omnipotent power was able to make as good and towardly children to Abraham as they were, even of stones. So Chrysostom, Hom. II. in Matt. *μὴ νομίζετέ, φησιν, ὅτι ἐὰν ὑμεῖς ἀπόλησθε, ἄπαιδα ποιήσητε τὸν πατριάρχην· οὐκ ἔστι τοῦτο, οὐκ ἔστι. Τῷ γὰρ Θεῷ δυνατὸν καὶ ἀπὸ λίθων ἀνθρώπους αὐτῷ δοῦναι, καὶ εἰς τὴν συγγένειαν ἐκείνην ἀγάγειν, ἐπεὶ καὶ ἐξ ἀρχῆς οὕτως ἐγένετο. Τὸ γὰρ ἐκ λίθων ἀνθρώπους γενέσθαι, ὅμοιον ἦν τῷ ἀπὸ τῆς μήτρας ἐκείνης τῆς σαληρᾶς προελθεῖν παιδίον.* And similarly Theophylact in c. III. Matt. p. 19.

— *ἐγεῖραι*] An allusion to Isai. li. 1, 2, 3, 4. See Gen. xxxviii. 8, *ἀνάστησον σπέρμα τῷ ἀδελφῷ σου.* And Matt. xxii. 24.

10. *ἤδη δὲ καὶ*] See Hoogeveen Doctr. Partic. c. XXII. § 4. *Καὶ* in some copies is wanting: but it should be added, as usually placed after *ἤδη δὲ*. So Herod. IX. 95, *ἤδη δὲ καὶ τόδε ἤκουσα.*

— *ἡ ἀξίνη*] Hesych. *δίστομος πέλεκυς.* Some by the ax understand the Word of God and the publication of the Gospel, from Jer. xxiii. 29, after the Septuagint, and from Hos. vi. 5, others Christ himself. But most understand it of the judgments of God. Greg. Naz. Or. XXXIX. p. 633, *ἀξίνη ἐστὶ τῆς ἀθεραπεύτου ψυχῆς ἡ ἐκτομὴ καὶ μετὰ τὴν κόπρον.* Theoph. in Matt. c. III. *ἀξίνην λέγει τὴν τοῦ Χριστοῦ κρίσιν. δένδρα δὲ ἕνα ἕκαστον ἡμῶν· ὁ οὖν μὴ πιστεύσας, ἐντεῦθεν ἤδη αὐτόῤῥιζος ἀποτέμνεται, καὶ εἰς γέενναν ἐμβάλλεται.* See also Chrysostom Hom. II. in Matt.

— *ἡ ἀξίνη πρὸς ῥίζαν*] A proverbial expression to denote that punishment is close at hand. Ecclus. x. 15: Dan. iv. 20, 23. So that by the ax being *now laid* to the root of the trees may be understood the certainty of their desolation and its nearness: in that the instrument of their destruction was already prepared and brought close to them; the Romans that should ruin their city and nation being already masters and rulers over them.

— *τῶν δένδρων*] In the Sacred Writings men are frequently compared to trees, Ps. i. 3: lxxiii. 5: Dan. iv. 11: Matt. vii. 17: Luke xiii. 6, 9: John xv. 1—7: Rom. xi. 17: and Jer. xxvi. 22, *ἐν ἀξίναις ἤξουσιν ἐπ' αὐτὴν, ὡς κόπτοντες ξύλα.*

— *μὴ ποιοῦν καλὸν καρπὸν*] for *μὴ φέρον*, see v. 8. Hoogeveen Doct. Part. c. XXVII. Sect. 1. § 29.

— *ἐκκόπτεται*] Alberti and Grævius think this and *βάλλεται* put for *ἐκκόπτεσθαι* and *βάλλεσθαι δεῖ*, as *πέλεται* Hesiod *ἐργ.* 30, for *πέλεσθαι δεῖ*, and *ἡ γλῶττα τῷ κήρυκι τούτων τέμνεται* for *τέμνεσθαι δεῖ*. So Callim. Hym. in Dian. 168, *Αὐτὴ δ' ἐς πατρὸς δόμον ἔρχεαι· οἱ δὲ σ' ἐφ' ἕδρην Πάντες ὅμως καλέουσι, σὺ δ' Ἀπόλλωνι παρίζεις*, for *ἐλεύσῃ, καλέσουσι, παρίσεις*. Ephes. v. 13, *φανεροῦται* and Apocal. xvi. 15, *ἰδοὺ ἔρχομαι ὡς κλέπτης*. But the Hebrews use the present to express things that are sure and very near; and therefore these presents have the force of futures.

11. *βαπτίζω*] St. Mark uses a different tense i. 8. This is the answer John made to the question whether he was the Christ or no. John i. 26.

— *ἐν ὕδατι*] for *ὕδατι* simply: as Luke iii. 16: Acts i. 5: xi. 16, without the preposition. Herod. III. 104, has *ἐν ὕδατι λόγος αὐτούς ἐστι βρέχεσθαι τηνικαῦτα*. In other similar phrases we find *ἐν* retained; Luke xxiii. 9, *ἐπερώτα αὐτὸν ἐν λόγοις ἱκανοῖς*. Musæus 158, *θυμὸν ἐρωτοτόκοισι παραπλάγξας ἐνὶ μύθοις*. Pind. Olymp. *ε.* A. VII. *Λυδίοις ἀπύων ἐν αὐλοῖς*. See Glass. Phil. Sac. p. 460.

That the baptism of John was by plunging the body, seems to appear from what is related of him, viz. that he *baptized in Jordan*; that he *baptized in Enon because there was much water there*; and that Christ being baptized *came up out of the water*: to which that seems to be parallel, Acts viii. 38, *Philip and the Eunuch went down into the water*, &c. Some complain that this rite is not retained in the Christian church, as though it something derogated from the truth of baptism; or as though it were to be called an innovation, when the sprinkling of water is used instead of plunging. But this is no place to dispute of these things. See Wall on Infant Baptism.

— *εἰς μετάνοιαν*] *εἰς* here points out the final purpose. Grotius translated it super professione pœnitentiæ quam vos facitis. St. Mark calls it *βάπτισμα μετανοίας*.

— *ὁ ὀπίσω μου ἐρχόμενος*] for *ἐλευσόμενος*, as John i. 27; or perhaps he who is now coming. John entered upon his ministry about six months before Christ. This name *ὁ ἐρχόμενος*, was one by which they called the Messias at this time when Daniel's weeks were now nearly completed, from the full and sure hope and expectation they had of his being at hand. Thus John sent his disciples to enquire *σὺ εἶ ὁ ἐρχόμενος*; John iii. 31, *ὁ ἄνωθεν ἐρχόμενος*: John iv. 25, the woman of Samaria

knew ὅτι Μεσσίας ἔρχεται. And when Jesus entered Jerusalem, the multitudes cried out εὐλογημένος ὁ ἐρχόμενος ἐν τῷ ὀνόματι τοῦ Κυρίου. Apoc. i. 4, 8: iv. 8: xi. 17, ὁ ὢν καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος.

— ἱκανὸς] In the sense of St. John's ἄξιος. Herod. VIII. 36, ὁ δὲ θεὸς σφέας οὐκ εἴα κινέειν, φὰς, αὐτὸς ἱκανὸς εἶναι τῶν ἐωϋτοῦ προκατῆσθαι.

— ὑποδήματα] In the New Testament ὑπόδημα is used in the same sense as σανδάλιον: and the Septuagint translates the same word sometimes by ὑπόδημα, sometimes by σανδάλιον. Among the Hebrews, Greeks, and Romans, this was the office of the lowest slaves. Lucian. Herod. v. Vol. I. p. 835, ὁ δέ τις μάλα δουλικῶς ἀφαιρεῖ τὸ σανδάλιον ἐκ τοῦ ποδὸς, ὡς κατακλίνοιτο ἤδη. Æsch. Agam. 917, ὑπαὶ τις ἀρβύλας Λύοι τάχος, πρόδουλον ἔμβασιν ποδὸς. Chrysost. Hom. XVI. on John, τὸ γὰρ ὑπόδημα λῦσαι, τῆς ἐσχάτης διανοίας ἐστι. Among the Jews however we find the disciples doing this: and in the early ages of Christianity we find the same custom. From an Epistle in Euseb. Eccl. Hist. IV. 15, we find that it had been done to Polycarp; and that now, when about to suffer martyrdom, ἐπειρᾶτο καὶ ὑπολύειν ἑαυτὸν, μὴ πρότερον τοῦτο ποιῶν, διὰ τὸ ἀεὶ ἕκαστον τῶν πίστων σπουδάζειν, ὅστις τάχιον τοῦ χρωτὸς αὐτοῦ ἐφάψηται.

— βαστάσαι] Though properly used to signify the carrying great weights is here equivalent to φέρειν.

— πνεύματι ἁγίῳ] See Middleton Gr. Art. p. 173. By this is not meant the grace concomitant to our Christian baptism, but his sending down the extraordinary gifts of the Spirit, as is plain by our Saviour's own exposition, Acts i. 5. For "John indeed baptized with water, but you shall be baptized with the Holy Ghost not many days hence;" where using the very same words with these of the Baptist, and applying the baptising with the Holy Ghost plainly and undeniably to his sending down the Holy Ghost on the day of Pentecost, he has given a sure, plain, and undoubted explanation of these words.

The descent of the Spirit upon the first converts was called baptism on account of the multitude, variety, and greatness of the gifts with which it was attended; in so much that the minds of those on whom he descended were as fully replenished with his gifts as their bodies were covered with water in baptism. Theophyl. in Matt. c. III. p. 19, τουτέστι, κατακλύσει ὑμᾶς ἀφθόνως ταῖς τοῦ πνεύματος χάρισι.

— *καὶ πυρὶ*] These words are wanting in Mark i. 8: John i. 33: in the almost parallel words of Jesus, Acts i. 5: and here in several MSS.: they are however found in the older ones, and all the antient versions; and in so many of the Fathers, that Mill in his Notes entertains no doubt of their being genuine, though he had previously condemned them as spurious.

It has been sometimes thought that the words *πνεύματι ἁγίῳ καὶ πυρί* are an *ἐν διὰ δυοιν*, as St. Peter's *διὰ δόξης καὶ ἀρετῆς* 2 Pet. i. 3: and Acts xiv. 13, *ταύρους καὶ στέμματα*, i. e. *ἐστεμμένους*. And Virg. Georg. II. 192, pateris libamus et auro, i. e. Aureis. See Glass. Phil. Sac. p. 19.

Possibly the Baptist might have in view Mal. iii. 2; where the Messiah is compared to a refiner's fire, on account of the judgments he was to inflict on the Jews in consequence of their unbelief. This verse may perhaps represent the manner in which Jesus will admit his disciples: the next, that in which he will judge them at the end of the world.

12. *οὗ*] redundat. See vii. 24: viii. 15: Mark vii. 20: John i. 33: Acts xv. 17.

— *οὗ τὸ πτύον*] The expression taken from the prophetical writings. See Levit. xxvi. 23: Isai. xli. 16. Hesych. *πτύον, θρίναξ, ξύλον ἐν ᾧ διαχωρίζουσι τὸν σῖτον ἀπὸ τοῦ ἀχύρου.* Theoc. VII. 156, *αὖθις ἐγὼ πάξαιμι μέγα πτύον.* Schol. *ὅταν δὲ λικμῶνται καὶ σωρεύωσι τὸν πυρὸν, κατὰ μέσον πηγνύουσι τὸ πτύον.* Alciph. III. 26. *ἄρτι μοι τὴν ἅλω διακαθήραντι, καὶ τὰ πτύον ἀποτιθεμένῳ, ὁ δεσπότης ἐπέστη.*

See Pearson on the Creed, Vol. I. p. 451, where the several figurative and parabolical descriptions of the office and dignity of the Son of Man as Judge, are enumerated. See also Glass. Phil. Sac. p. 1119.

— *διακαθαριεῖ*] 1. fut. Att. for *διακαθαρίσει*. See Matt. Gr. Gram. Xen. Œcon. XVIII. 6, *καθαροῦμεν τὸν σῖτον, λικμῶντες . . . . . τὰ ἄχυρα.* The word in this verse is used in the sense of *λικμᾶν* ventilare, vannare.

— *τὴν ἅλωνα*. The Attics used *ἅλως*: a place in the open air, for treading out the corn. It is evidently used here for what it held, the corn and chaff together.

— *συνάξει*] *συνάγειν* is properly used when applied to men, cattle, and animate things: *συγκομίζειν* when speaking of the corn, &c. Deut. xi. 14.

— *τὴν ἀποθήκην*] Many MSS. with the Syriac add *αὐτοῦ*. Middleton, Gr. Art. p. 175, says the article alone has in such

instances the force of the possessive pronoun; but the Syriac, as the genius of the language requires, generally has the addition of the pronoun. Its insertion or omission in passages of this kind is a fruitful source of various readings. Ἀποθήκη litterally signifies any repository, in which any thing ἀποτίθεται: here a subterraneous cavern, in which the people of the East laid up their corn, wine, oil, &c. Q. Curt. VII. 4: Plin. H. N. XVIII. 30: Hor. I. Od. 1, 9, proprio *condidit horreo* Quicquid de Libycis verritur areis.

— ἄχυρον] signifies not only chaff properly so called, but also the stalks or straw, and whatever though it grew with the grain is separated from it. See Xen. Œcon. c. XVIII. Eustath. on Il. ε. p. 575, οὐκ ἁπλῶς ἄχυρον, ἀλλὰ τὸ τοῦ ἀχύρου λεπτότατον νῦν ἡ ἄχνη δηλοῖ. Etym. Mag. ἡ καλάμη ἡ ἀλλοιωθεῖσα ἄχυρον λέγεται. In Exod. v. 7, it is used for the straw which Pharaoh would not give to the children of Israel. And Jos. Ant. II. 13, 4, uses it in the same way on the same occasion. And so does Philo in Vit. Mos. I. p. 608.

The wicked are often compared to stubble which shall be scattered with the wind, or burnt by fire. See Ps. xxxiv. 5: Job xxi. 18: Isai. xxix. 5: v. 24: Hos. xiii. 3: Mal. iv. 1: Exod. xv. 7.

13. τότε] Does not accurately mark the time, but merely during the time that John was baptizing, as Mark i. 9, ἐν ἐκείναις ταῖς ἡμέραις. Our Saviour was baptized and entered on his ministerial functions, when he began to be thirty years of age, and that according to a legal ordinance. So also did the Baptist begin to preach, when he began to be thirty, which was about six months before this.

It may possibly be made a question, why the Evangelists have given us no account of our Saviour's life from the twelfth year of his age till he began his ministry. But when it is considered that the end of the Sacred Penmen was, not so much to gratify our curiosity, as to consult our profit, we cannot but admire the great wisdom of God by whose inspiration they wrote, in passing by the less active parts of our Lord's life, which would certainly have swelled their Gospels to immense volumes, fit for the perusal of none but the studious, and such as had plenty of time at their command; whereas now taking the four Gospels together, they make but a small book; and separately no more than little manuals, that may be carried about with us wherever we go; may be soon read over and easily remembered, even by men of mean capacities and no great leisure.

And yet they contain all the transactions of our Saviour's life, which chiefly concern us to know; I mean such as relate to his *mediatorial* office, as that he came into the world to teach us, to die, and rise again for us: to instruct us by his heavenly doctrine as our *Prophet;* to offer himself as a sacrifice on the cross, as our *Priest;* and to loose the bands of death and ascend triumphant into heaven as our *King*. Illa ergo tempora, says Spanheim, Dub. Evang. Part II. Dub. 96, notata, quæ nobis impensa, quæ in munere transmissa, quæ ad ἀσφάλειαν fidei nostræ sufficere visa, quæ Christum exhibent, vel in Cathedrâ, vel in Cruce, vel in Throno. Sic etenim ostensum, illa tantum nobis quærenda et vestiganda esse in Messiâ, quæ actûs officii tum Prophetici, tum Sacerdotalis, tum Regii, cujus causâ venit, concernunt. See also John xxi. 25: and xx. 31.

— ἀπὸ τῆς Γαλιλαίας] from the town of Nazareth, where he had been educated.

— ἐπὶ Ἰορδάνην] Near Bethabara, John i. 28.

14. διεκώλυεν] Used in the sense of the simple verb κωλύειν. It signifies here the wish to hinder, rather than the act. See Mark xv. 23, coll. Matt. xxvii. 34: Ps. lv. 1. Thus Peter forbad Christ to wash his feet, not in any surly frowardness, but in an holy humility, having an eye upon his own unworthiness: not refusing the service, nor crossing the will of Christ, but confessing the unworthiness of himself, and ponderating the inequality of the persons.

— χρείαν ἔχω] i. e. with the baptism of the Holy Ghost: or if we suppose John to speak of baptizing with water, his words are to be understood not simply of any absolute necessity that he had of baptism, but comparatively betwixt him and Christ; that it was fitter that he should be baptized by Christ, than Christ by him. For the phrase χρείαν ἔχω is used not always to import necessity, but sometimes conveniency.

A question here has arisen how the Baptist knew him to be the Christ before the Spirit descended on him: to which almost all the commentators answer, that John the Baptist being a prophet "filled with the Holy Ghost from his mother's womb," knew by the afflatus of that Holy Spirit, that he who then came to him was the person on whom the Holy Ghost should descend so plentifully, and on whom he should abide, that he might impart him to others; such matters being frequently imparted to prophets by an immediate intimation of the Holy Spirit.

15. ἀποκριθεὶς εἶπε] A pleonasm, of a form common in Xenophon, Cyropæd. II. 2, 1, καὶ ὁ Ὑστάσπης ὑπολαβὼν εἶπεν:

Œcon. VII. 10, καὶ ὁ Ἰσχόμαχος ἀπεκρίνατο, τί δ', ἔφη, ὦ Σώκρατες. So Herodotus ὁ δὲ ἀμείβετο λέγων: ὁ δὲ ἀλγήσας ἐπερωτήματι, εἶπε φὰς: ἔφη λέγων, and ἔλεξε φάμενος.

— εἶπε πρὸς αὐτὸν] Hebrew manner of speaking, common in the Septuagint and New Testament.

— ἄφες ἄρτι] Sub. με. Ἀφιέναι used in the sense of ἐᾶν. See Pearson on the Creed, Vol. II. p. 452, who instances the different significations of this verb in the New Testament. The same Hebrew words are translated by the Septuagint in Judg. xvi. 26, ἄφες με, and in Exod. xxxii. 10, ἔασόν με.

— ἄρτι] The emphasis of the clause is held to be in this word. Whereas John had told the people before of Christ's baptizing with the Holy Ghost, and had told Christ in the verse preceding that he had need of that baptism; to that it is that our Saviour giveth this answer ἄφες ἄρτι, as meaning thus, That it was true indeed that he was he that should come after him, and that he should baptize with the Holy Ghost, of which baptism John had more need from him than he of John's: yet the time of that his baptizing was not yet come; for first must he fulfil all the righteousness required of himself before he was to pour out or bestow that baptism of the Spirit upon others. And therefore must John suffer him to be baptized *now* with the baptism of water, for that baptism of his with the Spirit was not yet to be exhibited.

— τὴν δικαιοσύνην] here the same as δικαίωμα institutum; both the words in the Septuagint are used as the translation of the same Hebrew word. See Prov. xvii. 23: Numb. xxxvi. 13: Deut. iv. 40: vi. 1. And πληροῦν τὴν δικαιοσύνην is the same as ποιεῖν τὰ δικαιώματα Deut. vi. 24: φυλάσσεσθαι τὰ δικαιώματα Deut. xxvi. 17: Exod. xi. 20. So Chrysostom Hom. x. in Matt. δικαιοσύνην ἐνταῦθα τὴν ἐκπλήρωσιν καλεῖ τῶν ἐντολῶν ἁπασῶν. This exposition he repeats Hom. XII. in Matt. and Hom. LXXIV. Vol. V. So also Theophylact in c. III. Matt. p. 20. And in c. I. Mark, p. 192, by πᾶσαν δικαιοσύνην he understands πάσας ἐντολὰς τοῦ νόμου. Lightfoot translates it, That we fulfil every thing just: observing that in the baptism of Christ there were two just things especially. 1. That this great priest being initiated into his ministerial office, should answer the type of the admission of the Levitical priests, who were initiated by washing and anointing, Exod. xxix. 4: Lev. viii. 6. So was he by baptism and the Holy Ghost. (See also Jenning's, Jew. Ant. Vol. I. p. 204.) 2. When by the institution of Christ those that entered into the profession of the Gospel were to be

introduced by baptism, it was necessary that Christ being to enter into the same profession and to preach it too, should be admitted by baptism. Clem. Alex. Pæd. I. 6, *καὶ εἰ τέλειος ἦν, τι ἐβαπτίζετο ὁ τέλειος; ἔδει, φάσι, πληρῶσαι τὸ ἐπάγγελμα τὸ ἀνθρώπινον παγκάλως*, the profession in which he was engaged *as man*. In the Constit. of Clem. VII. c. 23, *ἐβαπτίσθη δὲ καὶ ἐνήστευσεν* (scil. Jesus) *οὐκ αὐτὸς ἀπορυπώσεως ἢ νηστείας χρείαν ἔχων ἢ καθάρσεως, ὁ τῇ φύσει καθαρὸς καὶ ἅγιος, ἀλλ' ἵνα καὶ Ἰωάννῃ ἀλήθειαν προσμαρτυρήσῃ καὶ ἡμῖν ὑπογραμμὸν παράσχηται*. Greg. Naz. Or. XXXV. p. 575, *ἐβαπτίσθη μὲν ὡς ἄνθρωπος, ἀλλ' ἁμαρτίας ἔλυσεν ὡς Θεός, οὐ καθαρσίων αὐτὸς δεόμενος, ἀλλ' ἵνα ἁγιάσῃ τὰ ὕδατα*. And in Or. XXXIX. p. 633, he says it was *πάντα τὸν παλαιὸν Ἀδὰμ ἵν' ἐνθάψῃ τῷ ὕδατι*. See also Hom. XXXVIII. p. 622. And Origen. Caten. in c. I. John, p. 47, *ὁ τὰ ἑτέρων ἁμαρτήματα ἀπολῦσαι δυνάμενος, οὐ καθαρσίων ἕνεκεν ἐπὶ τὰ νάματα ἔρχεται, ἀλλ' ὥστε δύναμιν αὐτοῖς ἐνθεῖναι καθαρτικὴν*.

16. *ἀνεῴχθησαν*] Galen. de Curat. *ἀνεώχθη σου ἡ θύρα*. Thomas M. *ἐστι δὲ τὸ μὲν ἤνοιγε καὶ ἠνεώχθη, κοινά. τὸ δὲ ἀνέωγεν, Ἀττικόν*. Etym. Mag. *ἀνεωγμένος .... ἀνέωγμαι .... ἀνέωγε μέσος παρακείμενος. ἀνοίγω, ἤνωγον, ἠνέωγον, συστολῇ τοῦ η εἰς α. ἀνέωγον, τὸ τρίτον ἀνέωγε—ἠνέωκται ἡ θύρα*. Livy XXII. 1, Faleriis cœlum findi visum, velut magno hiatu; quaque patuerit, ingens lumen effulsisse. Serv. ad Æn. IX. Discedere cœlum: in Auguralibus libris inter ostenta etiam cœlum discessisse dicitur.

—*αὐτῷ*] Some suppose the dative for *ἐπ' αὐτὸν*, viz. Jesus: and others make it refer to John, i.e. whilst he was looking. From the words which follow it seems to have a reference to John: for if *εἶδε* referred to Jesus, instead of *ἐπ' αὐτὸν* at the end of the verse, we should have *ἐφ' ἑαυτὸν*.

Lightfoot thinks the word must be reserved and referred in a singular peculiarity to Christ, and the opening of the heavens *to him* importeth a more emphatical propriety than their opening to his sight. For the syntax and grammatical construction that St. Mark useth, makes it impossible to fix the word *αὐτῷ* any other ways than upon Christ. He therefore understands it, *to his prayer*.

—*οἱ οὐρανοί*] There is no material difference in the thing, though St. Luke has put *τὸν οὐρανὸν*, in the sing., and St. Matthew *οἱ οὐρανοὶ* in the plur.; for one follows the idiom of the Hebrew, and the other of the Greek. The Syriac has translated it just cross, St. Matthew's plur. in the sing., and St. Luke's sing. in the plur.

St. Mark says the heavens parted asunder; which is to be understood of a very great light, or an extraordinary appearance of fire, which was seen in the heavens, as when it lighteneth. This is the sense which Justin Martyr has put upon this passage in his dialogue with Trypho the Jew. See Ezek. i. 1: John i. 52: Acts vii. 56.

The common people of the Jews were of opinion that the heavens were *firm* and *solid*, and that the fire which fell from thence upon the face of the earth, burst through this firmament, and made an opening in this vast convex that surrounds us: and therefore it is that the Evangelists express themselves in this manner, in accommodation to the prejudices and capacities of the vulgar.

—*καὶ εἶδε*] No doubt this wondrous sight was seen by both of them. For St. Mark has expressed it so as plainly to refer *the seeing it* to Christ: and John the Baptist has in another place assured us, that *he saw it*, and took particular notice of it, as *the sign* he was directed to observe as the distinguishing and certain characteristic of the Messiah; John i. 32, 34.

—*τὸ πνεῦμα τοῦ Θεοῦ*] Gen. ii. 2. The Spirit of God moved upon the face of the waters in the old world, and so it doth here in the new. It is needless to instance how oft in Scripture the Holy Ghost is called the Spirit of God, as Gen. xli. 38: Exod. xxxi. 3: Numb. xxiv. 2, and many other places. But it is most necessary to observe, that wheresoever he is so called, it is in the Hebrew the Spirit of *Elohim* in the plur. number; and sheweth his proceeding from more persons than one. Middleton, Gr. Art. p. 175, observes that St. Mark and St. John use precisely the same expression, whilst St. Luke speaking of the same event, iii. 22, says *τὸ πνεῦμα τὸ ἅγιον σωματικῷ εἴδει*, which appears to give the personal sense of *πνεῦμα* in the most unequivocal terms. He remarks also, that the other two Evangelists have also *τὸ πνεῦμα τοῦ Θεοῦ*, because that phrase is to be distinguished from *πνεῦμα Θεοῦ*, which is also of frequent occurrence in the New Testament, but which signifies no more than "a divine influence." It is worthy of mention, that though *πνεῦμα Θεοῦ* and *πνεῦμα Κυρίου* are very common in the Septuagint, *τὸ πνεῦμα τοῦ Θεοῦ* does not once occur: for which he assigns the reason that the translators attended to the idiom of their original.

—*καταβαῖνον ὡσεὶ περιστερὰν*] When our Saviour was to enter upon the actual and full performance of all those functions that belonged to him, then did the same Spirit which had

sanctified him at his conception, visibly descend upon him at his inauguration. And that most properly upon his baptism, because according to the customs of those antient nations, washing was wont to precede their unctions.

The antients were generally of opinion, that the Holy Ghost in this descent assumed the real shape of a dove, which at that time more especially was a very proper representation of his dove-like nature, Isai. xlii. 2, and of all such as were to receive the same spirit, and are required to be as *harmless as doves:* but most of the moderns (though they allow that the blessed Spirit did at this time assume a visible shape, to render his descent manifest) do maintain that the *ὡσεὶ περιστερὰ* relates not to the body or shape of a dove, but to the manner of a dove's descending and lighting upon any thing: and thence they infer that it was this body of light, which issued from the skies, that came down upon Christ, and while he was praying, hung hovering over his head, just after the manner and motion of a dove, before it settles upon any thing. Whether of these opinions should prevail, it is idle to dispute, since neither of them are destitute of some countenance from Scripture, neither of them injurious to the dignity of the Holy Ghost.

17. *φωνὴ*] Scil. *ἐγένετο*, which is added in Luke iii. 22: or *ἐφέρετο*, Mich. in Bos. Ell. Gr. p. 388, or *ἠκούσθη*. Palairet supplies *ἐῤῥάγη* from Diog. Laert. i. 10, *ῥαγῆναι φωνὴν ἐξ οὐρανοῦ* (scil. *λέγουσαν*) *Ἐπιμενίδη, μὴ νυμφῶν ἀλλὰ Διὸς.*

— *οὗτός ἐστιν*, &c.] See Ps. ii. 7. The Camb. MS. reads *πρός αὐτὸν· σὺ εἶ.*

— *υἱὸς ἀγαπητὸς*] See Pearson on the Creed, Vol. i. p. 54. Pollux iii. 19, *καλοῖτο δ' ἂν υἱὸς ἀγαπητὸς ὁ μόνος ὢν πατρὶ ἢ μητρὶ· ὥσπερ καὶ ἀγαπητὴ θυγάτηρ καὶ μονογενὴς καθ' Ησίοδον.* Hesych. *ἀγαπητὸν μονογενῆ, κεχαρισμένον.* Hom. Il. ζ. 400, *παῖδ' ἐπὶ κόλπον ἔχων.... Ἑκτορίδην ἀγαπητὸν.* Basil. M. in Ps. liv. *ἀγαπητὸς τῷ πατρὶ, ὡς μονογενής.* See Matt. xvii. 5: Mark i. 11: ix. 7: Luke iii. 22: ix. 35. Philo calls the only daughter of the King of Egypt *ἀγαπητὴ καὶ μονὴ*, 1 Vit. Mos. p. 804: and in other passages frequently joins these words, as when speaking of Isaac, *υἱὸς ἐκ τῆς γαμετῆς γίνεται τῷ σοφῷ γνήσιος, ἀγαπητὸς καὶ μόνος*, and *ὃν δὲ μόνον τις ἔσχεν ἀγαπητὸν διδοὺς, παντὸς λόγου μεῖζον ἔργον διαπράττεται.* In common Greek writers also we find it used in the sense of *only*. Antiphanes in Stob. Florileg. Tit. lxxxiii. p. 347, *υἱῷ γὰρ ἀγαπητῷ τι πράττων πρὸς χάριν ἔρανον ἐμαυτῷ τοῦτον οἴομαι φέρειν.* And the Septuagint make use of it when there is a word in the

Hebrew signifying only. See Gen. xxii. 2, 12: Jer. vi. 26: Amos viii. 80: Zech. xii. 10.

— *ἐν ᾧ εὐδόκησα*] *Ἀττικῶς ἀντὶ τοῦ εὐδοκῶ.*[1] See Viger. Id. Græc. v. 3, 11, and notes. *Εὐδοκεῖν ἐν τινι* is a Hebraism. So 1 Macc. x. 47, *εὐδοκήσαν ἐν Ἀλέξανδρῳ.* So also 1 Cor. x. 5: 2 Cor. xii. 10: 2 Thess. ii. 12: Heb. x. 38. In Matt. xii. 18, we find *εἰς ὃν εὐδόκησεν ἡ ψυχή μου*, and 2 Pet. i. 17, *εἰς ὃν ἐγὼ εὐδόκησα.* The Greek writers use *εὐδοκεῖν τινι.* The verb is frequently used by Polybius, and the construction is either with the dative or nominative; as *ἐγὼ εὐδοκῶ τῷ γεγονότι*, or *τὸ γεγονὸς εὐδοκεῖ ἐμοί.*

The expression is taken with slight variation from 2 Sam. vii. 14: Ps. lxxxviii. 26, 27: Isai. xlii. 1. And when it is uttered again at our Saviour's transfiguration, this addition "Hear him" is put to it, Matt. xvii. 5: Luke ix. 35; sealing him then for the great prophet of his church whom all must hear, Deut. xviii. 15: as it sealeth him now for the high-priest of his church, being now to enter into his ministry.

## CHAP. IV.

1. *τότε*] Immediately after his baptism, when he was acknowledged by a voice from heaven to be the Son of God, when the Spirit of God had taken full possession of his soul. See Mark i. 12, who uses the word *εὐθύς*, and Luke iv. 1.

— *ἀνήχθη*] i. e. from the low grounds about Jordan, in which he was baptized, into the higher country: unless we take it for the simple *ἤχθη*, as Acts xvi. 34. In the corresponding passage St. Luke uses *ἤγετο.* And Hesychius explains *ἀνάγεται* by *ὁδηγεῖται.* St. Mark's expression is *τὸ πνεῦμα αὐτὸν ἐκβάλλει.* He was moved by the Holy Ghost to retire into the wilderness.

— *ὑπὸ τοῦ πνεύματος*] Scil. *ἁγίου*, which, iii. 6, *καταβαῖνον ἐπ' αὐτὸν ἦλθεν.* So expressly says St. Luke iv. 1, *πνεύματος ἁγίου πλήρης ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου*, &c. Doubtless there must be some very great and good ends why the Holy Spirit should thus move our Lord to repair into the wilderness for this purpose; amongst which, says Theophylact, this was one, To teach us that when by baptism we have consecrated ourselves to God's service, we must expect temptations: so

[1] Indefinitum tempus hic adhibetur ad actum continuum indicandum, quemadmodum Græci eo tempore uti consueverint de iis rebus, quæ solent fieri, quæque et sunt, et fuerunt, eruntque. Raphelius, Wolfius.

Ecclus. ii. 1, *τέκνον, εἰ προσέρχῃ δουλεύειν τῷ Κυρίῳ, ἑτοίμασον τὴν ψυχήν σου εἰς πειρασμόν:* and to teach us in our Lord's example how we may best and most effectually resist them, even by an unshaken faith, 1 Pet. v. 9, and by the sword of the Spirit, which is the word of God, Eph. vi. 17.

—*εἰς τὴν ἔρημον*] What wilderness is here meant, seems to admit of very great doubt. Michaëlis imagines the phrase must suggest to the mind of the reader the great desert of Arabia, in which the Israelites wandered so many years, and in which Mount Sinai is situated: and this notion, if not elsewhere contradicted by the historian, he thinks will appear the more probable, when in reading of a miraculous fast of forty days, we recollect a similar fast of Moses and Elias on Mount Sinai, or on the way to that mountain. See Exod. xxxiv. 28: 1 Kings xix. 8. The instant we imagine ourselves in this desert, the whole history, including both the artifices of Satan and the answer of our Lord, receives, he says, extraordinary light.

The people of Palestine shew the wilderness in which Jesus is supposed to have been tempted, and from the forty days it has acquired the name of *Quarantania:* it is an extremely rugged and wild ridge of mountains, to the north of the road which leads from Jerusalem by the Mount of Olives to Jericho. Its aspect is most hideous: but this Michaëlis thinks can hardly be the desert of the temptation; as he supposes no writer would call this merely *the desert*, without a more particular description: and no man could there be in danger of perishing with hunger; for in whatever part of the desert he might happen to be, he need travel only for a few hours to reach a place where provisions might be had, viz. Ephraim, Bethel, Jericho, or elsewhere. Nor would our Saviour have been here altogether in solitude, nor as St. Mark i. 13, says, among wild beasts and serpents, but among men, possibly among robbers who then infested this desert, and made it dangerous to travel from Jerusalem to Jericho. This is the scene of the parable of the good Samaritan.

These opinions are countenanced by Bp. Middleton. They were adduced before by Chemnitius, and answered by Lightfoot, who says that if the correspondency of the fasts of Moses and Elias with this of Christ may be argued from, we may argue for the wilderness of Judea, from the sore trials of David under the persecution of his enemies, &c. See 1 Sam. xvii. 34: xxiii. 14, 19, 24: xxiv. 1. Again, mention being made of the wilderness of Judea just before, Matt. iii. 2, 3, and a wilderness being here spoken of, without any further mention what wilder-

ness it was, none can so properly be understood as that of Judea, which was last named before. And when St. Mark says Christ was with wild beasts, he does not therefore enforce that that wilderness was without either men or dwellings: but that Christ for that time avoided both the one and the other, and kept himself in the wildest places, and most retired from human society: and that the Evangelist seems to regard rather the state of Christ, than the state of the place; and to shew Christ to be the second Adam, (see Porteus, Lect. IV. Vol. I. p. 90) as in the temptation which he was now about, so in his safety and security among the wild beasts, as Adam in innocency had been.

The reading also ἐν τῇ ἐρήμῳ which is found in some MSS. confirms the common acceptation: though the Syriac version and the Vulgate favour the contrary.

— πειρασθῆναι] Sub. ἕνεκα τοῦ,—ὥστε. See Schleusner in v.

We are told by St. Mark and St. Luke, that all the time of our Lord's retirement he was tempted of the devil; but there is no account of the various subtle arts which that evil spirit used in the course of so long a temptation. The three assaults only which he made at the expiration of the forty days are recorded, perhaps because they were more violent than the rest, or more for the instruction of mankind.

The matter of his temptations was very like the temptations of Eve. She fell by the lust of the flesh, the lust of the eye, and the pride of life; which are the heads of all sins. And the same tempter set upon our Saviour with the same stratagems.

—ὑπὸ τοῦ διαβόλου] The word signifies a slanderer or false accuser, παρὰ τὸ διαβάλλειν, and answers to the Hebrew word Satan. It is found in the Scripture only in the singular number, and signifies that evil spirit which tempted our first parents, and who is represented in the sacred writings as the head of the rebellious angels, and the adversary of all good men: 1 Thess. iii. 5: 1 Pet. v. 8.

2. νηστεύσας ἡμέρας τεσσαράκοντα] During his abode in the wilderness, our Lord neither ate nor drank. It seems he was supported by a miracle; for he found no inconveniency from so long and præternatural a fast. He did not even feel the sensation of hunger till the forty days were expired. Luke iv. 2, καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ συντελεσθεισῶν αὐτῶν, ὕστερον ἐπείνασε.

— ἡμέρας τεσσαράκοντα] Moses, who was a type of Jesus, made himself remarkable by fasts of this kind; for at two different times he was forty days and forty nights with the

Lord, and did neither eat bread nor drink water all the while, Deut. ix. 9, 25: x. 10. In like manner Elijah, who was a type of Christ's forerunner, went in the strength of the meat he had eaten forty days and forty nights unto Horeb, the mount of God; 1 Kings xix. 8. The number forty seems remarkable in the history of the Old Testament. So many days were the waters of the deluge increasing, Gen. vii. 11: so many the spies were in their journey, Numb. xiii. 26: Goliath challenged the Israelites, 1 Sam. xvii. 16: time for repentance was given to the Ninevites: so are fulfilled the days of those who are embalmed, Gen. l. 3: Ezekiel bore the iniquities of Judah in a vision, Ezek. iv. 6.

—*ὕστερον*] for *χρόνῳ ὕστερον*.

3. *τότε προσελθὼν*] We are not to understand that the devil then *first* assailed him. See note above, (*πειρασθῆναι*).

—*ὁ πειράζων*] i. q. *ὁ πειραστὴς*: so 1 Thess. iii. 5. The Greeks also use in the same way the participle with the article for the substantive; thus Herodian I. p. 23, *τῇ τοῦ βασιλεύοντος γυναικὶ*. Herod. I. 120, 121, *οἱ γεινάμενοι*. Aristoph. Plut. 798, *οἱ θεῶμενοι* for *οἱ θεαταὶ*. Eurip. Alcest. 661, *ἡ τεκοῦσα*. Xen. Mem. III. 5, 19, *οἱ ἐφεστῶτες*. Cic. de Divin. II. 44, *ὁ ὁρίζων* finitor Circulus; Dem. II. Phil. *οἱ λέγοντες* for *οἱ ῥήτορες*. See also Glass. Phil. Sac. p. 342.

—*εἰ υἱὸς εἶ τοῦ Θεοῦ*] From the absence of the article, this has been sometimes translated "a son of God." But Middleton, Gr. Art. p. 179, has shewn, that the presence or the absence of the article does not determine the phrase to be used in a higher or lower sense: but that in this particular phrase there is a licence arising out of the nature of the word *Θεὸς*, and hence it will be allowable to write either *ὁ υἱὸς τοῦ Θεοῦ*, or *υἱὸς Θεοῦ* indifferently: the former however is the more common.

In the language of the Jews, the Son of God and Messiah were of the same import. See Chandler's Defence of Christianity, p. 192. Ignatius, Hilary, and others suppose that Satan knew not yet the mystery of the incarnation.

—*εἰπὲ*] Command. See xx. 21: Luke iv. 3: x. 40. Eurip. Iph. Aul. 95, *Ταλθύβιον εἶπον πάντ' ἀφεέναι στρατὸν*. Lucian. Asin. 48. Vol. II. p. 616, *καὶ εἶπε κατηχεῖν*. Thucyd. VII. 29, *εἰπόντες ἅμα ἐν τῷ παράπλῳ καὶ τοὺς πολεμίους, εἴ τι δύνωνται, ἀπ' αὐτῶν βλάψαι*. Thus Dicere is used in Latin; Sil. Ital. IX. 474. I Dea et Œnotris velox allabere terris, Germanæque truces dic Pallas mitiget iras.

—*ἄρτοι*] Loaves. *Ἄρτος* used indefinitely is properly

translated bread; but when joined with εἷς or any other word limiting the signification in the sing. numb., ought to be rendered *loaf:* in the plur. it ought almost always to be rendered *loaves.*

The first of the three temptations mentioned by the Evangelist was grafted on the keen sensation of hunger with which Jesus was pressed after his forty days' fast. For as no such thing had happened either to Moses or Elias after their fasts, the devil might think it argued weakness in Jesus, and on that account might suspect him to be no more than an ordinary man. In this temptation, therefore, he solicits him to doubt the evidence of his mission, and to distrust the Divine power; sins which were the more heinous, as the voice at his baptism had been so uttered, that none could justly doubt its being from heaven.

4. *γέγραπται*] Deut. viii. 3. This answer was perfectly conformable to the principle on which our Lord acted throughout the whole of his ministry: not one of his miracles being wrought for his own gratification. See Porteus, Lect. IV. Vol. I. p. 94.

—*ἐπ' ἄρτῳ*] Thus Max. Tyr. Diss. XXVII. 6, *βιοτεύειν ἐπ' οἴνῳ*, and XIX. p. 193, *ζῆν ἐπὶ τοῖς Ἀμύντου ἀγαθοῖς, καὶ τῇ Περδίκκου εὐδαιμονίᾳ.* Polyb. VI. 9, 8, *ἐσθίειν τὰ ἀλλότρια καὶ τὰς ἐλπίδας ἔχειν τοῦ ζῆν ἐπὶ τοῖς τῶν πέλας.* Plut. de Cupid. Divit. p. 526, *μαθόντες μηδὲ ἐπ' ἄλλῳ τινὶ ζῆν ἢ τῷ πολλὰ κεκτῆσθαι.*

—*ζήσεται*] With the force of present tense—is supported or nourished. From the Hebrew, where the fut. is frequently used for the pres. to express any thing usually or necessarily done or suffered.

—*ἄνθρωπος*] In some MSS. the article is prefixed here, and in the majority of the MSS. in the parallel passage of St. Luke iv. 4. In the Septuagint the reading is *ὁ ἄνθρωπος.* This being an exclusive proposition, the article would regularly be omitted. See Middleton, Gr. Art. p. 182.

—*ἐπὶ παντὶ ῥήματι*] The Evangelist has here followed the Septuagint: in the Hebrew, there is no word corresponding to *ῥήματι.* It may be used in the sense of *πρᾶγμα*, as *ἔπος* and *λόγος* are frequently in common Greek. So Luke i. 37: ii. 15: Acts v. 32. For *ἐπὶ* some MSS. read *ἐν.*

—*ἐκπορευομένῳ διὰ στόματος*] i. e. whatever God appoints or commands. Lam. iii. 38: Judg. xi. 36. Man is not sustained only by the food which he eats; but whatever God appoints for that end, however unlikely it be, sustains him,

as was seen in the manna. It is the blessing of God that renders our food the support of our life. See Wisd. xvi. 26, *οὐχ αἱ γενέσεις τῶν καρπῶν τρέφουσιν ἄνθρωπον, ἀλλὰ τὸ ῥῆμα σοῦ τοὺς σοι πιστεύοντας διατηρεῖ.*

5.] In the former temptation, the devil had endeavoured to make our Lord distrust God's promise and providence, but in this he attempted to make him presume too much upon them.

—*παραλαμβάνει*] Taketh him along with him. See i. 20, 24: ii. 14, 20: xvii. 1: Luke iv. 5, 9. Thus Ælian. V. H. xi. 18, *παραληφθεὶς ὑπὸ Πλάτωνος εἰς τὸ συμπόσιον.* Isocr. Paneg. *καὶ τῶν συμμάχων ὀλίγους παραλαβόντες.* Lucian. 1. de Sacrif. Vol. i. p. 526, *παρελήφθη πρὸς τὴν θυσίαν.* Lam. iii. 2, *παρέλαβέ με καὶ ἀπήγαγέ με εἰς σκότος καὶ οὐ φῶς.*

Whether he transported him through the air or not, cannot be determined from this passage. And *τότε* may indicate either a long or a short interval; here perhaps a short one.

—*ἁγίαν πόλιν*] This is frequently used to express Jerusalem, because it was honoured with the temple and worship of God; and because antiently the Schecinah, or visible symbol of the Divine presence rested between the cherubims in the temple. Chrysost. on Ps. lxxviii. says of it, *ἐκεῖθεν ἡ πηγὴ τῆς εὐσεβείας, καὶ τῆς θεογνωσίας αἱ ῥίζαι καὶ αἱ ἀρχαὶ. Διδασκαλεῖον ἦν τῆς γῆς.* And Jerome ad Hedib. qu. 8, Vocatur *civitas sancta* ad distinctionem omnium civitatum, quæ tunc idolis serviebant: in hac enim sola fuit Templum, et unius Dei cultus et vera religio. The inscription on their coin, the shekel, was "Jerusalem the Holy;" by which name and title the Turks distinguish it. See Isai. xlviii. 2: lii. 1: Neh. xi. 1: Dan. ix. 24: Matt. xxvii. 53: Luke iv. 9: and Josephus and Philo continually. In 1 Macc. x. 31, Demetrius in his letter to Jonathan says, *Ἱερουσαλὴμ ἤτω ἁγία καὶ ἀφειμένη, καὶ τὰ ὅρια αὐτῆς.* In like manner the heathen writers often called those cities *holy*, in which any of their deities were supposed to hold their special residence. Thus Homer calls Troy *ἱερὸν Ἴλιον*, and *Τροίης ἱερὸν πτολίεθρον*, Od. *α*. 2. And Aristophanes calls Athens *ἱερὰν πόλιν*, Pac. 1034. and *ἱερωτάτην χώραν*, Equ. 586. Thus also Pindar has *ἱερᾶς Σικυῶνος*, Nem. *θ*. 127. So also Rome was called Urbs sacra, and Sacrosancta Civitas. Josephus says such towns were exempted from foreign garrisons, like Delphi.

St. Matthew alone ascribes those titles of sanctity to Jerusalem, by which it had been distinguished by the prophets and sacred historians, and was known among the neighbouring nations. In the same way he testifies a higher veneration for the temple,

which had a peculiar sacredness till the Son of God came to tabernacle among men. The notion of this sacredness St. Matthew continues on to the death of Christ: whereas no other writer of the New Testament calls it the Temple of God in treating of a time *after* the birth of our Lord. It has hence been inferred that St. Matthew wrote his Gospel several years before the others, and whilst the title and character were acknowledged which Jerusalem claimed by antient prescription.

— *ἵστησιν*] See Schleusner. We must not suppose that the Devil took Jesus and disposed of him as he would. But only that our blessed Saviour who yielded to the temptation, was pleased to do what the Devil required of him. It is a common thing to say that a person *does* a thing, when he orders or causes it to be done. See xviii. 2. So Gen. xliii. 9, *στήσω αὐτὸν ἐναντίον σοῦ*. A few MSS. here read *ἔστησεν*.

In Euseb. Eccl. Hist. II. 23, we find the same words used by Hegesippus of James the Apostle, the Martyr, *ἔστησαν οὖν οἱ προειρημένοι γραμματεῖς καὶ Φαρισαῖοι τὸν Ἰάκωβον ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ*.

— *πτερύγιον τοῦ ἱεροῦ*] Hesych *πτερύγιον, ἀκρωτήριον*. Schol. Aristoph. Av. 1110, *τὰς τῶν ἱερῶν στέγας πτερὰ καὶ ἀετοὺς καλοῦσι*. It is not well known what part of the temple the Evangelist here means. The common opinion is, that it was the battlement of the outer court, where was the *στοὰ βασιλικὴ*, to the east and south of the temple, which according to Josephus was of such a height that no one could look down from the top of it without making himself giddy: Ant. xv. 11, 5, *εἴ τις ἐπ' ἄκρου τοῦ ταύτης τέγους ἄμφω συντιθεὶς τὰ βάθη διοπτεύοι, σκοτοδινιᾷν, οὐκ ἐξικουμένης τῇ ὄψεως εἰς ἀμέτρητον τὸν βυθόν*. In Judea, the houses being flat-roofed, the Jews were commanded by the law, Deut. xxii. 8, to make battlements round their roofs, lest people walking on them might fall over. The roof of *the temple* was filled with golden spikes to prevent the birds settling upon it. It may be observed that *ἱερὸν* includes all the buildings joining the temple (*ναὸς*.)

Krebs and Middleton (Gr. Art. p. 182) consider *πτερύγιον* as *monadic:* and the latter thinks it may have been the roof of the great Eastern Porch; the spot fixed upon by Lighfoot. The height of this roof was 385 feet.

6. *γέγραπται*] Ps. xc. 11, 12. The Jews expected the Messiah to descend visibly from Heaven in some such triumphant manner as is here proposed.

— *περὶ σοῦ*] after this St. Luke has *τοῦ διαφυλάξαι σε*, which with *ἐν πάσαις ταῖς ὁδοῖς σου* is in the Psalm from which the quotation is made.

— *καὶ ἐπὶ χειρῶν*] By inserting *καὶ* in this text, which renders it a kind of double quotation, it has been supposed that the Evangelist meant to apprize the reader that he had omitted some words: this being one of the marks by which distant texts are connected.

— *ἀροῦσι*] Hesych. *αἴρει· βαστάζει.* Xenophon uses a phrase resembling this, *Κυρ. παιδ.* VII. 5, *ἐν ταῖς ἀγκάλαις περιφέρειν.*

— *προσκόψῃς πρὸς λίθον*] This is a proverbial expression in Greek as well as in Hebrew, to express any danger or misfortune.

7. *πάλιν*] Also. Hoogeveen translates it *vicissim;* the particle here not being so much *ἐναντιωματικὴ* as *ἀντιπαραθετικὴ*, Doct. Part. c. XLII. § 8. Some take it in the sense of *εἰς τὸ ἐνάντιον*, in *opposition* to the quotation which the Tempter had made. See Glass. Phil. Sac. p. 393. See Rom. xv. 10, 11: 1 Cor. iii. 20: xii. 21: 2 Cor. x. 7: Heb. i. 5. Some commentators prefer connecting *πάλιν* with the former words, *ἔφη αὐτῷ ὁ Ἰησοῦς πάλιν. γέγραπται*, &c. This is the opinion of Erasmus; Beza is properly opposed to it.

— *ἐκπειράσεις*] See Deut. vi. 16. The fut. with signification of imper. as in *οὐ φονεύσεις, οὐ μοιχεύσεις*, &c. *Κύριον τὸν Θεον σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις*, v. 10. i. e. by requiring proofs of his veracity and power and protection, after such as are sufficient have already been given: by demanding further evidence of what is already made sufficiently plain, as Christ's relation to God is, by the miraculous and glorious testimony so lately given. Thou shalt not rush into unnecessary danger in order to *tempt* God, in order *to try* whether he will interpose to save thee in a miraculous manner; much less ought this to be done, as now proposed for the purposes of vanity and ostentation. Compare Exod. xvii. 2, 3: Numb. xiv. 22: Ps. lxxvii. 18: cv. 14. The word is used in a similar manner Gen. xxii. 1, when God commanded Abraham to offer up his son Isaac for a burnt-offering. He *tried* Abraham, putting his faith and obedience to the proof. See Limborch, Theol. Christ. v. 22, 16.

8. *ὑψηλὸν λίαν*] From the silence of history we cannot determine what mountain is here meant, any more than what part of the temple he set him upon; and it is as little material. The

whole of Judea was ὀρεινὴ. But it seems not improbable that this mountain was beyond Jordan eastward, because the first appearing of Christ after this among men was at Bethabara on that side, John i. 28. Now whether it were Pisgah, Nebo, Horeb, or what else, is but lost labour to make enquiry, as we are sure we cannot discover. This however is worth observation, to compare together the being of Moses in the mount with God and the being of Christ in a mount with Satan: and the Lord's shewing to Moses from a high mountain (Deut. xxxiv. 1, 3,) all the kingdoms of Canaan, and saying, All these will I give to the children of Israel; and the Devil's shewing to Christ all the kingdoms of the earth, and saying, All these will I give thee, &c.

— δεῖκνυσιν] That this temptation was founded on a real not an imaginary vision of the βασιλεῖαι τοῦ κόσμου is evident from the Devil's carrying up our Lord into an exceeding high mountain to view them. This implies reality in the view from it: and it probably was very similar to the real view Moses had of the whole region of the Holy Land, including the east side of Jordan, from mount Nebo. Had it been either a delineation of the kingdoms in a map, or a visible representation of them in the air, or a vision of them in an extasy, or a sight of them in a dream, or a view of them by being carried round the globe in a moment of time, that is meant, it might have been done any where as well as on a high mountain. The whole is a plain recital of a matter of fact: miraculous indeed and attended with difficulties: but circumstantial and of some continuance: and no traces of any assertion in it, that it was only a vision. See Porteus, Lect. IV. who gives several considerations which afford strong ground for believing that the temptation of Christ was a real transaction, a personal contest between the great enemy and the Great Redeemer of the human race.

The Abbe Mariti, in his travels, speaking of Quarantaniæ, says, "Here we enjoyed the most beautiful prospect imaginable. This part of the mountain overlooks the mountains of Arabia, the country of Gilead, the country of the Ammonites, the plains of Moab, the plain of Jericho, the river Jordan, and the whole extent of the Dead Sea." These various domains the tempter might shew to our Lord distinctly, and might also at the same time point out and direct our Lord's eye towards several other regions that lay beyond them, which might comprehend all the principal kingdoms of the Eastern World. This expla-

nation Bp. Porteus thinks an easy and a natural one. But if others think differently, it is sufficient to say, that this particular incident is not more extraordinary than almost every other part of this very singular transaction; throughout the whole of which the Devil appears to have been permitted to exercise a power far beyond what naturally belonged to him.

The verb is here to be taken in its proper sense, as in Philo de Migr. Abrah. p. 394, Μωσεῖ δὲ ὁμοίως πᾶσαν ἐπιδειξάμενος τὴν γῆν, φησὶν ὅτι ἔδειξα τοῖς ὀφθαλμοῖς σου, κἀκεῖ οὐκ εἰσελεύσῃ. And 1 de Vit. Mos. p. 645, ἐκ λόφου πάνυ πεμμήκους ἐπεδείκνυτο μέρος τι τῆς ἀντιπάλου στρατιᾶς. And p. 646, εἰς ἄλλον τόπον ἀπῆγε τὸν μάντιν, ἀφ' οὗ δείξας μέρος τι τῆς ἑβραικῆς στρατιᾶς, καταμᾶσθαι παρεκάλει.

Palairet wishes to understand it in the sense of δείκνυσι τῷ λόγῳ. Others take it in the common sense, and at the same time suppose the Devil gave a short and lively description of them from the addition of the words καὶ τὴν δόξαν αὐτῶν.

— πάσας τὰς βασιλείας τοῦ κόσμου] See note above. Κόσμος here as οἰκουμένη in St. Luke has been taken for ὁ Ἰουδαῖος κόσμος, the land of promise; for this in its largest signification reached from the Euphrates to the Mediterranean, and from Egypt on the south to beyond Sidon northwards. In Joshua's time indeed that extent of country contained thirty distinct *principalities*, besides the Philistines and Sidonians. And in our Lord's time it comprehended several *kingdoms*, mentioned Luke iii. 1. Herod's sons governed these with the titles of Tetrarchs, but we find them also called βασιλεῖς, and the countries βασιλείαι. Lightfoot thinks Rome with her empire and state is meant. Πάσαι renders the expression strong.

— τὴν δόξαν αὐτῶν] Their great and opulent cities, rich fields and fertile vallies. Those who fancy this to have been a representation in the air, &c. understand by δόξα, their riches, pomp, splendor, and magnificence.

9. ἐὰν] See Hoogeveen Doct. Part. c. xvi. Sect. 9. § 3.

— προσκυνήσῃς] See ii. 2. Some have supposed that the Devil assumed the appearance of an angel of light, in order to deceive Jesus. For agreeably to the opinion of the Jews, Satan might imagine he would be taken for the guardian angel of the promised land, who could easily raise him to the throne of all the kingdoms contained in it, the peculiar management of their affairs being committed to him.

Heliodorus uses the same phrase, p. 154, and 462, πεσὼν προσεκύνησε. Sub. εἰς τὰ γόνατα, or ἐπὶ τὴν γῆν.

10. ὕπαγε] After this word, ὀπίσω μου are inserted in several MSS. and versions and Fathers both Greek and Latin.

— Σατανᾶ] This word which properly signifies an adversary, is a name commonly given to the Devil. Suidas Σατανᾶς κατὰ τὴν ἑβραίων γλῶσσαν ὁ ἀποστάτης λέγεται, ὁ αὐτὸς καὶ ὁ διάβολος, ὡς τὸν Θεὸν πρὸς τοὺς ἀνθρώπους συκοφαντῶν καὶ αὐτοῖς γε τοῖς ἀνθρώποις ἔριν πρὸς ἀλλήλους ἐμβαλὼν καὶ μάχην. See Schleusner. The name Satan as denoting "an enemy" frequently occurs in the Old Testament. See 2 Sam. xix. 22: 1 Kings v. 4, where the word for adversary is in the original Satan. Bp. Watson thinks it extremely probable that the root *Satan* was introduced into the Hebrew and other Eastern languages, to denote an adversary, from its having been the proper name of the great enemy of mankind. The Evil Spirit in this temptation is called by the three names which unitedly characterise him as the destroyer of man, their enemy Σατανᾶς, their accuser ὁ Διάβολος, and their tempter ὁ πειράζων.

— γέγραπται] Deut. vi. 13, and x. 20.

— μόνῳ] Not in the Hebrew, but in the Septuagint. In explaining the same commandment ὅτι Θεὸς ἐστιν εἷς, Josephus has καὶ τοῦτον σέβεσθαι μόνον. See also 1 Sam. vii. 3.

— λατρεύσεις] In the Hebrew Thou shalt fear the Lord. Though this word in pure Greek, and sometimes in the Septuagint is not confined to divine worship, yet in general λατρεία in the Septuagint is applied to the worship of the Deity. The New Testament throughout adopts the same rule. Hence springs the distinction made as early as Augustin, between λατρεία and δουλεία, not so much in the force of the words themselves, but chiefly from this peculiar usage of the Hellenist Jews, and afterwards of the Christians.

11. διηκόνουν] Though this signifies to serve or wait upon in general, it also signifies to wait at table, Matt. viii. 15: xxv. 44: Luke xvii. 8: xxii. 27: John xii. 2: in which sense ministrare is used, Hor. Sat. II. 8, 69, ut omnes Præcincti rectè pueri comptique ministrent. Plaut. Stich. v. 4, 7. Nosmet inter nos ministremus, monotrophe, Hoc convivium est pro opibus nostris commodule. Leisner supposes τραπέζαις to be understood, which is expressed in Acts vi. 2. Theoph. Char. XI. διακονοῦντες παῖδες. Philo de Vit. Cont. διακονοῦνται δὲ οὐχ ὑπ' ἀνδραπόδων.

The temptations are supposed to have happened in the order in which they are here related, from the words used in this verse, which affirm the order of the history. And the temptation mentioned by him as last, happened in all probability

last; otherwise in answering it, Jesus would not have ordered the Devil to depart, nor would the Evangelist in relating it have said, Then the Devil, &c. St. Luke therefore must be supposed to have neglected the order as immaterial. And this supposition may be admitted without weakening his authority, since he connects the temptations only by the particle *καὶ*, which imports that Jesus was tempted so and so, without marking the time or order.

12. *ὁ Ἰησοῦς*] omitted by many MSS. versions, and Fathers. Mill says, Insititium est ob inchoatam novam lectionem. Wetstein retains it. Between the temptation and the imprisonment of John the Baptist, there happened what is related in the three first chapters of St. John's Gospel.

— *παρεδόθη*] Sub. *εἰς φυλακὴν*, which is added Acts viii. 3: xxii. 4. It is commonly supposed that the ministry of John the Baptist lasted about eighteen months at most, and that he was put into prison a year after Christ's baptism.

13. *εἰς τὴν Γαλιλαίαν*] Not the Galilee of Herod; but the coast of the Lake of Tiberias; in the dominions of Philip the Tetrarch, who was of a milder disposition. Many of the Jewish traditions assert that Galilee was to be the place where the Messiah should first appear. See Mede, Discourse xxvi. p. 101. Lowth, Isai. ix. 1, 3.

— *καταλιπὼν τὴν Ναζαρὲτ*] where he dwelt till his baptism. See the cause of his departure mentioned Luke iv. 16—30. We do not read that he returned thither again.

— *κατῴκησεν*] whence Capernaum is called his *ἰδία πόλις*, ix. 1.

— *Καπερναούμ*] Written in many MSS. versions and Fathers *Καφαρναούμ*. It is no where mentioned in the Old Testament, either by its own name, or by any other. Probably it was one of those towns which the Jews built after their return from Babylon. Its exact situation has not been determined; but from its being on the confines of the two tribes, it is supposed to have stood on the N. W. shore of the lake of Gennesareth. It was a populous town and much frequented by strangers.

— *τὴν παραθαλασσίαν*] This word occurs but once in the New Testament, but we find it in several places of the Old Testament. Appian B. C. iii. p. 901, *προύπεμπεν ἀνὰ μέρος τὴν παραθαλάσσιον ὁδεύειν ἐπὶ ἀριμίνου.* Thucyd. i. 5. *καὶ τῶν βαρβάρων οἵτε ἐν τῇ ἠπείρῳ παραθαλάσσιοι.* The Jews were wont to give the name of sea to all collections of water, though fresh, and encompassed with land. Here is meant the lake of

Gennesareth, called in the Old Testament the sea of Chinneroth, Numb. xxxiv. 11: Josh. xii. 3. In later times called the sea of Galilee, because that country formed part of its shore; and the sea of Tiberias from the city of that name, lying on its S. W. shore, Matt. iv. 18: John vi. 1. The river Jordan runs through the middle of it. According to Josephus, B. J. III. 18, its length was one hundred furlongs (or twelve miles and a half) and its breadth forty furlongs (five miles.) Pliny says it was sixteen miles long, and six broad.

In the countries round this lake our Lord spent two or three years of his public life; and though he afterwards enlarged the compass of his journies, yet they always enjoyed a considerable share of his company and instruction. Several reasons might be assigned for his being so much about the sea of Galilee. The countries surrounding it were fertile and populous, especially the two Galilees. On the east were Chorazin, Bethsaida, Gadara, and Hippon: on the west, Capernaum, Tiberias, Tarichea, &c. And besides the numerous inhabitants, there was a constant influx of strangers to the trading towns. These countries also were remote from Jerusalem, the seat of the Scribes and Pharisees, who would not have borne the presence of a teacher held in such estimation as Jesus was: but here he was sure of a favourable reception. And here dwelt those men who had become his disciples immediately after his baptism.

14. Ἡσαΐου] ix. 1. See Mede on this text. The Jews interpret this prophecy of the deliverance which their fathers obtained by the miraculous destruction of Sennacherib and his army. But from the context it is evident, that the prophecy has a much grander meaning; for it promises the universal restoration of the church and people of God, whose darkness of death should be turned into the light of life.

St. Matthew citing these words, that he might shew the prophecy to be fulfilled, of that light that should arise there, omits those words which speak of their former misery, i. e. the first clause of the verse, and produces those words only, and that very fitly too, which make to his purpose, and which aim directly thither by the Prophet's intention.

15. γῆ] Country, for inhabitants.

— Νεφθαλείμ] Rather Νεφθαλεί, as in the Hebrew it is always written. So Siloa for Siloam; unless custom perhaps has introduced this way of writing.

— ὁδὸν θαλάσσης] i. e. κατὰ τὴν ὁδὸν or παρὰ τὴν ὁδὸν.

As in Xen. Κυρ. παιδ. II. 4, 13, ἀμάξας σίτου προέπεμπε τὴν ἐπὶ τὰ φρούρια ὁδὸν. See Ezek. xlvii. 2.

The expression is rather obscure, but it is used for any country that lies round a sea or lake. The Lake of Gennesareth is here evidently meant. And the words are copied from the Septuagint version which (Middleton, Gr. Art. p. 184) appears to have omitted the article before θαλάσσης from considering ὁδὸν in the light of a preposition.

— πέραν τοῦ Ἰορδάνου] Some take this in the sense of παρὰ τὸν Ἰορδάνην, or *on* the Jordan. Mede translates it *by* Jordan. Bp. Pearce, by the side of Jordan. Lightfoot says this is to be taken as an entire clause of itself, and Galilee of the Gentiles; so that he thus understands it, The land of Zabulon and Nepthali which are by the way of the sea, or on the sea coasts, And also Perœa, or the country which lies beyond Jordan; and likewise Galilee of the Gentiles or the Upper Galilee, even the people of all these several places saw great light, &c. Wells understands the passage thus: As the Gospel should be preached chiefly within the lands of Zabulon and Nepthalim in general; so more particularly at the city or town whence was or should be the *way by sea* from *Galilee* to the country lying *beyond Jordan*. Geog. New Testament, vol. II. p. 174.

It may be observed that in Num. xxxii. 19, the same word which the Septuagint render πέραν, is used in the same sentence to signify on this side and on the other side. And Zabulon and Nepthali were on the same side of the Jordan with Jerusalem and Judea where Isaiah exercised his prophetical office.

— Γαλιλαία τῶν ἐθνῶν] Josephus tells us that Galilee was divided into τὴν ἄνω and τὴν κάτω. Here therefore must be understood Upper Galilee wherein several nations were settled. Upper Galilee was in the land of Nepthali, the Lower in Zebulon: and Capernaum probably situated in the confines of both. Grotius traces the name up to Gen. xiv. 1: but most commentators refer it to 1 Kings ix. 11—13, supposing that Solomon's giving a tract of land here to Hiram occasioned it to be filled with foreigners, as Phœnicians, Egyptians, and Arabians. Euseb. δύο εἰσι Γαλιλαῖαι, ὧν ἡ μὲν Γαλιλαία ἐθνῶν εἴρηται ἐν ὁρίοις Τυρίων παρακειμένη, ἔνθα ἔδωκε Σολομὼν τῷ Χιρὰμ κε. πόλεις κλήρου Νεφθαλείμ. Δευτέρα δὲ ἐστιν ἀμφὶ τὴν Τιβεριάδα, καὶ τὴν πρὸς αὐτῇ λίμνην κλήρου Ζαβουλών. Καφαρναούμ—ἐστι κώμη ἐν τῇ Γαλιλαία τῶν ἐθνῶν, καὶ ἐστιν

ἐν τῇ Γαλιλαίᾳ τῶν ἐθνῶν κάδος, κλήρου Νεφθαλεὶμ. See Strabo VI. p. 523.

16. καθήμενος] See Luke i. 79. To sit or to walk, in Scripture, when they are used in a borrowed sense, do indifferently signify *to be* or *to continue*, as Gen. xv. 2, I walk childless; Lam. i. 1, The city sitteth solitary. So here, The people that have been and continued in darkness, &c. The Hebrew word which the Septuagint have rendered by καθήμενος, signifies *to walk*. But the metaphors are of one kind, only that used by the Septuagint expresses the length also and confirmation of the misery of the nations of Galilee, and for that reason was preferred both by the Septuagint and by the Evangelist. Besides *sitting* being the posture of mourners, it gives the reader a more perfect idea of the distress of the Heathen nations arising from their ignorance of God and religion. Herod. I. 45, Crœsus ἐπὶ δύο ἔτεα ἐν πένθεϊ μεγάλῳ καθῆστο, τοῦ παιδὸς ἐστερημένος. Dion. Hal. VIII. p. 502, ἐν ἐρημίᾳ καὶ χηρείᾳ κάθηται, πᾶσαν ἡμέραν καὶ νύκτα τὰς σὰς ὀδυρομένη φυγάς. Thus *sedere* used in Latin; Propert. I. 15, 11, Multos illa dies incomptis mœsta capillis *Sederat*, injusto multa locuta salo. Virg. Æn. VI. 616, *Sedet*, æternumque *sedebit*, Infelix Theseus. Æn. XI. 350, Totamque videmus *Consedisse* urbem. Ovid. Trist. IV. 2, 44, Et ducis invicti sub pede mœsta *sedet*.

— ἐν σκότει] In Scripture, darkness represents ignorance and misery: consequently σκιὰ θανάτου being the blackest darkness must signify the greatest ignorance and misery, the ignorance of spiritual darkness in which the people of that region lived before they received the light of the Gospel. On the other hand light represents happiness and knowledge, especially the knowledge of divine things which is to the soul what light is to the body, John v. 35: 1 John i. 7. Hence the Son of God who has dispelled the thick darkness of sin and misery wherein the world was involved, is called by the Prophet Malachi, the *Sun of righteousness;* and his appearing on earth is called by Isaiah the *springing up of light*, and the people among whom he lived, are said while sitting in darkness to have seen great light.

— ἐν χώρᾳ καὶ σκιᾷ θανάτου] for χώρᾳ σκιᾶς θανάτου which are the words of the Septuagint. See Middleton Gr. Art. p. 184; or χώρᾳ σκοτεινῇ θανάτου. Wetstein takes it for ἐν ᾅδου. See Hom. Od. δ. 180, θανάτοιο μέλαν νέφος. Ovid. Met. v. 191, Mortis umbras. See also Virg. Æn. VI. 268.

The heathen writers represented the arrival of some great public benefactor in a place, as a *new light* sprung up in the midst of darkness. Æsch. Agam. 505, ἥκει γὰρ ὑμῖν φῶς ἐν εὐφρόνῃ φέρων καὶ τοῖσδ' ἅπασι κοινὸν Ἀγαμέμνων ἄναξ. Pers. 305, ἐμοῖς μὲν εἶπας δώμασιν φάος μέγα καὶ λευκὸν ἦμαρ νυκτὸς ἐκ μελαγχίμου. Lucian. Nigrin. iv. Vol. i. p. 42, I was glad ὥσπερ ἐκ ζοφεροῦ τινος ἀέρος τοῦ βίου τοῦ πρόσθεν, εἰς αἰθρίαν τε καὶ μέγα φῶς ἀναβλέπων. Virg. Æn. ii. 281, to Hector, O Lux Dardaniæ, spes O fidissima Gentis. Hom. Il. ζ. 6, φῶς ἑταίροισιν ἔθηκε. Schol. φῶς. χαρὰ, σωτηρία.

— *αὐτοῖς*] Pleonasm not uncommon in Hebrew; it is constantly occurring in the Septuagint. So in Xen. Κυρ. παιδ. i. 3, 15, πειράσομαι τῷ πάππῳ ἀγαθῶν ἱππέων κράτιστος ὢν ἱππεὺς συμμαχεῖν αὐτῷ.

17. *ἀπὸ τότε*] Scil. χρόνου. From the time that Jesus settled at Capernaum. St. Matthew and St. Mark, who pass over what our Lord did in Judea and other parts in the interval between his temptation and John's imprisonment, both open the history of his public ministry with the calling of St. Peter, which they relate in the same words. Jesus had already preached at Jerusalem and in Judea: John iv. 3.

— *ἤρξατο κηρύσσειν*] for ἐκήρυξε, viz. in Galilee. Thus also the Latins use cœpit and instituit, as Phædr. i. 3, 10, redire cœpit for rediit. Ter. Andr. v. 1, 2, satis pericli cœpi adire, for adii. Curt. iii. 2, 10: Flor. ii. 6. extr.: Justin. ii. 7, 11.

— *ἤγγικε γὰρ ἡ βασιλεία*] See iii. 2. The same doctrine John the Baptist had preached: but his ministry being now at an end, Jesus adds weight to his forerunner's exhortations by inculcating the same things.

18. Ἰησοῦς] Wanting in many MSS. and probably added as in v. 12, from this being the commencement of a lesson, and not likely to have been added, if the preceding verse had been read at the same time.

— *παρὰ τὴν θάλασσαν*] See vs. 13.

— *τὸν λεγόμενον Πέτρον*] See xvi. 18. Some have supposed this to have been added afterwards, to prevent any mistake from the name of Simon. It is not found in St. Mark. This was not the first time that Jesus saw and called them. We find from St. John's Gospel (i. 43, &c.) that Simon and Andrew, who were formerly inhabitants of Bethsaida, but now of Capernaum, had been called to the knowledge of Christ on the banks of the Jordan;—upon the testimony of John the Baptist acknow-

ledged Jesus for the Messiah;—and probably for some time accompanied him, perhaps to Cana and Jerusalem, being dismissed by him when he retired from Judea on John's imprisonment, and returning then to their usual occupations. For some space of time Jesus then, it is supposed, remained prudently without attendance, unless we suppose Philip to have remained, whom he called at first in a formal manner, though he did not the rest. He was received in the synagogues, was rejected at Nazareth and removed to Capernaum: when the time being fully come, he began openly to manifest himself and preach that the kingdom of heaven was at hand, and to call again to him his disciples; their first call having been only temporary, bringing them to a personal knowledge of Christ; the second to a personal attendance upon him.

It is questioned among the antients whether or no St. Peter was elder than his brother. Epiphanius gives the seniority to St. Andrew, and herein is followed by most of the writers of the Church of Rome. But Chrysostom, Jerome, and many others adjudge it to St. Peter, and for that reason say he was President of the College of Apostles. After our Saviour's death, his first mission was to those Christians Philip the Deacon had converted in Samaria. See Acts viii. 14, 15, 17, 18. He afterwards employed himself at Antioch in making converts, and was the first Bishop of that place according to the sense of antiquity. He afterwards preached the Gospel to the Jews dispersed in Pontus, Galatia, Cappadocia and Asia. Towards the latter end of his life he went to Rome, about the second year of the Emperor Claudius, where he laboured in establishing Christianity, chiefly among the Jews, being the Apostle of the circumcision, Euseb. Eccl. Hist. III. 1. He suffered martyrdom about A. D. 69, under Nero; and probably in that persecution of the Christians when the Emperor burned Rome, and charged them with the guilt and punishment of it. He is said to have been crucified with his head downwards. He wrote two Epistles which make part of the Sacred Canon.

—*Ἀνδρέαν*] This is a Greek name. From the time that Alexander's successors had dominion over Judea, many Greek names and words crept into use there. From John i. 35, 40, it appears that Andrew was one of the two disciples of John, to whom he said *ἴδε ὁ ἀμνὸς τοῦ Θεοῦ*, speaking of Jesus. After our Saviour's ascension, it is generally asserted by the antients (Socrat. Hist. Eccl. I. 119) that the Apostles agreed among themselves, by lot some say, probably not without the special

guidance and direction of the Holy Ghost what parts of the world they should severally take; and that in this division St. Andrew had Scythia and the neighbouring countries allotted him as his province, Euseb. III. 1. After he had planted the Gospel in several places, and by his indefatigable labours had converted many to the faith, he confirmed the truths he had taught; having been crucified by Ægeas the Proconsul of Achaia; and that his death might be more lingering, he was fastened to the cross not with nails but with cords. On this he hung two days, teaching and instructing the people all the time.

— *ἀμφίβληστρον*] This Schleusner thinks is properly an adjective, agreeing with *δίκτυον* understood. Hesych. and Etym. M. explain it by *δίκτυον* in which sense it seems used in the Septuagint. So Menand. Frag. *ἀμφιβλήστρῳ περιβάλλεται.* Herod. I. 141, *λαβεῖν ἀμφίβληστρον, καὶ περιβαλεῖν τε πλῆθος πολλὸν τῶν ἰχθύων καὶ ἐξειρύσαι.* II. 95, *πᾶς ἀνὴρ αὐτέων ἀμφίβληστρον ἔκτηται, τῷ τῆς μὲν ἡμέρης ἰχθῦς ἀγρεύει, τὴν δὲ νύκτα αὐτῷ χρᾶται, ἐν τῇ ἀναπαύεται κοίτῃ,* which a little afterwards he calls by the name *δίκτυον.*

19. *δεῦτε*] Phavor. *ἐπίρρημα παρακελευσματικὸν, ἀντὶ τοῦ ἄγετε.* See Schleusner. Hom. Il. *χ*. 450, *δεῦτε δύω μοι ἕπεσθον.* Hesiod. *ἐργ.* I. 2, *δεῦτε Διὶ ἐννέπετε σφέτερον πατέρ' ὑμνείουσαι.* Here the passage signifies, Be my disciples; according to the custom of the Jews, the disciples following their masters wherever they went. See Luke ix. 23: xiv. 27.

— *ἁλιεῖς*] Thomas M. *ἑρμηνέας, ἱερέας, καὶ ὅσα τοιαῦτα Ἀττικοὶ—τὸ δὲ συνηρημένως ταῦτα λέγειν οὐκ ἐστιν ἐκείνων.* Yet Josephus, Diod. Sic., Polybius, &c. have the contractions *ἑρμηνεῖς, βασιλεῖς,* &c. Solon in Stob. Serm. XCIII. *εἶτα οἱ μὲν ἁλιεῖς ὑπομένουσι ῥαίνεσθαι τῇ θαλάσσῃ ἵνα κώβιον θηράσωσιν, ἐγὼ δὲ μὴ ἀνασχῶμαι, ἵνα ἄνθρωπον ἁλιεύσω.*

— *ἁλιεῖς ἀνθρώπων*] Ye shall gain and convert men from sin and misery to righteousness and happiness, by gaining them to the faith, or bringing them within the net of the Gospel. See Jer. xvi. 16: Ezek. xlvii. 10. Before *ἁλιεῖς* a few MSS. read *γενέσθαι.*

20. *οἱ δὲ*] See Glass. Phil. Sac. p. 134.

— *τὰ δίκτυα*] *Their* nets. A few MSS. with the Syriac version have *αὐτῶν.* See iii. 12. Several omit *εὐθέως.*

— *ἠκολούθησαν*] See Schleusner. Accompanied him as disciples: see above.

21. *Ἰάκωβον τὸν τοῦ Ζεβεδαίου*] Scil. *υἱὸν.* This was James the Elder, the brother of John the Evangelist, both of them

sons of Zebedee and Salome. It was this James that was put to death by Herod, Acts xii. 2. He was called ὁ τοῦ Ζεβεδαίου to distinguish him from James the *Less*, the son of Alpheus.

— Ἰωάννην] St. John is thought by the antients to be far the youngest of all the Apostles, being under thirty years old when he was first called to that dignity. And his great age seems to prove as much; for dying about an hundred years old in the third of Trajan, he must have lived above seventy years after our Saviour's suffering. He was not only one of the three disciples which our Saviour admitted to the more private passages of his life, but was the disciple whom Jesus loved, John xiii. 23. The province that fell to his share was Asia, though it is probable he continued in Judea till after the Virgin's death, which is reckoned to have happened about fifteen years after our Lord's ascension, otherwise we must have heard of him in the account St. Luke gives of St. Paul's journies in those parts. He founded the churches of Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laodicea; but his chief place of residence was Ephesus, where St. Paul had many years before settled a church. Neither is it thought he confined his ministry merely to Asia Minor; but that he preached in other parts of the East, probably in Parthia. He wrote the Gospel which bears his name, three Epistles, and the Book of Revelations. See Note c. x. 2.

— ἐν τῷ πλοίῳ] See xiii. 2.

— καταρτίζοντας] Polyb. i. 29, 1, ναῦς καταρτίσαντες ἀνήγοντο. And v. 101, 2, καταρτίσας δώδεκα ναῦς.

22. ἀφέντες τὸ πλοῖον] Epictet. Enchir. xii. ἐὰν δὲ ὁ κυβερνήτης καλέσῃ, τρέχε ἐπὶ τὸ πλοῖον, ἀφεὶς ἐκεῖνα πάντα, μηδὲν ἐπιστρεφόμενος.

23. περιῆγεν] Sub. ἑαυτὸν. So ἄγειν used xxvi. 46: and Mark i. 38.

— ὅλην τὴν Γαλιλαίαν] Joseph. in Vit. says διακόσιαι καὶ τέσσαρες κατὰ τὴν Γαλιλαίαν εἰσι πόλεις καὶ κῶμαι. Into the most eminent and most convenient for his work Jesus entered and preached. This is his second perambulation of Galilee, fuller than the first, Luke iv. 15. Then he had walked more alone, and without the company of his disciples; but they are now constantly with him. Then he did few or no miracles, but only preached, but now he does many and heals all the diseased that come unto him.

— ἐν ταῖς συναγωγαῖς] In its original meaning, signifies both civil and ecclesiastical assemblies, and also the places

wherein those assemblies were held. Almost all over the New Testament it is taken for the places or buildings where the Jews met to pray, and to hear the interpretation of the law and the prophets. From Acts xv. 21, it is evident that for a long time there had been synagogues in every city, and that the Jews were used to meet therein every Sabbath day. Authors are not agreed about the time when the Jews began to have synagogues. Some infer from Levit. xxiii. 3, 4: Deut. xxxi. 11, 12: Ps. lxxiii. 4, 8: that they are as antient as the ceremonial law. Others fix their beginning to the times after the Babylonish captivity. The most famous synagogue the Jews ever had, was the great synagogue of Alexandria. For the government and service of the synagogue see Beausobre's Introduction: Prideaux's Connection, i. 6.

The Christians themselves often gave the name of synagogues to their assemblies, as also to the places where they assembled, as is evidsnt from St. James ii. 2; from passages in the Epistles of Ignatius ad Polyc.—ad Trall.; and from the writings of Clem. Alex.

— *αὐτῶν*] Referring to *Γαλιλαίων* implied in *Γαλιλαίαν*. Thus Æsch. Socrat. ii. 1, *ἀπὸ Σικελίας . . . ποτέρου περὶ αὐτῶν ἐκείνων*. So Nepos Alcib. xi. 3, Postquam inde expulsus Thebas venerat, adeo studiis *eorum* inservisse. See ix. 35: xi. 1: Luke iv. 15.

— *διδάσκων*] joined with *κηρύσσων*, 1 Tim. ii. 7: 2 Tim. i. 11.

After reading the law and the prophets, the heads of the synagogue desired such learned and grave persons as happened to be there, to make a discourse to the people; and by virtue of this custom it was that Jesus Christ and St. Paul (Acts xiii. 15: xiv. 1) were allowed to preach in the synagogues. There were two things especially that gave Jesus Christ admission to preach in every synagogue, viz. the fame of his miracles, and that he gave out himself as the head of a religious sect. For however the religion of Christ and his disciples was both scorned and hated by the Scribes and Pharisees, yet they accounted them among the religious in the same sense as they did the Sadducees, i. e. distinguished from the common people or seculars, who took little care of religion. He therefore easily obtained among the governors of the synagogue a liberty of preaching. See Jenning's Jewish Antiquities, Vol. ii. p. 54.

— *πᾶσαν*] of every kind; as Acts ii. 5, *πᾶν ἔθνος*.

— *μαλακίαν*] Hesych. *μαλακία· νόσος.—μαλακίζεσθαι· ἀσθενῶς διακεῖσθαι, νοσηλεύεσθαι*. Eustath. in Od. *θ*. 305, 30, *εἰ καὶ κατ' ἄλλον λόγον μαλακῶς ἔχειν λέγεται καὶ ὁ νοσεῖν ἐναρξά-*

μενος. The Septuagint translate the same word by μαλακία, Deut. vii. 15: Isai. xxxviii. 9, and by νόσος Deut. xxviii. 59. And Dan. viii. 27, ἐμαλακίσθην, which afterwards is καὶ οὐχ ὑπελείφθη ἐν ἐμοὶ ἰσχὺς, x. 8. Theophrastus, Char. XIII. uses the term μαλακιζόμενον, and soon after κακῶς ἔχοντα. Ælian. V. H. III. 19, makes μαλακίζεσθαι and νοσεῖν synonymous.

24. ἡ ἀκοὴ] Hesych. ἀκοὴ· φήμη. Suidas ἀκοή· ἐστὶ καὶ ἡ φήμη. Matt. xiv. 1, ἤκουσεν Ἡρῴδης τὴν ἀκοὴν Ἰησοῦ. Cæsar B. G. VII. 42, Ut levem auditionem habent pro re compertâ. Corn. Nep. Annib. IX. Exisse famam.

—αὐτοῦ] for περὶ αὐτοῦ, as Luke iv. 37, ἦχος περὶ αὐτοῦ. Joseph. Ant. VIII. 6, 5, τῶν σῶν ἀγαθῶν ἡ φήμη.

—ὅλην τὴν Συρίαν] bordering upon Galilee. The places mentioned in ver. 25 were in Palestine; and in Mark i. 28, that his fame had spread over ὅλην τὴν περίχωρον τῆς Γαλιλαίας; hence Syria may be put for the country adjacent to Galilee, Bowyer inserts this in a parenthesis, as being not part of what goes before or follows after.

—πάντας] i. e. great numbers. Similarly, see Mark i. 37; Luke iii. 21: John iv. 29: xiv. 26: 1 Cor. ix. 22: Phil. ii. 21.

—κακῶς ἔχοντας] Sub. ἑαυτοὺς. Mark v. 23, ἐσχάτως ἔχει.

—βασάνοις] Suid. τὸ βασανίζειν οὐ τὸ αἰκίζεσθαι καὶ τιμωρεῖσθαι καὶ μαστιγοῦν σημαίνει παρὰ τοῖς Ἀττικοῖς, ἀλλὰ τὸ χωρὶς πληγῶν ἀνακρίνειν καὶ ἐλέγχειν τ' ἀληθὲς διὰ λόγων. Etym. βάσανος—ἀπὸ τῆς βασάνου τῆς χρυσοχοϊκῆς λίθου, ἐν ᾗ δοκιμάζεται ὁ χρυσὸς, κἂν τε ὄβρυζος κἂν τε κίβδηλος ᾖ. The word is here used to signify those diseases of the body which are attended with severe pain. Some have taken νόσοις καὶ βασάνοις as an ἓν διὰ δυοῖν. In a few MSS. βασάνοις is wanting.

—συνεχομένους] Arrian Exp. Alex. VI. 24, δίψει ἀπαύστῳ συνεχόμενοι. Plato Gorg. p. 327, εἰ μέν τις μεγάλοις καὶ ἀνιάτοις νοσήμασι κατὰ τὸ σῶμα συνεχόμενος. Luke iv. 38, συνεχομένη πυρετῷ: Acts xxviii. 8, πυρετοῖς καὶ δυσεντερίᾳ συνεχόμενον κατακεῖσθαι. Hesych. συνεχόμενον. ἐναντιούμενον, ἀρρωστοῦντα.

—δαιμονιζομένους] Here mentioned as distinct and separate persons from those that were taken with divers diseases and torments: and the same distinction is made in several other passages of Holy Writ. There can be no doubt that the demoniacs were persons really possessed with evil spirits; and against the authority of those writers of every sect who would believe that origin of the Scriptures which *appears to them rational*, we may place the uniform interpretation of the passage in its literal sense by the antient church, the best commentators,

and all who are generally called orthodox, as desirous to believe the litteral interpretation of Scripture, and the opinions of the early ages, in all points of doctrine, whether it can be brought to a level with their reason or not. See Porteus, Lect. x. Vol. I. p. 262. Warburton's Works, Vol. VI. p. 329...335.

— σεληνιαζομένους] From the symptoms of this disease as mentioned xvii. 15: Luke ix. 39: Mark ix. 17, it seems to have differed but little from the *falling* sickness. This word only occurs in the two passages in St. Matthew.

— παραλυτικοὺς] Celsus III. 27, Resolutio nervorum interdum tota corpora, interdum partes infestat. Veteres auctores illud ἀποπληξίαν, hoc παράλυσιν nominarunt, nunc utrumque παράλυσιν nominari video. Aretæus de Morb. Chron. I. 7, ἀποπληξία, πάρεσις, παράλυσις, ἅπαντα τῷ γένει ταυτὰ.

1 Macc. ix. 55, παρελύθη, καὶ οὐκ ἐδύνατο ἔτι λαλῆσαι λόγον, and 56, he died μετὰ βασάνου πολλῆς.

25. ὄχλοι] Etym. M. ὄχλος· ὁ συνεστραμμένος λαὸς.

— Δεκαπόλεως] A country of Palestine, in the half tribe of Manasseh, so called from its containing ten cities, about the names of which the learned are not agreed. It bordered upon Syria, and extended on the east side of Jordan and the lake Tiberias, with the exception of Scythopolis. But see Cellarius, Vol. II. p. 542. Euseb. Δεκάπολις ἐν εὐαγγελίοις. αὕτη ἐστὶν ἡ ἐπὶ Περαίᾳ κειμένη ἀμφὶ τὸν Ἵππον καὶ Πέλλαν καὶ Γαδάραν. Plin. v. 18, Jungitur ei (Judeæ) latere Syriæ Decapolitana regio, a numero oppidorum, in quo non omnes eadem observant: plurimi tamen Damascum ex epoto riguis amne Chrysorrhoa fertilem, Philadelphiam, Raphanam, omnia in Arabiam recedentia: Scythopolim—Gadara Hieromiace præfluente, et jam dictum Hippon, Dion, Pellam aquis divitem, Galassam, Canatham. Intercursant cinguntque has urbes Tetrarchiæ, regionum instar singulæ, et in regna contribuuntur, Trachonitis, Paneas, in quâ Cæsarea, Abila, Arca, Ampeloessa, Gabe.

We find other tracts of country taking a name from the number of cities contained in them: as Herod. I. 144, Οἱ ἐκ τῆς Πενταπόλιος νῦν χώρης Δωριέες, πρότερον δὲ Ἑξαπόλιος τῆς αὐτῆς ταύτης καλεομένης.

— πέραν τοῦ Ἰορδάνου] i. e. Peræa, ἀπὸ τῶν πόλεων τῶν πέραν τοῦ Ἰορδάνου κειμένων. Josephus has ἡ ὑπὲρ Ἰορδάνην Περαία. The country beyond Jordan contained the two tribes of Reuben and Gad.

## Chap. V.

1. *ἰδὼν δὲ τοὺς ὄχλους*] who had come partly *ἀκούσαι αὐτοῦ* and partly *ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν*. Though the disciples may be concerned in some few verses of this chapter, yet from the words, vii. 28, 29, at the close of the sermon, it is certain that the multitude not only heard, but were taught the things contained in this sermon, according to those words of Chrysostom, *μὴ τοῖς μαθηταῖς μόνον αὐτὸν νόμιζε διαλέγεσθαι, ἀλλὰ καὶ δι' ἐκείνων ἅπασιν*. J. Blair in his sermons on this chapter says, that in order to enter into the beauty of this discourse, it is necessary to consider it as addressed not merely to the Apostles (who are not yet chosen under that character) but to his disciples in general, and to vast numbers of people who, affected with the sight or fame of his miracles, were now assembled around him; probably expecting that he would immediately declare himself the Messiah, and full of those false notions of his kingdom which so generally prevailed.

—*εἰς τὸ ὄρος*] Wolf says ubi erat *ἡ συναγωγὴ τῶν Ἰουδαίων*. It has been common among expositors to suppose *τὸ* here used for *τὶ*, as in Diog. Laert. vi. 5, *παρακαλῶν περὶ τοῦ* (for *τινὸς*) *Γυμνασίαρχων*. Diod. Sic. i. *ταύτην δὲ ὑπὸ τοῦ δήποτε φθαρεῖσαν ἕ γκυον γενέσθαι*. And they have fixed upon Mount Tabor. But it does not appear in what part of Galilee *this mountain* was placed; and there seems no reason to suppose it to have been in the neighbourhood of Capernaum. Maundrell (Travels, p. 115) says, that what is now called the Mount of Beatitudes is a little to the north of Mount Tabor: and if this be its situation, it must be at some considerable distance from Capernaum.

Middleton (Gr. Art. p. 185) contends, that the article here admits of a very certain explanation. Judæi in Talmude (Rel. Pal. Vol. i. p. 306) terram suam in tria dividunt, respectu *montium*, vallium et camporum. Τὸ *ὄρος* will signify the mountain district, as distinguished from the other two. The Seventy have so employed the term: thus in the destruction of Sodom and Gomorrha, cities of the plain, Gen. xix. 17, the angels tell Lot *εἰς τὸ ὄρος σώζου*, where no mountain has been mentioned, and none in particular can be meant. And that the Seventy intended to express "the mountain district," may be inferred from Josh. ii. 22, 23, where it is said of the spies whom Rahab protected, *ἦλθον εἰς τὴν ὀρεινὴν*, and of the same persons in the next verse, that after staying till the danger

was over, *κατέβησαν ἐκ τοῦ ὄρους*. He infers, therefore, that the article is not without meaning; that Mount Tabor was not the scene of Christ's first preaching, but that the sermon was delivered farther to the north.

—*καθίσαντος αὐτοῦ*] Here for *καθίσαντι αὐτῷ*; though this construction is not uncommon. Thus Herod. I. 3, *τοὺς δὲ, προϊσχομένων ταῦτα, προφέρειν σφι*. And v. 95, *ἄρξαντος δὲ τούτου ἐπὶ τριάκοντα ἔτεα καὶ διαπλεύσαντος τὸν βίον εὖ, διάδοχός οἱ τῆς τυραννίδος ὁ παῖς Περίανδρος γίνεται*, for *ἄρξαντι* and *διαπλεύσαντι*. Polyæn. VI. p. 546, *παιδίου γεννηθέντος, αὐτῷ μέλλων ὄνομα τίθεσθαι*. Thomas M. *καθίζω ἐγὼ καὶ καθίζομαι, καὶ καθίζω ἕτερον· τὸ δὲ καθίζω οὐ μόνον ἀντὶ τοῦ ἕτερον ποιῶ καθίζειν, ἀλλὰ καὶ ἐμαυτόν*.

—*καθίσαντος*] As the Jewish doctors did when they taught. Maimonides thus describes the form in which the Master and his disciples sat. The master sits at the head or in the chief place, and the disciples before him in a circuit, like a crown: so that they all see the master and hear his words. The master may not sit upon a seat, and the scholars upon the ground; but either all upon the earth, or upon seats. Indeed from the beginning, or formerly, the master used to sit and the disciples to stand; but before the destruction of the second temple all used to teach their disciples sitting.

—*μαθηταὶ*] Not only the twelve Apostles, but all those in general that followed Jesus, and attended on his doctrine. Luke vi. 13, 17: John vi. 66, 67.

2. *ἀνοίξας τὸ στόμα*] A phrase used by the Jewish writers, when they introduce a person speaking gravely on any subject of great importance, Job iii. 1: xxxiii. 2: Ps. lxxvii. 2: Acts viii. 35: x. 34. Thus also Æsch. Prom. Vinct. 682, *ἁπλῷ λόγῳ ὥσπερ δίκαιον πρὸς φίλους οἴγειν στόμα*. Sophocles has *στόμα ἐκλύειν*,—Socrates *λύειν τὸ στόμα*. Aristoph. Aves 1724, *ἀλλὰ χρὴ θεᾶς Μούσης ἀνοίγειν ἱερὸν εὔφημον στόμα*. Lucian. Philopseud. 3. Vol. III. p. 60, *ἀνοίξας τὸ στόμα ἐν ἔπεσιν ἔπτα*. Virg. Æn. II. 246, Tunc etiam fatis *aperit* Cassandra futuris *Ora* Dei jussu. The origin of this expression has been explained from the prophets being as it were dumb, and having their mouths closed, till the Divine Afflatus came upon them. See Ezek. ii. 12. J. Blair says this is a common phrase for a deliberate breaking of silence and offering to make a speech.

—*ἐδίδαξεν*] He explained to them the great doctrines of religion and morality. Throughout the whole of this sermon our Lord not only displays the sacred doctrines of faith, morals,

duty, and eternal life; but he shows also that he was thoroughly acquainted with all the learning, doctrines, customs, traditions, and opinions of those times; and to these he has a reference in almost every line; and every verse contains a refutation of some of the prevailing errors in doctrine or practice; the overthrow of the false glosses and rabbinical corruptions which had perverted the spirit of the Divine law. And as Michaëlis observes, Part 1, c. IV. § 5, the sermon on the Mount, the conversation of Christ with Nicodemus, and the Epistle to the Romans, are very imperfectly understood by those who are unacquainted with the rabbinical language and doctrines. See Bp. Blomfield's Sermon on "Reference to Jewish tradition necessary to an interpreter of the New Testament." It is evident that our Lord meant at the outset of his public instructions, to mark at once in the strongest and most decided terms the peculiar temper, spirit and character of his religion; and to shew to his disciples how completely opposite they were to all those splendid and popular qualities which were the great objects of admiration and applause to the heathen world, and are still too much so to the Christian world. Hence Linacer on reading this sermon exclaimed, Aut hoc non est verum Evangelium, aut nos non sumus veri Christiani.

3. *μακάριοι*, &c.] The several blessings here pronounced appear to have some opposition to the vices to which the Jews were addicted. They were proud, attached to wealth and its distinctions; unmerciful towards other nations; devoted to superstitious ablutions, but not pure in heart; not peace-makers, but stubborn and seditious, especially the Pharisees; and they esteemed worldly persecution the most wretched state.

— *τῷ πνεύματι*] In some MSS. *τῷ* is wanting. But Bp. Middleton observes, the article should be retained, if *τὸ πνεῦμα* here means the sentient and thinking principle in man. So Acts xviii. 25, *ζέων τῷ πνεύματι*,—and in ver. 8, *καθαροὶ τῇ καρδίᾳ*, in *their* heart.

— *πτωχοὶ τῷ πνεύματι*] Those who have *πνεῦμα πτωχὸν*, the men of a true, humble, lowly spirit. This is the usual expression by which the Scriptures and the Jewish writers still represent the humble man. So Prov. xvi. 19: xxix. 23: Isai. lvii. 15: lxvi. 2: Ps. xxxiii. 18. It seems to be of the same import with *ταπεινοῖς*, James iv. 6.

In several places Eusebius interprets this of worldly poverty: and so Faustus the Manichæan understood it. Clem. Alex. Strom. IV. p. 484, *μακάριοι δὲ οἱ πτωχοὶ, εἴτε πνεύματι εἴτε περιουσίᾳ*,

διὰ δικαιοσύνην δηλονότι· μή τι οὖν οὐχ ἁπλῶς τοὺς πενήτας, ἀλλὰ τοὺς ἐθελήσαντας διὰ δικαιοσύνην πτωχοὺς γενέσθαι, τούτους μακαρίζει, τοὺς καταμεγαλοφρονήσαντας τῶν ἐνταῦθα τιμῶν εἰς περιποίησιν τ' ἀγάθου. Some among the moderns also have joined πνεύματι with μακάριοι, but amongst the μακαρισμοὶ which are to be found in the Old and New Testament, and the writings of the Jews and Rabbins, there does not seem to be any such junction either with the corresponding Hebrew or Chaldee words, or the Greek μακάριος or μακάριοι. And in the blessing, ver. 8, no one would join μακάριοι with τῇ καρδίᾳ. The translation "homines ingenio et eruditione parum florentes" seems scarcely to deserve notice.

Greg. Nyss. Or. 1. de Beat. p. 766, says πτωχείαν πνεύματος εἶναι τὴν ἑκούσιον ταπεινοφροσύνην. Basil. M. in Isai. xiv. Tom. 1. p. 1100, πτωχοὶ τῷ πνεύματι οὐχ οἱ τὰ χρήματα ἐνδεεῖς, ἀλλ' οἱ τῇ διανοίᾳ ἠλαττωμένοι. Chrysost. Hom. xv. in Matth. p. 93, πτωχοὶ τῷ πνεύματι οἱ ταπεινοὶ καὶ συντετριμμένοι τὴν διάνοιαν. πνεῦμα γὰρ ἐνταῦθα τὴν ψυχὴν καὶ τὴν προαίρεσιν εἴρηκεν. And Theophylact says that Christ here τὴν ταπεινοφροσύνην προκαταβάλλεσθαι ὥσπερ θεμέλιον.

— αὐτῶν ἐστιν ἡ βασιλεία] See a similar expression, xix. 14. Because their humility rendering them teachable, submissive, contented and obedient, prepares them to enter into Christ's kingdom, and makes them living members of his body; and seeing they who are thus holy shall be also happy, they must be also meet to enter into the kingdom of glory hereafter.

4. οἱ πενθοῦντες] Under a penitent sense of their sins; filled with that godly sorrow which works repentance not to be repented of, or not reversed by our return again to the like sins, 2 Cor. vii. 10. These must be blessed in the pardon of their sins, Rom. iv. 6, 7, 8. It is proper to restrain the words within these limits, since there is a sorrow which ends in death, 2 Cor. vii. 10. Probably there may be a reference here to Isai. lvii. 18; which James iv. 9, seems to have had in view.

Thomas M. πενθεῖν ἐπὶ τοῦ λυπεῖσθαι καὶ μελανειμονεῖν, θρηνεῖν δὲ ἐπὶ τοῦ κλαίειν.

— παρακληθήσονται] With the assured hope of future happiness; this true repentence being styled μετάνοιαν εἰς σωτήριαν, 2 Cor. vii. 10: and μετάνοιαν εἰς ζώην, Acts xi. 18: Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός, Matt. xviii. 11.

In many MSS. and quotations in the fathers, the fifth verse precedes the fourth; which may have happened by accident

from the number beginning with *μακάριοι*: or designedly that *τὴν γῆν* might follow *τῶν οὐρανῶν*, ver. 3, as the Antithesis seems to require between the poor in spirit, whose is the kingdom of heaven, and the meek who shall inherit the earth.

5. *πραεῖς*] The men of such a happy frame of spirit as renders them averse from wrath, even when they are provoked to it by the injuries they have received from others, and from retaliation or recompensing evil for evil; but on the contrary are inclined rather to remit something of their right and overcome evil with good; and by the sweetness, friendliness and affability of their conversation, to reconcile and win their brother to a kind affection to them: a temper conspicuously recommended in Christ's precepts and examples. Clem. Alex. Strom. IV. *πραεῖς δὲ εἰσὶν οἱ τ�ὴν ἄπιστον μάχην, τὴν ἐν τῇ ψυχῇ καταπεπαύκοτες θύμου καὶ ἐπιθυμίας καὶ τῶν τούτοις ὑποβεβλημένων εἰδῶν. πραεῖς δὲ τοὺς κατὰ προαίρεσιν οὐ κατ' ἀνάγκην ἐπαινεῖ.* Aristot. Nicom. IV. 11, *πραότης δ' ἐστι μὲν μεσότης περὶ ὀργὰς—οὐ γὰρ τιμωρητικὸς ὁ πρᾶος, ἀλλὰ μᾶλλον συγγνωμονικός.* Isocr. ad Nicocl. *πρᾶος μὲν φαίνου τῷ τὰς τιμωρίας ἐλάττους ποιεῖσθαι τῶν ἁμαρτημάτων.* Plato de Repub. II. *ἐναντία γὰρ που θυμοειδεῖ ἡ πραεῖα φύσις.*

—*κληρονομήσουσι τὴν γῆν*] Taken from Ps. xxxvi. 11, where David understands this of the land of Canaan: for the tenor of the 36th Psalm is designed to shew that wicked men shall by God's judgments suddenly perish, whilst righteous men lived easily and quietly in the land of Canaan, see ver. 9 and 34. Chrysostom therefore observes, that because the Jews had been often taught this lesson in the Old Testament, our Saviour addresses them in the language they had been accustomed to: he applies in a spiritual sense to all the advantages of our future everlasting inheritance, those typical expressions to which his hearers had been habituated. Bp. Porteus applies these words to inheriting those things which are the greatest blessings upon earth, calmness and composure of spirit, tranquillity, cheerfulness, peace and comfort of mind. See Lect. VI. Vol. I. p. 138.

Mœris, *ἐκληρονόμησε τῆς οὐσίας, Ἀττικῶς· ἐκληρονόμησε τὴν οὐσίαν, Ἑλληνικῶς.* Suidas, *κληρονομῶ ὅτε σημαίνει τὸ μετέχω καὶ λαμβάνω, γενικῇ—αἰτιατικῇ δὲ, ἀντὶ τοῦ εὑρεῖν καὶ οἰκῆσαι.* In Philo we meet with a passage in which this verb is followed by an acc. case, Vit. Mos. III. p. 689, *ἐπειδὴ νόμος φύσεως ἐστι κληρονομεῖσθαι τοὺς γονεῖς ὑπὸ παίδων, οὐ τούτους κληρονομεῖν.* See Ecclus. xx. 25: xxii. 4.

6. *οἱ πεινῶντες καὶ διψῶντες*] *διψᾷν* and *πεινᾷν* are often used metaphorically to signify an ardent pursuit of any thing; to be as sensible of the want of it, as fervently desirous to have it, and industrious to obtain it, as restless and incessant till we do enjoy it, as men usually are when they are pinched with hunger and thirst. Ecclus. xxiv. 21, *οἱ ἐσθίοντές με* (scil. *τὴν σοφίαν*) *ἔτι πεινάσωσι, καὶ οἱ πίνοντές με ἔτι διψήσουσιν.* Wisd. xi. 14, *οὐχ ὅμοια δικαίοις διψήσαντες.* Isai. xli. 17: lv. 1: John vii. 37. Hesych. *διψᾷν γὰρ τὸ ἐπιποθεῖν.* Suid. *ἐδίψησεν· ἐπεθύμησεν.* Artemidor. Oneirocrit. i. 68, *τὸ διψᾷν οὐδὲν ἄλλο ἐστὶν ἢ ἐπιθυμεῖν.* Philo omn. prob. lib. p. 867, *συγκλείει μὲν οὐδὲ ποτὲ τὸ ἑαυτῆς φροντιστήριον, ἀνεπταμένη δὲ δέχεται τοὺς ποτίμων διψῶντας λόγων.* De Sept. et Fest. p. 1178; de Leg. ad Cai. p. 1005. So Xen. *Κυρ. παιδ.* vii. 5, 18, *Καὶ μάλα πεινῶσι συμμάχων:* Œcon. xiii. 9, *πεινῶσι τοῦ ἐπαίνου οὐχ ἧττον ἔνιαι τῶν φυσέων ἢ ἄλλαι τῶν σίτων τε καὶ ποτῶν.* *Κυρ. παιδ.* iv. 6, 7, *ἐγὼ ὑμῖν διψῶ χαρίζεσθαι.* So Plut. de Ir. cohib. p. 460, *χρῆναι τιμωρίᾳ ὁ μὴ πεινῶν μηδὲ διψῶν αὐτῆς.* Lucian. Amor. i. Vol. ii. p. 397, *διψῶντι τοιαύτης ἀνέσεως.* Aristænet. *διψῶντα τοῦ κάλλους.* Clem. Alex. Protrept. p. 60, *δίψησον τοῦ πατρός.* The same metaphor is common in Latin. Hor. Ep. i. 18, 23, Quem tenet argenti sitis importuna famesque. Cic. ad Q. frat. iii. 5, nec honores sitio, nec desidero gloriam. A. Gell. xii. 2, hominem avarum et avidum, et pecuniæ sitientem. Cic. Tusc. iv. 17, sitienter (i. e. cupidè) quid expetens. Virg. Æn. iii. 56, Quid non mortalia pectora cogis Auri sacra fames. Sil. Ital. iii. 578: Juv. x. 140.

— *δικαιοσύνην*] The righteousness here mentioned has by some been thought to be the righteousness of faith, by which we being justified or freed from the guilt of sin, have peace with God. But *δικαιοσύνη* does not seem to bear such a sense in the Gospels, but only in the Epistles of St. Paul. Nor had the Jews any idea of this righteousness, no apprehension even that their Messiah was to die, and therefore if Christ had spoken of this righteousness, they could not have understood his meaning. The righteousness therefore intended is that inherent righteousness which consists in a sincere endeavour to practise all those duties which God requires at our hands, and to eschew that evil which he has forbidden. Luke i. 6, 74, 75.

We find in Bowyer's conjectures, perhaps *δικαιοσύνης*, since Philo de profugis reads *τοὺς διψῶντας καὶ πεινῶντας καλοκἀγαθίας ἐφηδύνουσα.* Or perhaps *διὰ τὴν δικαιοσύνην.* see ver. 10.

But the latter alters the sense of the passage; though Clem. Alex. seems to have read it so, Strom. IV. p. 196. Nor is there any authority for the former. The common interpretation seems to have been the general interpretation of the earliest ages; which is a strong presumption that it is the most natural and best suited to the construction. That διψάω is sometimes used actively, and governs the accusative of that which is the object of our thirst, we are authorised by Phavorinus to assert, συντάσσεται αἰτιατικῇ καὶ γενικῇ,—αἰτιατικῇ μὲν ὡς τὸ, ἐδίψησε σε ἡ ψυχή μου, καὶ διψῶ τοὺς λόγους. So διψάω τὸν Θεὸν, Ps. xli. 2; lxii. 1. Joseph. B. J. VI. 20, διαφεύξεται δ' οὐδεὶς διψήσας τοὐμὸν αἷμα. Philo lib. II. Alleg. p. 62, Μωϋσῆς—ἐκάθισεν ἐπὶ τοῦ φρέατος ἐκδέχομενος τί ὁ Θεὸς ἀνομβρήσει πότιμον τῇ διψώσῃ καὶ ποθούσῃ ψυχῇ τὸ ἀγαθὸν. Phædrus in Epist. Socrat. φιλοσοφίαν ἐδίψων. Philippus in Anthol. Gr. IV. 9, 10, αἰεὶ γὰρ διψᾷς βρεφέων φόνον. Stobæus Serm. 5. de temper. καὶ ὁ διψῶν ἥδιστα πίνει καὶ ἥκιστα τὸ μὴ παρὸν ποτὸν ἀνάμενει· ἢ πεινᾷ τις πλακοῦντα ἢ διψᾷ χίονα;

—χορτασθήσονται] They shall have all the means and aids required to make them thus righteous here, and shall have the reward of righteousness hereafter, and so shall be blessed. See Ps. xvi. 15: Isai. lxv. 13: Luke i. 53.

This word is used when speaking of men as well as animals, as in Nicander apud Athen. XV. 14, ἀπενεγκάτω μοι τὴν τράπεζαν, ἱκανῶς κεχόρτασμαι γὰρ. Arrian. Epictet. I. 9, ὅτε χορτασθῆτε σήμερον, κάθησθε κλαίοντες περὶ τῆς αὔριον, πόθεν φάγητε. And III. 2, διὰ χρόνου χορτασθῆναι.

7. ἐλεήμονες] They who from an affecting sense of sympathy with others, and a charitable affection and good-will towards them, are ready to relieve them as they are able under all their wants, to pity them in their infirmities, to comfort and support them under their calamities, and ready to forgive and shew mercy to them when they have offended, and to pray to their Heavenly Father to give them those supports and consolations we are not able to afford them; and who especially have this compassion for their souls, by endeavouring to instruct the ignorant and to reclaim the wicked from their evil ways. Clem. Alex. Strom. IV. p. 889, ἐλεήμονας δὲ εἶναι βούλεται οὐ μονὸν τοὺς ἔλεον ποιοῦντας, ἀλλὰ καὶ τοὺς ἐθέλοντας ἐλεεῖν κἂν μὴ δύνωνται.

Erasmus gives the following description of the merciful, Qui pro charitate fraternâ alienam miseriam suam esse ducunt; qui calamitatibus aliorum illachrymant, qui de suo pascunt

egentem, vestiunt nudum, monent errantem, docent ignorantem, condonant peccanti, breviter qui aliquid habent dotis, id aliis sublevandis et refocillandis impendunt.

—*αὐτοὶ ἐλεηθήσονται*] When they are judged they shall find forgiveness. Besides, they shall be recompensed even in this life; and after many days, shall find the bread which they have cast on the waters of affliction, returned to them tenfold by God. Gen. xlii. 21: Judg. i. 7: Ps. xl. 1: xxxvi. 25, 26: Prov. xiv. 21: xvii. 5: Matt. vi. 4: xviii. 23: xxv. 31—46: Acts x. 4: 2 Tim. i. 16, 17, 18: James ii. 13. Ovid. Metam. XIII. 70, Aspiciunt oculis Superi mortalia justis. En eget auxilio qui non tulit: utque reliquit, Sic linquendus erit: legem sibi dixerat ipse. And Trist. v. 8, 11, Vidi ego, navifragum qui riserat, æquore mergi, Et, nunquam, dixi, justior unda fuit. Vilia qui quondam miseris alimenta negarat, Nunc mendicato pascitur ipse cibo. Publ. Syr., Bona comparat præsidia misericordia. And Habet in adversis auxilia, qui in secundis commodat. Demosth. c. Midiam. *ἐγὼ μέτριος πρὸς ἅπαντας εἰμι ἐλεήμων, εὖ ποιῶν πολλοὺς, ἅπασι προσήκει τῷ τοιούτῳ ταὐτὰ εἰσφέρειν, ἐάν που καιρὸς ἢ χρεία παραστῇ· ἕτερος οὗτοσί τις βίαιος, οὐδένα οὐτ' ἐλεῶν, οὐθ' ὅλως ἡγούμενος ἄνθρωπον. τούτῳ τὰς αὐτὰς φορὰς παρ' ἑκάστου δίκαιον ὑπάρχειν.*

8. *καθαροὶ τῇ καρδίᾳ*] Whose hearts are pure from those evil thoughts and reasonings, those evil desires and affections, those evil passions and perturbations, and from those evil intentions, devices and machinations which defile the soul.

Seneca de Irâ, I. 3, Injuriam qui facturus est, jam fecit. Sic latro est, etiam antequam manus inquinet, quia ad occidendum jam armatus est, et habet spoliandi atque interficiendi voluntatem. Exercetur et aperitur opere nequitia, non incipit. Juv. XIII. 209, Nam scelus intra se tacitum qui cogitat ullum, Facti crimen habet. Tac. Hist. II. 77, qui deliberant desciverunt. Democharcs, *ἀγαθὸν οὐ τὸ μὴ ἀδικεῖν, ἀλλὰ τὸ μηδὲ ἐθέλειν.* Ælian. V. H. XIV. 28, *οὐ γὰρ μόνον ὁ ἀδικήσας κακὸς, ἀλλὰ καὶ ὁ ἐννοήσας ἀδικῆσαι.*

—*τὸν Θεὸν ὄψονται*] favoured with peculiar manifestations of God here, they shall hereafter see him face to face. See Rev. xxii. 4. The allusion here is probably to the antient ritual from which the metaphors of the sacred writers are frequently borrowed. The laws in regard to the cleanness of the body, and even of the garments, if neglected by any person, excluded him from the temple. The Jews considered the empyreal heaven as the archetype of the temple of Jerusalem. In the latter

they enjoyed the symbols of God's presence, who spoke to them by his ministers; whereas in the former the blessed inhabitants have an immediate sense of the Divine presence, and God speaks to them face to face. Our Lord preserving the analogy between the two dispensations, intimates that cleanness will be as necessary in order to procure admission into the celestial temple, as into the terrestrial. But the cleanness is not ceremonial, but moral; not of the outward man, but of the inward. See Ps. xxiii. 3, 4: 2 Kings xxv. 19: Tob. xii. 19. And Heb. xii. 14, *χωρὶς ἁγιασμοῦ οὐδεὶς ὄψεται τὸν Κύριον.* See Joseph. c. Apion. I. 26.

Callim. Hym. Apoll. 9, *Ὦ Ἀπόλλων οὐ παντὶ φαείνεται, ἀλλ' ὅ, τις ἐσθλὸς.* Eurip. Bacch. 501, *καὶ πόυστιν; οὐ γὰρ φανερὸς ὄμμασιν γ' ἐμοῖς.* B. *παρ' ἐμοὶ· σὺ δ' ἀσεβὴς αὐτὸς ὢν, οὐκ εἰσορᾷς.*

9. *εἰρηνοποιοὶ*] Who loving peace promote it to the utmost of their power. Theophylact explains it by *οἱ ἑτέρους στασιάζοντας καταλλασσόμενοι—οἱ διὰ διδασκαλίας τοὺς ἐχθροὺς τοῦ Θεοῦ ἐπιστρέφοντες.*

This word does not occur either in the Septuagint or in the New Testament; but *εἰρηνοποιέω* is found in Coloss. i. 20, and Prov. x. 10, where it signifies actively, to reconcile, to make peace. And in this sense it is used by the Greeks; whence Plutarch calls the Feciales *εἰρηνοποιοὶ*. Xen. Hist. VI. 3, 4, *ἐκείνη μὲν γὰρ, ὅταν πόλεμος ᾖ, στρατηγοὺς ἡμᾶς αἱρεῖται· ὅταν δὲ ἡσυχίας ἐπιθυμήσῃ, εἰρηνοποιοὺς ἡμᾶς ἐκπέμπει.* Which Cicero Ep. Att. xv. 7, calls pacificator. Phavor. *ὁ τὴν εἰρήνην ἐν ἄλλοις κατεργαζόμενος.*

Some have taken the word here to signify preachers of the new covenant, who reconciled the two dispensations; who were not to enter upon the obscure and useless discussions of points of the ceremonial law, but to preach the sublimer doctrines of the Gospel.

*—υἱοὶ Θεοῦ*] As God is the God of peace, Rom. xv. 33; xvi. 20: 1 Cor. xiv. 33: 2 Cor. xiii. 11: 2 Thess. iii. 16: Heb. xiii. 20: the peace-makers are the children of God, because they follow his example; Eph. v. 1, 2. Philo de Sacrif. *οἱ τὸ ἀρεστὸν τῇ φύσει δρῶντες καὶ τὸ καλὸν, υἱοί εἰσι τοῦ Θεοῦ.* Hierocles tells us the followers of Pythagoras used a similar mode of expression, no doubt borrowed from the Hebrews, *τῷ ἤδη προειργᾶσθαι τὰ παιδὸς ἄξια, τὸν Θεὸν πατέρα καλῶν.* In a similar way we read of the sons of Belial, 1 Sam. i. 16. And St. Paul called Elymas *υἱὸς διαβόλου*, Acts xiii. 10. Philostr. Apoll. 386, *ἀλίγων δεῖ σου τοῖν παῖσιν, εἰ φιλοσόφου παῖδες εἴησαν.*

—κληθήσονται] for ἔσονται, as before. See also Glass. Philol. Sac. p. 222.

10. ἕνεκεν δικαιοσύνης] i. q. ἕνεκεν ἐμοῦ. For persevering stedfastly and patiently in the Christian faith; or for the performance of that duty which they owe to God the Father and our Lord Jesus Christ, and to our Christian brother for their sakes: or who are persecuted because they do not own that as an article of faith or any part of Christian duty which God has not declared to be so. See 1 Pet. iii. 14, ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι. See 2 Tim. iii. 11, 12.

—ὅτι αὐτῶν ἐστιν, &c.] In Clem. Alex. Strom. IV. p. 582, we find a different conclusion to this verse, τινες τῶν μεταπεθέντων τὰ εὐαγγέλια, Μακάριοι, φησὶν, οἱ δεδιωγμένοι ἀπὸ τῆς δικαιοσύνης, ὅτι αὐτοὶ ἔσονται τέλειοι. Καὶ μακάριοι οἱ δεδιωγμένοι ἕνεκα ἐμοῦ ὅτι ἔξουσι τόπον ὅπου οὐ διωχθήσονται. This possibly may have been from some Gospel, as that of the Hebrews or Nazarenes.

11. ὀνειδίσωσιν] Scil. οἱ ὀνειδίζοντες, Bos. Ell. Gr. p. 7, or rather οἱ ἄνθρωποι, Bos. p. 22. The Greeks and Latins omitting this nom. case before the third person plur. of verbs; as Thucyd. VII. 69, ὅπερ πάσχουσιν ἐν τοῖς μεγάλοις ἀγῶσιν. Anton. Liberal. fab. XXXIV. τὸ δὲ βρέφος ὠνόμασαν Ἄδωνιν. Thus Cic. Off. Maximeque admirantur eum, qui pecunia non monetur. De Amicit. XXI. Omnium vitiorum una cautio est, ut ne nimis cito diligere incipiant. Plant. Curc. IV. 2, 17, Culpant eum, conspicitur, vituperatur. Livy V. 32, Neque Deorum modo monita spreta: sed humanam quoque opem, quæ una erat, M. Furium, ab urbe amoverunt. See Sanctius's Minerva, IV. 4.

—διώξωσι] Some think that this word relates to the *prosecutions* of the disciples (to whom Jesus here directly addresses himself) on account of their religion, before human tribunals, whereof he frequently warned them on other occasions. In this verse he descends to particulars, distinguishing διώκειν from ὀνειδίζειν and εἰπεῖν πᾶν πονηρὸν ῥῆμα, which seem also to be used in reference to judicial proceedings. In the preceding and following verse there can be no doubt that the verb is used in the utmost latitude, and ought to be rendered *persecute*.

—εἴπωσι, &c.] In the spirit of the former explanations, this has been interpreted "bring all manner of false charges." Thus Judith VIII. 8, καὶ οὐκ ἦν ὃς ἐπήνεγκεν αὐτῇ ῥῆμα πονηρὸν. Though Beausobre understands here the unjust sentences and decrees that were passed against the Christians both by Jews and Gentiles.

—πονηρὸν ῥῆμα] Ambrose seems to have read καθ' ὑμῶν πᾶν πονηρὸν ἕνεκεν δικαιοσύνης. Ῥῆμα is wanting in some MSS. and Latin fathers. Griesbach thinks it may have been added to avoid a seeming ambiguity. Πονηρὸν also is wanting in a few MSS. as is also ψευδόμενοι, which some fathers, versions and modern editions omit.

12. χαίρετε καὶ ἀγαλλιᾶσθε] Joined to express the strongest joy. So Rev. xix. 7, χαίρωμεν καὶ ἀγαλλιώμεθα. See Isai. lxvi. 10: Zeph. iii. 14. Ἀγαλλιάω is not used in profane authors. See 1 Pet. i. 8. From its etymology it would seem to signify to exult through joy. Valckenaer gives a different etymology from the one commonly received. See Schol. on Luke i. and Schmidt in loc.

—μισθὸς πολὺς] Scil. ἔσται. See Gen. xv. 1. πολὺς, i. q. μέγας, Matt. ii. 18: Ælian. H. V. i. 19: Chariton iii. 6, 6: Hesych. πολὺ ἀντὶ τοῦ μέγα.

—προφήτας τοὺς πρὸ ὑμῶν] Scil. ὑπάρχοντας, or γεγονότας, or βεβιωκότας. Xen. Mem. iii. 5, 11, οὐ πολὺ δὲ πρὸ ἡμῶν γεγόνοτες. So οἱ πρόσθεν ἀοιδοὶ and ἄνδρες ὀπίσσω.

This is abundantly evident from the known histories of Moses, Samuel, David, Elijah, Elisha, Jeremiah, Ezekiel, Zechariah, &c. See Matt. xxiii. 29: Acts vii. 52: 1 Thess. ii. 15: Heb. xi. 36: 2 Kings ii. 23: 2 Chron. xxxvi. 16: Nehem. ix. 26.

13. ὑμεῖς ἐστε] i. e. you ought to be. This may relate to all the disciples that were then present; and also to all Christians in general; though it may have a more especial reference to the Apostles.

—τὸ ἅλας] This seems a proverbial expression. See also Luke xiv. 34. Sal sapit omnia; salt is given to make things savoury; as Job vi. 6, "Can that which is unsavoury be eaten without salt:" and also to save them from putrefaction. So that the meaning of the metaphor seems to be, Ye are appointed by that pure and holy doctrine which you are to preach, and by the savour of your good conversation to purge the world from that corruption in which it lies, and present them to God as a sacrifice of a sweet-smelling savour, holy and acceptable to God. But if you yourselves should lose the savour of your good conversation, and become putrified members in my body, you would be wholly useless to those good ends, and therefore can expect nothing but to be rejected by me and cast off as unsavoury salt is cast into the dunghill.

—ἐὰν] See Hoogeveen, Doctr. Part. c. xvi. Sect. 9, § 5.

—τὸ ἅλας] See Glass. Phil. Sac. p. 143. Thomas M. οἱ ἅλες καὶ τοὺς ἅλας δεῖ λέγειν οὐ τὸ ἅλας, though Theocritus,

Homer, and Herodotus have used it. Livy called Greece Sal gentium, on account of those intellectual improvements which they learnt from thence. Pliny xxxi. 9, Nihil corporibus sole et sale utilius.

—*μωρανθῇ*] In some read *μαρανθῇ*, which will not suit the preceding words. It is derived from *μωρὸς*, and like the Latin fatuus, when applied to meat, it implies insipidity. Dioscorid. *δ, ῥίζαι γευσαμένῳ μωραί.* L. Valla, Eleg. L. L. iv. 113, *Fatuus* plane insipiens est, tractum a sapore ciborum: nam cum illi non sapiunt, fatui dicuntur. See Martial xx. 37: xi. 32: xiii. 10.

Our Saviour's supposition of the salt's losing its savour, is supposed by many to be illustrated by Maundrell, who tells us that in the valley of salt near Gebul, and about four hours journey from Aleppo, there is a small precipice occasioned by the continual taking away of the salt. In this, says he, you may see how the veins of it lie; I brake a piece of it, of which the part that was exposed to the rain, sun and air, though it had the sparks and particles of salt, yet it had perfectly lost its savour, as in St. Matt. v. The innermost, which had been connected to the rock, retained its savour, as I found by proof. But this seems a more recondite and abstruse meaning than we commonly meet with in our Lord's addresses to the people; his illustrations being usually drawn from common objects, which were either in all probability in the presence of his hearers when he addressed them, or were well known from their familiarity and frequency. That interpretation therefore seems more probable which supposes an allusion here to a custom connected with the temple service. There was a kind of salt used in Judea, which was principally composed of the bitumen obtained from the Asphaltite lake. This salt or bitumen, which had a fragrant odour, was strewn in great quantities over the sacrifices, both to prevent inconvenience to the priests and to the worshippers from the smell of the burning flesh, and to quicken the action of the fire, that the sacrifice might be more quickly consumed. Great quantities of this bituminous preparation lay in its appointed place in the temple, and was easily damaged. The virtue of the salt was soon lost by exposure to the effect of the sun and air, and it was then sprinkled over the pavement of the temple to prevent the feet of the priests from slipping during the performance of the service.

—*ἐν τίνι*] quomodo, for *ἐν τίνι τρόπῳ*. In the same way Sophocles uses *ἐν τῷ*, Electr. 1192, *ἐν τῷ διέγνως τοῦτο τῶν εἰρημένων*; where the Schol. explains *ἐν τῷ* by *ἐν τίνι*.

— ἁλισθήσεται] Scil. τὸ ἅλας. St. Mark, ἐν τίνι αὐτὸ ἀρτύσετε. There are proverbial expressions of similar import in Diog. Laert.: Diogene VI. 47, πρὸς τὸ ῥυπαρὸν βαλανεῖον, οἱ ἐνθάδε, ἔφη, λουόμενοι ποῦ λούονται; Ad Herenn. IV. 6, Isti cum non modo dominos se fontium, sed se ipsos fontes dicant, et omnium rigare debeant ingenia, non putant fore ridiculum, si, cum id polliceantur aliis, arescant ipsi siccitate. Philo de Therapent. T. II. p. 483, προσόψημα δὲ ἅλες, οἷς ἐστὶν ὅτε καὶ ὄσσωπος ἡδυσμα παραρτύεται διὰ τοὺς τρυφῶντας.

— εἰς οὐδέν] Ælian. H. A. II. 17, εἰς οὐδὲν δὲ φυσῶσιν οἱ ἄνεμοι.

— βληθήναι ἔξω] Ælian. H. A. X. 30, ὅτι ἄρα τὸ μὲν ἔνδον εὐδώδιμον ἐστι, τὰ δὲ ἔξω βάλλειν χρή.

14. ὑμεῖς ἐστε τὸ φῶς] This name was given by the Jews to their wise men and doctors. See John v. 35: 2 Pet. i. 19. Jesus Christ bestows it on his disciples because they were appointed to preach the Gospel and to reveal to mankind the knowledge of Christ, who is the true light of the world. It is also applicable to all Christians in general.

Cicero Cat. III. 10, clarissimis viris interfectis, lumina civitatis extincta sunt. Hor. Sat. I. 7, 24, laudat Brutum laudatque cohortem, Solem Asiæ Brutum appellat stellasque salubres Appellat comites. Democharès de Rege Demetrio ὅμοιος ὥσπερει οἱ φίλοι μὲν ἀστέρες, Ἥλιος δ' ἐκεῖνος.

— οὐ δύναται πόλις κρυβῆναι, &c.] This being connected with ver. 16, in which is the application of the similitude, οὕτως λαμψάτω, &c. there is an ellipsis of καθὼς. So in Isai. lv. 9: Jer. iii. 20, where the Septuagint have supplied ὡς. The conduct of persons in eminent stations is the object of general observation.

— κρυβῆναι] In the Septuagint and in the New Testament the first Aorist ἐκρύφθην is never found, though in use with the Attics: but the second ἐκρύβην is always used, without any variation of MSS. See Luke xix. 42: John viii. 59: xii. 36: 1 Tim. v. 25: Heb. xi. 23: Gen. iii. 8, 10: Jud. ix. 5: 1 Sam. xiii. 6: xiv. 11, &c.

— ἐπάνω ὄρους] As was the case with Jerusalem and many other towns. Dion. Hal. I. 12, ᾤκισε πόλεις μικρὰς καὶ συνεχεῖς ἐπὶ τοῖς ὄρεσιν, ὅσπερ ἦν τοῖς παλαιοῖς τρόπος οἰκήσεως συνήθης. Manilius II. 772, Ac velut in nudis cum surgunt montibus urbes. Lucret. II. 606, Magna Deûm mater—terra—Muralique caput summum cinxere coronâ Eximiis munita locis quod sustinet urbes.

Maundrell (Travels, p. 115) says that there is a city called Saphet, supposed to be the antient Bethulia, which standing on a high hill might easily be seen from the mountain on which Christ made this discourse, and probably supposes he might point to that here, as afterwards he did to the birds and lilies, vi. 26—28.

15. *οὐδὲ*] Here in the sense of *non*; as Hom. Od. δ. 492, Ἀτρεΐδη τί με ταῦτα διείρεαι; οὐδὲ τι σὲ χρὴ Ἰδμενέα, οὐδὲ δαῆναι ἐμὸν νόον.

— *καίουσι*] Sub. ἄνθρωποι. This seems also to be a proverbial expression. See another application of it, Mark iv. 21; Luke viii. 16: xi. 33: where he uses λύχνον ἅπτειν. The meaning of this comparison is the same as that of the preceding, Καίειν properly signifies urere, but here used in the sense of accendere, as in Lucian, in Asin. 51. Vol. II. p. 618, ἡ δὲ λύχνον ἔνδον ἔκαιε μέγαν. Plut. Sympos. I. 9, τοὺς λύχνους βέλτιον παρέχουσι καιομένους. Xen. Hell. VI. 4, 36, ὁ μὲν λύχνος ἐκάετο. Artemidor. II. 9, λύχνος δὲ καιόμενος ἐν οἰκίᾳ λαμπρὸς, ἀγαθὸν, πρόσκτησιν γὰρ σημαίνει καὶ εὐπορίαν πᾶσι. In the same way Horace uses urere for accendere, 1 Od. IV. 7, dum graves Cyclopum Vulcanus ardens *urit* officinas.

— *τιθέασιν*] Etymol. ταῦτα δὲ τὰ τρίτα πρόσωτα τῶν εἰς μι πληθυντικῶν, οἱ Ἰώνες προσέθηκαν τοῦ α, καὶ συστολῇ τῆς παραληγούσης προφέρουσιν, ἀφίασι, τιθέασι, διδόασι, ζευγνύασι.

Μόδιος seems to be the Latin modius containing the sixth part of a μέδιμνος. Corn. Nep. in Att. II. 6, ita ut singulis sex modii tritici darentur, qui modus mensuræ medimnus Athenis appellatur. Plutarch uses the word in Demetrio, p. 904, ὁ τῶν πυρῶν μόδιος ὤνιος ἦν τριακοσίων. Josephus A. J. XIV. 3, ὡς τὸν μόδιον τοῦ σίτου τότ' αὐτοῖς ἐξωνεῖσθαι δραχμῶν ἑνδεκα. It is here used for any thing under which a candle being placed, is of no service. And therefore St. Mark iv. 21, joins ὑπὸ τὸν μόδιον ἢ ὑπὸ τὴν κλίνην. And St. Luke joins a general word with a particular, viii. 16, καλύπτει αὐτὸν σκεύει, ἢ ὑποκάτω κλίνης: and xi. 33. εἰς κρυπτὸν τίθησιν οὐδὲ ὑπὸ τὸν μόδιον.

— *λυχνίαν*] A lamp-stand. Phrynichus, p. 139, λυχνίαν, ἀντὶ τοῦ λυχνίον λέγε, ὡς ἡ κωμῳδιά. Eustath. in Od. σ, λαμπτῆρας λέγει, ὃς νῦν οἱ ἀγροτικοὶ λυχνίας φασὶν, ἐφ' ὧν δᾷδες κείμεναι κατὰ δορπὸν ἀνάπτονται. Pollux X. 115, καὶ λυχνίον μὲν ἐφ' ᾧ ἐντίθεται ὁ λύχνος, ἡ καλουμένη λυχνία.

— *ὑπὸ τὸν μόδιον*] Thomas M. τὴν ὑπὲρ πρόθεσιν—πρὸς γενικὴν ἐπιφέρουσιν Ἀττικοί. Ἕλληνες δὲ πρὸς αἰτιατικὴν. ὡσαύτως καὶ τὴν ὑπὸ.

— καὶ λάμπει] A Hebraism—for ἵνα λάμπῃ.

— πᾶσιν ἐν τῇ οἰκίᾳ] Sub. οὖσι.

16. τὸ φῶς ὑμῶν] See Philip. ii. 15. Though Christ's twelve Apostles may be chiefly concerned in these metaphors, they are in some measure applicable to all Christians. Chrysost. Hom. XLVII T. v. p. 305, Οὐχ ἑαυτῷ χρήσιμον εἶναι χρὴ μόνον τὸν Χριστιανὸν, ἀλλὰ καὶ πολλοῖς. Τοῦτο ἐδήλωσεν ὁ Χριστὸς, ἅλας ὑμᾶς καὶ ζύμην καλέσας καὶ φῶς. Ταῦτα δὲ ἑτέροις ἐστὶ χρήσιμα καὶ λυσιτελῆ.

— ἴδωσι καὶ δοξάσωσι] for ἰδόντες δοξάσωσι. Not only praising him, but also themselves embracing your faith and imitating your holy example. In pure Greek δοξάζω signifies existimo: here in its Hellenistic use.

— καλὰ ἔργα] Such as by the light of nature seem good and honourable in the sight of men, because they must give occasion even to Heathens to think well of Christianity.

— τὸν ἐν τοῖς οὐρανοῖς] i. q. οὐράνιον. In the time of our Saviour the Jews reckoned three heavens, the air, the firmament, and the third heaven or heaven of heavens, the place of God's residence: and this probably is the reason why in the New Testament we meet so frequently with οὐρανοὶ in the plural.

17. καταλῦσαι] To dissolve, to abrogate. So St. Paul, Rom. iii. 31, καταργεῖν τὸν νόμον. John x. 35, οὐ δύναται λυθῆναι ἡ γραφή: v. 18, λύειν τὸ σάββατον. Heliod. v. 15, καταλύεις τὸν νόμον τὸν ληστρικόν. Polyb. III. 8, 2, καταλύσαντα τοὺς νόμους. Philo de Legg. Spec. T. II. p. 330, ὑπομένειν γὰρ ἀνθ' ἑτέρων ἕτερα μηδεμίαν ἔχοντα κοινωνίαν, ἀλλὰ τοῖς εἴδεσιν ἀπηρτημένα, καταλυόντων νόμους ἔστιν οὐ βεβαιούντων. Joseph. Ant. XVI. 2, 4, ἐὺ οἶδ' ὅτι πάντα μᾶλλον αἱρήσονται παθεῖν ἢ καταλῦσαί τι τῶν πατρίων. Curtius X. 2, 5, Græci haud ausi imperium aspernari, quanquam solvendarum legum id principium esse censebant. Cic. Phil. I. 9, Hæc utrum tandem lex est, an legum omnium dissolutio. See Mede's works, p. 12.

— τὸν νόμον] The law of Moses: or as some understand it, the moral precepts contained therein. For Christ came to destroy the whole ceremonial precepts of the law, the handwriting of ordinances which he blotted out and nailed to his cross. Or, if we consider the rites as typical of things future, and a shadow of good things to come by Christ; in this sense Christ came not to dissolve the law and the prophets, but to fulfil them, by exhibiting the antitype and substance of which these were the types and shadows.

It was the opinion of the nation concerning the Messias, that

he would bring in a new law, but not at all to the prejudice or damage of Moses and the prophets; but that he would advance the Mosaic law to the very highest pitch, and that he would fulfil in the most splendid manner, according to the letter, the favourable predictions of the prophets. The Scribes and Pharisees therefore seize the opportunity of cavilling at our Lord, that he was abolishing the law when he reprobated their traditions which they obtruded upon the people for Moses and the prophets. Christ shews on the contrary, throughout this discourse, that in its genuine and spiritual sense he establishes and perfects the law.

— *ἢ τοὺς προφήτας*] See Glass. Phil. Sac. p. 524. The prophets seem here to be named as the interpreters and supporters of the law. There was not the minutest prophecy that concerned either the birth, or kindred, or life, or sufferings of the Messias, but what was fulfilled in our Jesus, xxii. 40: Luke xvi. 29.

— *ἀλλὰ πληρῶσαι*] Not only to perform, but to perfect or fill up. Clem. Alex. Strom. III. p. 445, *πληρῶσαι δὲ οὐχ ὡς ἐνδεεῖ, ἀλλὰ τῷ τὰς κατὰ νόμον προφητείας ἐπιτελεῖς γενέσθαι κατὰ τὴν αὐτοῦ παρουσίαν, ἐπεὶ τὰ τῆς ὀρθῆς πολιτείας καὶ τοῖς δικαίως βεβιωκόσι πρὸ τοῦ νόμου διὰ τοῦ λόγου ἐκηρύσσετο.* See Marsh's Michaelis, Vol. I. p. 399.

Plutarch. in Cic. p. 869, *ὧν δύο μὲν ἤδη πεπληρωκέναι τὸ χρεών.* Herodian III. 11, *πληρῶσαι ἐντολάς.* Heliod. x. 17, *πεπλήρωται ἡμῖν τὸ νόμιμον.* Curtius III. 1, 18, Oraculi sortem vel elusit vel complevit.

18. *ἀμὴν*] This word is of Hebrew original, and frequently retained by the Evangelists. St. Luke sometimes translates it by *ναὶ*, and sometimes by *ἀληθῶς*. Comp. Matt. xvi. 28: xxiii. 36: xxiv. 47: and Mark xii. 43: with Luke ix. 27: xi. 51: xii. 44: xxi. 3. The Septuagint have done the same. St. John and St. Paul have used them together. The Jews used to add this to the end of their prayers, denoting concurrence in the wish or prayer, in the sense of *γένοιτο* "So be it," which the Christians have imitated; and the word has been adopted into most European languages. See Glass. Phil. Sac. p. 396.

— *παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ*] A proverbial expression, denoting the utter impossibility of a thing.

The Jews had an opinion that the world would never be destroyed, but would be renewed; as appears from their writings, as also from Baruch iii. 32, *ὁ κατασκευάσας τὴν γῆν εἰς τὸν αἰῶνα χρόνον*, and I. 11, *ἵνα ὦσιν αἱ ἡμέραι αὐτῶν ὡς αἱ ἡμέραι τοῦ οὐρανοῦ ἐπὶ τῆς γῆς.*

Dion. Hal. VI. 95, ἦν δὲ τὰ γραφέντα τοιάδε ἐν ταῖς συνθήκαις· Ῥωμαίοις καὶ ταῖς Λατείνων πόλεσιν ἁπάσαις εἰρήνη πρὸς ἀλλήλους ἔστω, μέχρις ἂν οὐρανός τε καὶ γῆ τὴν αὐτὴν στάσιν ἔχωσι. Sil. XVII. 607, Tum secum Pœnus: cœlum licet omne soluta In caput hoc compage ruat, terræve Dehiscant, Non ullo Cannas abolebis, Jupiter, ævo. Ter. Heaut. IV. 3, 41, Quid si nunc cœlum ruat?

— ὁ οὐρανος καὶ ἡ γῆ] A periphrasis for the world.

— οὐ μὴ] See Hoog. Doctr. Part. c. XXXIX. Sect. 6. § 4.

— παρέλθῃ] for παρελεύσεται. So XXIV. 2, οὐ μὴ ἀφεθῇ, Luke XXI. 6, οὐκ αφεθήσεται.

παρέρχεσθαι is used by the Greeks, when speaking of a thing that soon perishes and passes away. Aristænet. II. 1, γυναικός τε αὖ πάλιν εἰ τὸ εἶδος παρέλθῃ, καὶ τὸ κάλλος παραδράμῃ, τὶς ἔτι καταλείπεται εὐφροσύνη. Theognis 979, αἶψα γὰρ, ὥστε νοήμα, παρέρχεται ἀγλαὸς ἥβη.

— ἓν ἢ μία—οὐ μὴ] A Hebraism for οὐδὲν and οὐδεμία.

— ἰῶτα] This answers to the Hebrew letter *Jod*, (whence the English *Jot*, here used, seems to be derived) and which being the least letter of their Alphabet, might be used proverbially on this occasion.

— κεραία] properly signifies one of those little ornamental curvatures or flourishes which are used at the beginning and end of a letter, γράμματος ἄκρον as the grammarians explain it, whereby the difference is made between letters of a form almost alike; as in Beth and Caph, Daleth and Resh, &c. Procop. Gaz. in 1 Sam. XXI. 2, ὅμοια γὰρ τὰ στοιχεῖα (Βὴθ καὶ Καὶφ) βραχυτάτης κεραίας μόνης ἐναλλαττούσης. Philo in Flacc. T. II. p. 536, κατὰ συλλαβὴν, μᾶλλον δὲ καὶ κεραίαν ἑκάστην ἀργυρολογῶν ὁ γραμματοκύφων. Gratianus de S. Bavone; Quum Iota in Alphabeto Hebraico minima littera sit, illam non tantum non perituram de lege divinâ pronuntiat sanctissimus Servator, ut proverbiali locutione legem minime mutandam adsereret; sed ne unam quidem κεραίαν, corniculam vel apicem illius litteræ. In figurâ ejus apparent binæ tales κεραίαι, una in superiore parte, una etiam deorsum. Ne tantillum quidem periret. Est emphaticum loquendi genus.

— ἕως ἂν πάντα γένηται] till all be effected, i. e. its sanctions executed, and its precepts obeyed. See XXIV. 6, 34.

19. ὃς ἐὰν οὖν λύσῃ] Used here in the sense of violating or transgressing. Thus Joseph. Ant. XI. 5, 3, λελύκασι τοὺς πατρίους νόμους. XV. 3, 1, πρῶτος Ἀντίοχος ὁ Ἐπιφανὴς ἔλυσε τὸν νόμον. Plutarch de Vitioso Pudore, p. 535, λῦσαι τὸν νόμον καὶ

παραβῆναι τὸν ὅρκον. Philo. Leg. ad Cai. p. 1033, τὴν κατὰ τὸ ἱερὸν ἐκ μηκίστων χρόνων παραδεδομένην θρησκείαν ἐτήρησεν, οὐδὲν αὐτῆς παραλύσας ἢ παρακινήσας μέρος. Livy VIII. 7, Quandoquidem tu T. Manli, quantum in te fuit, disciplinam militarem solvisti.

The interpretation therefore is to be rejected entirely, which translates λύειν ἐντολὴν by explicare, in the sense ἐπιλύειν. But though the word does admit of this signification, (as Apollod. Bibl. Deor. 3, αἴνιγμα λύειν: Plutarch. de. Gen. Socr. p. 579, λῦσαι χρησμὸν, and Sympos. I. 4, λῦσαί τι τῶν ἀπορουμένων) it is when followed by words which signify ænigma or difficulty; and it does not appear to be so used when followed by νόμον, βίβλον, ῥῆσιν, &c. There is an opposition in λύειν and ποιεῖν.

— τῶν ἐντολῶν τούτων τῶν ἐλαχίστων] q. d. μίαν τὴν ἐλαχίστην τῶν ἐντολῶν τούτων, scil. τοῦ νόμου καὶ τῶν προφητῶν. So XXV. 40, ἑνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων. And Acts i. 5, οὐ μετὰ πολλὰς ταύτας ἡμέρας, for οὐ πολὺ, &c. Thus Cic. de Nat. Deor. I. 42, Ubi initiantur gentes orarum ultimæ for ultimarum. Lucret. I. 120, per gentes Italas hominum, for Italorum.

It is not improbable that Christ might here reflect on those Scribes and Pharisees, who by their traditions exempted themselves, and taught others not to observe some of those moral precepts.

— ἐλάχιστος] Chrysost. τοῦτ' ἐστιν ἀπερῥιμένος, ἔσχατος. Demosth. c. Mid. ἐλάττονος ἄξιος ἐστι τοῦ μικροτάτου ἐν ὑμῖν. Phavorinus with a reference to this passage explains ἐλάχιστος by ὁ ἔσχατος καὶ ἀπερῥιμένος εἰς τὴν γέενναν. There is in this expression a μείωσις. The least are those that are excluded. Augustine on this passage says, Minimus vocabitur in regno cœlorum, et fortasse ideo non erit in regno cœlorum, ubi nisi magni esse non possunt. "He shall be unworthy to be reckoned one of the members of my kingdom," as in v. 20. So 1 Cor. xv. 9, "I am the least of the Apostles" is "I am unworthy to be called an Apostle." See Gal. v. 51. Glass thinks this an allusion to the Pharisees calling some precepts ἐλάχιστα: Phil. Sac. p. 1346.

— κληθήσεται] i. q. ἔσται. See Mede's works, p. 87.

— μέγας] for μέγιστος, in opposition to ἐλάχιστος, the Hebrews using positives for superlatives. See Neh. viii. 17: 1 Sam. viii. 14. See Glass. Phil. Sac. p. 48.

20. περισσεύσῃ πλεῖον] i. e. superaverit. Except you observe the law better than the Pharisees do, i. e. unless you lead

more strict and virtuous lives. Clem. Alex. says, *ἐὰν μὴ πλεονάσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν Γραμματέων καὶ Φαρισαίων, τῶν κατὰ ἀποχὴν κακῶν δικαιουμένων, σὺν τῷ μετὰ τῆς ἐν τουτοῖς τελειώσεως καὶ τῷ τὸν πλησιον ἀγαπᾶν καὶ εὐεργετεῖν δύνασθαι, οὐκ ἔσεσθε βασιλικοὶ.* The precept however is not levelled merely against their lives, but their doctrines also; for they seem to have taught that the precepts of the law extended only to the outward actions; that the thoughts of the heart were not sinful; that a zeal in the ceremonial parts of religion would excuse moral defects and irregularities; and that some important privileges were inseparately connected with a descent from Abraham.

Affirming that only the *outward action* was commanded or forbidden in the law, and interpreting all its precepts accordingly, they boasted of having performed every thing that was required of them: nay, they were so arrogant as to think they could do even more than was required. This pernicious morality, destructive of all virtue, Jesus loudly condemned in the beginning of his ministry. See Bp. Taylor's Works, Vol. VI. p. 223.

— *περισσεύσῃ*] The verb *περισσεύειν* is used, when applied to those things which are excellent of their kind, and therefore surpass others of the same kind. Hence *περισσὸν* is applied to that which is excellent or surpassing of its kind. See Eurip. Hipp. 952. See 2 Cor. iii. 9: 1 Macc. iii. 30.

— *ἡ δικαιοσύνη*] Chrysostom, *ἐνταῦθα δικαιοσύνην τὴν πᾶσαν ἀρετὴν λέγει.*

— *τῶν γραμματέων*] Scil. *τῆς τῶν γραμματέων.* See Glass. Phil. Sac. p. 136: and also Middleton, Gr. Art. p. 187. In the following verses we have instances of the pretended righteousness of the Pharisees, the restrictions they gave the law, and the righteousness required by it.

Γραμματεῖς and Φαρισαῖοι, here first joined, include all the Jewish Doctors, the former explaining the law, the latter the traditions.

— *οὐ μὴ εἰσέλθητε*] It has been commonly said by the Jews that "if but two men were to enter into the kingdom of heaven, one of them would be a Pharisee and the other a Scribe." If this proverb were of so antient a date as our Saviour's time, it must have been a matter of surprize to his hearers, to have such a charge from him.

— *βασιλείαν τῶν οὐρανῶν*] In this and the preceding verse, Schmidt says, these words do not mean the state of Christ's church militant, for the bad and the hypocrites are mixed in it; but the church triumphant.

21. *ἠκούσατε*, &c.] The manner of our Lord's citing the doctrines which he chose to speak of, deserves notice. He does not say *ye know* that it was said to them of old time, as he would have done if nothing but the written law had been in his eye: but he says, *ἠκούσατε ὅτι*, &c. comprehending not only the law itself, but the explications of it which the Doctors pretended to have derived from the mouth of Moses by tradition. Ælian. V. H. IV. 1, *ἀκούω τρὶς λούεσθαι μόνον παρὰ πάντα τὸν ἑαυτῶν βίον.*

— *ἐρρέθη τοῖς ἀρχαίοις*] This has been variously explained; some understanding *χρόνοις*, i. e. formerly by Moses: others in the sense of *πρὸς τοὺς ἀρχαίους*: and others by *ὑπὸ τῶν ἀρχαίων*. Beza was the first interpreter of the New Testament who made the antients those *by* whom, and not those *to* whom the sentences here quoted were spoken. All the Old English versions, even that executed at Geneva, say *to* them of old time. It may be taken either *to* those, or *by* those, &c.; and it will depend upon this, whether the opposition be between *ἀρχαίοις* and *ὑμῖν*, or *ἀρχαίοις* and *ἐγὼ*. For the former interpretation it is urged that elsewhere *ἐρρέθη* is joined to a dative case, as Rom. ix. 12, *ἐρρέθη αὐτῇ*,—ver. 26, *ἐρρέθη αὐτοῖς*: Gal. iii. 16, *τῷ Ἀβραὰμ ἐρρέθησαν*. So Rev. ix. 4: vi. 11. And where mention is made of a thing spoken by another, the phrase is still *τὸ ῥηθὲν ὑπὸ* or *τὸ ῥηθὲν διὰ*. See ii. 15, 17, 23: iii. 3: iv. 14: viii. 17: xii. 17: xiii. 35: xxi. 4: xxiv. 15: xxvii. 9: xxii. 31: in the latter of which is an instance of those *to* whom and him *by* whom the thing was said; the former in the dat. the latter in the gen. with the prep. *ὑπὸ*. In this sense the Greek Fathers understood it.

In the other case we find in Isocr. Panath. *περὶ τοῖν δυοιν πολέμοιν ἱκανῶς ἡμῖν εἴρηται*: Polyb. II. 22, 10, *ὡς καὶ πρόσθεν ἡμῖν εἴρηται*. v. 5, 13, *καθάπερ καὶ πρότερον ἡμῖν εἴρηται*. Dion. Hal. A. R. II. p. 700, *καὶ ἐμοὶ νομίσατε εἰρῆσθαι*. Appian. Bell. Civ. v. p. 1079, *ὡς μοι περὶ Σύρων λέγοντι εἴρηται*. Incert. Aut. in Opusc. Myth. p. 716, *καὶ τάδε μὲν περὶ ἁπάντων εἰρήσθω μοι*. Several here read *ἐῤῥήθη*.

— *ἀρχαίοις*] The word *ἀρχαῖος* is used when speaking of what has been in times *past*, although recent, and is applied to persons and things. In this passage it has been understood to mean those who in other places are called *οἱ πατέρες*, the Jewish Doctors, the corrupters of the Mosaic law, who first sprung up under the Maccabees. See Luke ix. 8, 19: Acts xv. 7.

— *οὐ φονεύσεις*] for *μὴ φόνευε*. See Hoogeveen, Doct. Part.

c. xxxix. Sect. 1. § 18. It seems the Doctors gave it as their opinion that the law, *οὐ φονεύσεις*, prohibited nothing but actual murder committed with a man's own hand; and therefore if he hired another to kill him, or turned a wild beast upon him that slew him, according to them it was not murder punishable by the law; though they acknowledged it might deserve the judgment of God.

— *ὃς δ' ἂν φονεύσῃ*] This may be the interpretation of the Jewish Doctors mentioned above. See also ver. 27, 33. See Levit. xxiv. 21: Numb. xxxv. 16, 17, 30.

— *ἔνοχος*, &c.] Aristot. de Mirab. Auscult. *τιμῶσι τοὺς πελαργοὺς, καὶ κτείνειν οὐ νόμος. καὶ ἐάν τις κτείνῃ, ἔνοχος τοῖς αὐτοῖς γίνεται ὥσπερ καὶ ὁ ἀνδροφόνος.* Plato de Leg. xi. *πολλοῖς ἔνοχος ἔστω νόμοις ὁ τοῦτο δράσας.* Dion. Hal. A. R. xi. p. 84, *ἔνοχος ἦν τῷ νόμῳ τῆς προδοσίας.* Philo de Jud. *ἄτοπον ἁμαρτήμασιν ἐνόχους εἶναι τοὺς τοῖς ἄλλοις τὰ δίκαια βραβεύειν ἀξιοῦντας.* De Decal. p. 763, *ἱεροσυλίᾳ ἔνοχος ὤν.* Though in one instance the word has a gen. case after it, de Joseph. p. 558, *ὡς κλοπῆς πάντες ἔνοχοι.*

— *τῇ κρίσει*] This means some court of judicature, but not the Sanhedrim: and it has been disputed whether it means the court of *seven* established in every principal town to decide petty causes, or the court of *twenty-three*. The existence of such a court as the latter may be doubted. There is no definite number fixed in Deut. xvi. 18; and Joseph. Ant. iv. 8, 14, mentions *seven*; *ἀρχέσθωσαν καθ' ἑκάστην πόλιν ἑπτὰ, οἱ καὶ τὴν ἀρετὴν, καὶ τὴν περὶ τὸ δίκαιον σπουδὴν προησκηκότες· ἑκάστῃ δὲ ἀρχῇ δύο ἄνδρες ὑπηρέται διδόσθωσαν ἐκ τῆς τῶν Λευϊτῶν φυλῆς.* See also § 38, where *ἑπτὰ κριτὰς* is again used. It has been supposed that this court and that of twenty-three were the same; that in smaller causes the seven decided: but in capital cases they added fourteen assessors which with the two Scribes made twenty-three: but there does not seem sufficient authority for this supposition. In causes of greater importance and capital ones, there was an appeal to the Sanhedrim: by the sentence of which court a malefactor might be strangled or beheaded. The Sanhedrim, and they *alone*, punished with stoning, which was thought a more terrible death than the former. See Bp. Taylor's Works, Vol. viii. p. 360.

22. *ἐγὼ δὲ λέγω*] This was a form of speaking used by the Rabbins when correcting or refuting any person's opinion, or animadverting on it.

— *τῷ ἀδελφῷ*] The Jewish Church was made up of two

denominations of men, viz. *brethren* or Israelites, who were all of one blood; and *neighbours*, or the men of other nations who became proselytes. Jer. xxxviii. 34. But under the Gospel there is no distinction of men in respect of descent. Accordingly *brother* in the New Testament has a signification as extensive as neighbour in the Old Testament, denoting all who profess Christianity, in contradistinction to Heathens. Matt. xviii. 15, 17: 1 Cor. 5, 11: Heb. viii. 11, where ἀδελφὸς and ὁ πλησίον are used without distinction. In the Septuagint the word which signifies ἕτερος is in many places translated by ἀδελφὸς.

Philo de Caritat. T. II. p. 388, 40, ἀπαγορεύει τοίνυν ἀδελφῷ δανείζων, ἀδελφὸν ὀνομάζων οὐ μόνον τὸν ἐκ τῶν αὐτῶν φῦντα γονέων, ἀλλὰ καὶ ὃς ἂν ἀστὸς ἢ ὁμόφυλος ᾖ.

— εἰκῇ] This word is found in almost all the Greek MSS. now extant, but omitted in some versions and Latin Fathers, and most MSS. of the Vulgate. The Syriac translation has retained it. Jerome says, In quibusdam codicibus additur sine causa; ceterum in veris definita sententia est; as if εἰκῇ had not been in the true copies. But how little Jerome is to be trusted in these matters is evident from this and many other instances of like nature. We find it in Justin's Ep. ad Zen., in Irenæus, Cyprian, Chrysostom, Euthymius, Theophylact. Griesbach says de consulto omissum esse nulli dubitamus. Tantus enim erat plerorumque veteris ecclesiæ doctorum in morum disciplinâ rigor, ut non solum τὸ ὀργίζεσθαι εἰκῇ, sed omnem omnino iram lege Christianâ prohiberi censerent. Horum aliquis τὸ εἰκῇ, velut Christianæ perfectionis studio officiens, et sanctissimo nostro magistro minus dignum, suspicabatur in textum insertum fuisse ab iis qui commodiore viâ in cœlum pervenire cuperent. Expungit igitur in suo Codice. Hunc postea alii, iisdem præjudicatis opinionibus in transversum acti, sequebantur. Mill thinks it has crept into the text from the margin; but he allows it to be very antient, and almost of the Apostolic age.

Hesych. εἰκῇ, ὡς ἔτυχεν, ἀκαίρως, ματὴν. Xen. Κυρ. παιδ. v. 5, 5, μὴ οὕτως εἰκῇ ἡμᾶς αὐτοὺς αἰτιώμεθα. Polyb. I. 52, 2, ὡς εἰκῇ καὶ ἀλογίστως τοῖς πράγμασι κεχρημένος. Aristoph. Ran. 746, οὐδὲ φαρμακοῖσιν εἰκῇ ῥᾳδίως ἐχρήσατ' ἄν. Prov. xxviii. 25, ἄπιστος ἀνὴρ κρίνει εἰκῇ. Cic. Phil. VIII. 16, Omnino irasci amicis non temerè soleo, ne si merentur quidem. Jambl. v. Pythag. 33, μήτε πάθος ἐγείρηται μηδὲν εἰκῇ, καὶ φαύλως καὶ ἡμαρτημένως, οἷον ἐπιθυμία ἢ ὀργή.

— ἔνοχος ἔσται τῇ κρίσει] He exposes himself to a degree of punishment in the life to come, which may fitly be represented

by that which the *judgment* (the court of seven) inflicts. Christ does not mean here that anger or every scornful and reviling word deserves the same punishment from the magistrates as murder, i. e. death. But that anger being an indirect violation of the Sixth Commandment, because it tends and disposes men to murder; the judgment of God will take cognizance of anger, desires of revenge, hatred, reviling language, &c. 1 John iii. 15.

— ῥακά] Used in the Talmud for a despiteful title to a despised man. Hesych. ῥακκᾶ· κενός. Soph. Œd. Col. 986, τοῦ νοῦ κενόν. Electr. 405, νοῦ κενή. It is a Syriac word. Lightfoot thinks it signifies *scoundrel*. Theophylact, τίνες δὲ τὸ Ῥακὰ Σύριστὶ κατάπτυστον φασὶ σημαίνειν. Chrysostom τὸ δὲ ῥακὰ τοῦτο οὐ μεγάλης ἐστὶν ὕβρεως ῥῆμα, ἀλλὰ μᾶλλον καταφρονήσεως καὶ ὀλιγωρίας τινος τοῦ λέγοντος. καθάπερ γὰρ ἡμεῖς ἤ οἰκέταις ἤ τισι τῶν καταδεεστέρων ἐπιτάττοντες λέγομεν ἄπελθε σύ, ἤ εἰπὲ τῷ δεῖνα σύ, οὕτω καὶ οἱ τῶν Σύρων κεχρημένοι γλώττῃ ῥακὰ λέγουσιν, ἀντὶ τοῦ σὺ τοῦτο τιθέντες. Augustin. de S. Dom. in Mont. Unum antem hic verbum obscurè positum est, quia nec Græcum, nec Latinum est Racha—probabilius est ergo, quod audivi a quodam Hebræo, cum id interrogassem; dixit enim esse vocem non significantem aliquid, sed indignantis animi motum exprimentem.

— συνεδρίῳ] Sub. παρασταθῆναι. This is called γερουσία, Acts v. 21, and πρεσβυτέριον, Luke xxii. 66. This is a word which the Jews adopted into their language, and giving it a Hebrew termination, *Sanhedrim*, appropriated it to their supreme council, whose business was to judge in the most important affairs, for instance, such wherein a whole tribe was concerned, those that related to the high priest, a false prophet, idolatry, treason, &c. It consisted of seventy-two judges, or according to others, of seventy besides the president. To it appeals were made from inferior tribunals. It used to sit at Jerusalem. Its first institution is doubted. But it would seem that there were always elders as judges in the Jewish government. See Numb. xi. 16. And it is not improbable that the great council appointed by Moses continued to exist at least till the establishment of the monarchical government, though there are no proofs that its members retained the gift of inspiration. When such a court of justice took the form of the Sanhedrim, is difficult to decide; perhaps under the Asmonæan princes: and possibly it might always consist of seventy-two members, in imitation of the elders, but with very varying powers.

Christ pursues an analogy between the Jewish courts or punishments, and the punishments of a future life: and his meaning in this place is, that scoffing and deriding our brethren is so great a sin, that it ought to be ranked among those that used to be punished only by the Sanhedrim, which took cognizance of none but the more grievous offences.

— ὃς δ' ἂν εἴπῃ] Scil. εἰκῇ. We see that Christ and his Apostles used such expressions as grave and weighty reprehensions xxiii. 17, 19: Luke xxiv. 25: Gal. iii. 1, 3: but the Pharisees as malevolent abuse, which indeed the law of Moses did not punish; but which is here absolutely forbidden. A few MSS. and the Coptic, Armenian, Persian, and Arabic versions add τῷ ἀδελφῷ αὐτοῦ.

— μωρέ] This reviling expression adds to the foregoing one an idea of maliciousness and injustice. *Folly* in the stile of the Hebrews is commonly the same as wickedness and impiety. Ps. xiii. 1, &c. This is particularly the case in the writings of David and Solomon: so that it signifies not so much a weak thoughtless creature, as a man deliberately guilty of some heinous crime, a villain. By this name the Jews addressed the Samaritans, Idolaters, and Heretics.

— ἔνοχος ἔσται εἰς τὴν γέενναν] Sub. βληθῆναι, καὶ κατακριθῆναι. See Matt. xxiii. 33: unless εἰς τὴν γέενναν be put for the dat. which Wolf would prefer.

— γέενναν τοῦ πυρός] i. e. πυρίφλεκτον, in Gehennam igneam et ardentem. Alii dicunt esse hypallagen pro εἰς τὸ πῦρ τῆς γεέννης. See Glass. Phil. Sac. p. 29.

Gehenna is compounded of *Ge* and Hinnom, i. e. the Valley of Hinnom, from the name of its owner. Jerom tells us that the valley of Hinnom was a beautiful spot at the foot of Mount Moriah, the mountain on which the temple stood. It was watered with the fountain of Siloam, see Josh. xv. 8. Here the Canaanites and afterwards the children of Israel were wont to make their children *pass through the fire* to Moloch. During these sacrifices, they made a noise with drums, that they might not hear the cries of their dying children. Hence this place was called Tophet. It was afterwards defiled by Josiah and made a receptacle for the filth of the city (2 Kings xxiii. 10: Jer. vii. 31, 32), where fires were kept continually burning to consume it: and it is probable if any criminals were executed on the statute Levit. xx. 14, or xxi. 9, this accursed and horrible place might be the spot of ground on which they were consumed. However that were, it seemed both with regard to its former and latter state a fit emblem

of *Hell* itself (See Isai. xxx. 33: Jer. xix. 11—13), which in the Syriac language takes its name from thence, and was commonly called Gehenna by the Jews. See Mede's Works, p. 31.

It must here signify a degree of future punishment as much more dreadful than that incurred in the former case, as burning alive was more terrible than stoning.

23. *οὖν*] Commonly signifies igitur, ergo, &c. but here it either πλεονάζει, or is equivalent to *δὲ*. So Eustath. on Od. *a*, Οὐκ *ἀεὶ αἰτιολογεῖ ὁ οὖν σύνδεσμος, ἀλλ' ἐν μυρίοις καὶ παραπληροῖ*.

— *ἐὰν προσφέρῃς*] If thou art bringing, if thou art about, or wishing to offer, &c. See Glass. Phil. Sac. p. 201. Thus Matt. xxvi. 25, Judas is called *ὁ παραδιδοὺς αὐτὸν*, who was about or wished to betray him.

The Scribes and Pharisees held that the gifts and sacrifices brought to the temple were sufficient to expiate for all offences, which were not to be punished by the judge, except those which required restitution to be made first, and that without amendment of life.

— *δῶρον*] This implies that it was a *free-will* offering. It was usual with the Jews, who lived at some distance from Jerusalem, to reserve their oblations till the next feast, whether the Passover, Pentecost, or Tabernacles, at which they were obliged to attend; and then to offer them; so that they might easily comply with this precept. At those times all Israelites were present, and any brother, against whom one had sinned, was not far from the altar.

— *θυσιαστήριον*] Philo de Vit. Mos. T. II. 151, 13, *τὸν δ' ἐν ὑπαίθρῳ βωμὸν εἰώθε καλεῖν θυσιαστήριον, ὡσανεὶ τηρητικὸν καὶ φυλακτικὸν ὄντα θυσιῶν*.

— *ὁ ἀδελφὸς*] See ver. 22.

— *ἔχει τι κατὰ σοῦ*] Sub. *ἔγκλημα*, i. e. has any cause of complaint against you, that you have done him any wrong. We meet with the same phrase, Mark xi. 25; Rev. ii. 4. In Acts xix. 38, we have it varied *λόγον ἔχειν πρὸς τινα*: and Col. iii. 13, *ἔχειν μομφὴν πρὸς τινα*.

24. *ἔμπροσθεν τοῦ θυσιαστηρίου*] Added as an explanation of *ἐκεῖ* which had occurred before. Philo de Victim. *βούλεται αὐτοὺς ἀναδιδάξαι διὰ συμβόλων, ὅποτε προέρχοιντο εἰς βωμούς, ἢ εὐξόμενοι ἢ εὐχαριστήσοντες, μηδὲν ἀῤῥώστημα ἢ πάθος ἐπιφέρεσθαι τῇ ψυχῇ*.

— *διαλλάγηθι*] Schol. Thucyd. I. 120, *διαλλαγῆναι ἐστι τὸ δι' αὐτοῦ τοῦ ἐχθροῦ παρακληθῆναι καὶ φιλιωθῆναι αὐτῷ*. Suid. *διαλλαγῆναι*· same. See also Kuster de Verb. Med. I. 39.

Thucyd. II. 95, εἰ Ἀθηναίοις διαλλάξειεν ἑαυτὸν—τῷ πολεμῷ πιεζόμενον. Loesner translates it Da operam ut adversarium tuum places, eique mutuo reconcilieris. In which sense καταλλάττεσθαι is used in Philo de Joseph. p. 540, καταλλαγεὶς δὲ ὁ ἀρχιοινοχόος ἐκλανθάνεται τοῦ τὰς καταλλαγὰς προειπόντος. Philo explaining the law of a trespass-offering, (de Sacrif. p. 844), tells us that when a man had injured his brother, and repenting of his fault voluntarily acknowledged it (in which case both restitution and sacrifice were required) he was first to make restitution and then come into the temple presenting his sacrifice and asking pardon. It is said in some ancient Jewish writing, that the day of expiation did not atone for a man's offences against his brother, unless he was first reconciled to him.

— τότε] Scil. διαλλαγεὶς τῷ ἀδελφῷ σου. Grotius thinks ἐλθὼν here redundant. But as ὕπαγε goes before, it may signify πάλιν ἐλθὼν, as in Acts i. 11: Hom. Od. ε. 23, οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτὴ, ὡς ἥτοι κείνους Ὀδυσεὺς ἀποτίσεται ἐλθών.

25. ἴσθι εὐνοῶν] A periphrasis for εὐνόησον, come to a friendly agreement. Luke xix. 17, ἴσθι ἐξουσίαν ἔχων.

Having told us what we ought to do to gain our brother's favour when we have given him just cause of offence, our Saviour here counsels us what to do when we lie at his mercy for our debts due to him, viz. to do all we can *amicably to compound the matter*, lest being brought before the magistrates we should be put in prison.

Xen. Κυρ. παιδ. VIII. 2, 1, οὐ ῥάδιον ἐστι φιλεῖν τοὺς μισεῖν δοκοῦντας, οὐδ' εὐνοεῖν τοῖς κακονόοις. Soph. Aj. 698, μελεῖν μὲν ἡμῶν, εὐνοεῖν δ' ὑμῖν. Menand. frag. p. 226, ver. 203, ὅταν τύχῃ τις εὐνοοῦντος οἰκέτου.

— τῷ ἀντιδίκῳ] Signifies a person who is going to law with you: here a creditor who is endeavouring to recover a debt. The manner of conducting the process was, he who entered the action went to the judges, and they sent officers with him to seize the prisoner and bring him to justice.

— ἕως ὅτου] See Hoogeveen, Doctr. Part. c. XIX. Sect. 1. § 10. So Herod. II. 173, μέχρι ὅτου πληθώρης ἀγορῆς. A few MSS. read ἕως οὗ.

— εἶ ἐν τῇ ὁδῷ] To the tribunal; ἐπ' Ἄρχοντα, Luke xii. 58. Herod. IX. 14, ἤδη δὲ ἐν τῇ ὁδῷ ἐόντι αὐτῷ ἦλθε ἀγγελίη. Thucyd. II. 12, ὁρῶντες ἤδη σφᾶς ἐν ὁδῷ ὄντας.

— μήποτε] Here for ἵνα μήποτέ σε παραδῷ, &c. Hoogeveen, Doctr. Part. c. XXVII. Sect. 10. § 3. See the phrase complete Luke xiv. 29.

— *τῷ ὑπηρέτῃ*] The Official, Apparitor, or Executor of the sentence of the court, called in St. Luke xii. 58, *πράκτωρ*, or Latin Viator who carried to prison him who was sentenced thither, or inflicted the punishment adjudged.

Aristid. T. II. p. 52. *ὁ μὲν γὰρ ἐλέγχει τὰ ἀδικήματα ὁ ῥήτωρ, καὶ παραδίδωσι τῷ δικαστῇ. ὁ δὲ ἀκούσας καὶ μαθὼν παραδίδωσιν αὐτοῖς ὑπηρέταις καὶ μέσος ἐσθ' ὁ δικαστὴς διακόνου καὶ ῥήτορος.* Diod. Sic. XVII. 109, *ἐτόλμησεν αὐτὸς καταβὰς ἀπὸ τοῦ βήματος τοὺς αἰτίους τῆς ταραχῆς ταῖς ἰδίαις χερσὶ παραδοῦναι τοῖς ὑπηρέταις πρὸς τὴν τιμωρίαν.*

—*βληθήσῃ*] See Glass. Phil. Sac. p. 313. Anthol. II. 37, 1, *εἰς φυλακὴν βληθεὶς ποτὲ Μάρκος ὁ ἀργὸς.*

26. *οὐ μὴ ἐξέλθῃς*] The syntax common in the New Testament, of these particles with the conjunctive instead of the indicative.

— *ἕως*] See Glass. Phil. Sac. p. 385: Hoogeveen, Doctr. Part. c. XIX. Sect. 2. § 5. For *ἂν* several MSS. read *οὗ*.

— *ἀποδῷς*] Eustath. Il. *α*. p. 42, *ἰστέον δὲ ὅτι δοῦναι μὲν ἐπὶ ἁπλῶς ἑκουσίου δόσεως, ὅθεν καὶ τὸ δῶρον. ἀποδοῦναι δὲ ἐπὶ τῶν χρεωστικῶς διδομένων, ὡς καὶ ὁ Δημοσθενης οἶδε.—ἀπιδιδόναι δὲ ἐστι τὸ ἐπέκεινα τῶν προϋπαρχόντων δοῦναι.* Thucyd. IV. 65, *ἀποδοῦναι ἀργύριον τακτὸν.* See c. XVIII. 28, 30.

— *κοδράντην*] The fourth part of an As; it was the least brass coin the Romans had. Plut. in Cic. *τὸ λεπτότατον τοῦ χαλκοῦ νομίσματος κουαδράντην ἐκάλουν.* By means of the Roman garrisons, and Roman governors many Latin names and words were introduced into Judea[1]. The Prutah, *λεπτὸν*, Mark xii. 42, was the least piece of money among the Jews, and a coin merely Jewish. The Jews being subject to the Romans used Roman money, still they were permitted to use their own.

In a figurative sense, which is that of Jesus Christ here, the prison is taken for Hell, out of which the unrelenting sinner shall never come, because he shall never be able to make satisfaction.

27. *τοῖς ἀρχαίοις*] Wanting in many MSS., versions, and Fathers.

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[1] Of those which occur in the New Testament, are *Ασσάριον, δηνάριον, Καῖσαρ, κεντυρίων, κῆνσος, κολωνία, κουστωδία, λεγέων, λάντιον, λιβερτῖνος, λίτρα, μάκελλον, μεμβράνα, μίλιον, μόδιος, ξέστης, πραιτώριον, ῥέδα, σικάριος, σιμικίνθιον, σουδάριον, σπεκουλάτωρ, ταβέρνη, τίτλος, φόρον, φραγέλλιον, φραγελλοῦν*, besides proper names. There are few or none in the Septuagint, which is a strong argument that the Septuagint was written before the Romans prevailed in the East.

— *οὐ μοιχεύσεις*] See Hoogeveen, Doctr. Part. c. xxxix. Sect. 1. § 18. This the Rabbins interpret strictly, calling it the thirty-fifth precept, "forbidding to lie with another man's wife." Many things are produced from the Talmudists to shew some of the Rabbins condemned this looking on a woman as a very vile thing, yet nothing is produced from them to shew they held it forbidden by this precept. Of the purity of the Hebrew law Philo gives this account, de Vit. Jos. *τοῖς δ' ἄλλοις ἐφεῖται μετὰ τὴν τεσσαρεσκαιδεκάτην ἡλικίαν πόρναις καὶ χαμαιτύποις καὶ ταῖς ὅσαι μισθαρνοῦσιν τῷ σώματι μετὰ πολλὰς αδείας χρῆσθαι· παρ' ἡμῖν δὲ οὐδ' ἑταίρᾳ ἔξεστιν, ἀλλὰ κατὰ τῆς ἑταιρούσης ὥρισται δίκη θανάτου. πρὸ δὴ συνόδων νομίμων ὁμιλίαν ἑτέρας γυναικὸς οὐκ ἴσμεν, ἀλλ' ἁγνοὶ γάμων ἀγναῖς παρθένοις προσερχόμεθα, προτεθειμένοι τέλος οὐχ ἡδονὴν, ἀλλὰ γνησίων παίδων σπορὰν.*

28. *βλέπων*] for *ἐμβλέπων*. The phrase *βλέπειν πρὸς τὸ ἐπιθυμῆσαι* is also expressed by *ἐποφθαλμιᾷν*. Ælian. H. An. iii. 44, *ἐὰν ἐποφθαλμιάσωσιν ἑτέροις*. It is also expressed by *ἐπιβάλλειν τοὺς ὀφθαλμούς*, Gen. xxxix. 7, *ἐπέβαλεν ἡ γυνὴ τοῦ Κυρίου αὐτοῦ τοὺς ὀφθαλμοὺς αὐτῆς ἐπὶ Ἰωσήφ*.

— *πρὸς τὸ*, &c.] for *εἰς τὸ*, &c. i. e. *ὥστε*.

— *ἐπιθυμῆσαι*] This word denotes all loose desires which are either the causes or effects of impure looks, still implying an acquiescence of the will. Isæus, Or. ii. p. 378, *ἤδη γάρ τινες νέοι ἄνθρωποι ἐπιθυμήσαντες τοιούτων γυναικῶν καὶ ἀκρατῶς ἔχοντες αὐτῶν*. Plut. de Genio Soc. p. 594, *περὶ τῆς γυναικὸς ἧς ἐπιθυμῶν ἐτύγχανεν*.

— *αὐτῆς*] Some read *αὐτὴν*. Exod. xx. 17, *οὐκ ἐπιθυμήσεις τὴν γυναῖκα τοῦ πλησίον σου*.

— *ἤδη*] Jam ex eo tempore. See Hoogeveen, Doctr. Part. c. xxii. § 6.

— *ἐμοίχευσεν αὐτὴν*] See ver. 8. So Plut. Pericl. *οὐ μόνον (ἔφη) τὰς χεῖρας δεῖ καθαρὰς ἔχειν τὸν στρατηγὸν, ἀλλὰ καὶ τὰς ὄψεις*. Ælian. H. V. xiv. 42, *Ξενοκράτης ὁ Πλάτωνος ἑταῖρος ἔλεγεν, μηδὲν διαφέρειν ἢ τοὺς πόδας ἢ τοὺς ὀφθαλμοὺς εἰς ἀλλοτρίαν οἰκίαν τιθέναι. ἐν τουτῷ γὰρ ἁμαρτάνειν τὸν τε εἰς ἃ μὴ δεῖ χωρία βλέποντα, καὶ εἰς οὓς μὴ δεῖ τόπους παρίοντα*. Ovid. Am. iii. 4, 3, Siqua metu dempto casta est, ea denique casta est; Quæ, quia non liceat, non facit; illa facit. Ut jam servaris bene corpus; adultera mens est: Omnibus occlusis intus adulter erit. See Bishop Taylor's Works, Vol. xii. p. 469.

29. *ὀφθαλμός σου*] The Hebrews were accustomed to compare evil desires and lusts, &c. with the members of the body:

and therefore to pluck out an eye, or cut off a hand is synonymous with *σταυροῦν τὴν σάρκα*, Gal. v. 24: and *νεκροῦν τὰ μέλη τὰ ἐπὶ τῆς γῆς*. The meaning therefore of the passage is, deny thyself, not by amputation of the members, but by the force of a strong resolution, the use of thy senses, though ever so delightful, in all cases where the use of them ensnares thy soul. Turn away thine eye, and keep back thy hand from the alluring object. Or as Bishop Porteus says, the eye to be plucked out is the eye of concupiscence, and the hand to be cut off is the hand of violence and vengeance, i. e. these passions are to be checked and subdued, let the conflict cost us what it may. Similar to this we find in Seneca Ep. LI. projice quæcunque cor tuum laniant, quæ si aliter extrahi nequirent, cor ipsum cum illis evellendum esset. Cic. Phil. VIII. 15. In corpore si quid ejusmodi est, quod reliquo corpori noceat, uri secarique patimur, ut membrum aliquod potius quam totum corpus intereat. Heliod. Æthiop. II. p. 104, *τοῖς σώματος ὀφθαλμοῖς τοῖς τῆς ψυχῆς ἀντιστῆναι*.

— *ὁ δεξιὸς*] Aristot. de Animal. incessu, c. IV. *φύσει βέλτιον τὸ δεξιὸν τοῦ ἀριστεροῦ*.

— *σκανδαλίζει*] *σκάνδαλον* is properly a snare or stumbling-block, so as to occasion a fall: i. q. *πρόσκομμα* as Judith v. 1, *καὶ ἔθηκαν ἐν τοῖς πεδίοις σκάνδαλα*; see also xii. 2: in which sense Seneca uses offensa: per hujusmodi offensas emetiendum est confragosum hoc iter. Metaphorically whatever is the occasion of leading thee into sin. Wisd. xiv. 11, *εἰς σκάνδαλα ψυχαῖς ἀνθρώπων*. Hence *σκανδαλίζειν* to be an occasion to sin, to cause to sin, and midd. *σκανδαλίζεσθαι* to fall into sin. See Bishop Taylor's Works, Vol. III. Disc. 17, of Scandal, particularly p. 213.

— *ἔξελε*] Heliod. II. 84, *τὸν ὀφθαλμὸν ἐξεῖλε τὸν δεξιὸν*. And *βέλτιον ἦν θατέρου με τῶν ὀφθαλμῶν ἐλαττωθῆναι, ἤπερ ἐπὶ σοι φροντίζειν*. Philo, *ἐὰν κάλλος ἰδὼν αἱρεθῇς αὐτῷ καὶ μέλλῃς πταίειν περὶ αὐτὸ φύγε λαθὼν ἀπὸ τῆς φαντασίας αὐτοῦ*.

— *συμφέρει ἵνα ἀπόληται*] for *συμφέρει ἀπολέσθαι ἢ ὅλον τὸ σῶμα σου βληθῆναι εἰς τὴν γέενναν*. In xviii. 8, we find *καλόν ἐστι* for *συμφέρει*, and *εἰς τὸ πῦρ τὸ αἰώνιον*. In a similar expression St. Mark uses *καλόν ἐστι μᾶλλον*.

— *βληθῇ*] Some read *ἀπελθῇ* which perhaps has come from Mark ix. 43.

30. *χεὶρ δεξιὰ*] Tibull. I. 7, 80, venerit iste Si furor, optarim non habuisse manus.

31. *ἐρρέθη*] Here *ἀρχαίοις* is not added: and perhaps to note

that this was not a precept given by Moses to divorce their wives, as the Pharisees suggested, xix. 7: but only a permission in some cases so to do, as our Lord there answers, ver. 8.

Among the chapters of Talmudical doctrine, we meet with none concerning which it is treated more largely, and more to a punctilio than *of divorces*: and yet there the chief care is not so much of a just cause of it, as of the manner and form of doing it. They seem to have dwelt not without some complacency upon this article above all others.

— *ἀποστάσιον*] Same as *βιβλίον ἀποστασίου*, xix. 7, and Josephus *γραμματεῖον ἀπολύσεως*. See a copy of one in Lightfoot's Hor. Hebr. and Talmud. p. 147. The word is derived from *ἀφίστασθαι*. Hesych. *ἀποστάσιον· τὸ ἀπολῦσαι τὴν γυναῖκα καὶ γράψαι ἀποστάσιον*. The word is not to be found in profane authors. It signifies a note or writing whereby a man declared that he dismissed his wife and gave her leave to marry whomsoever she would. This being confirmed with the husband's seal, and the subscription of witnesses, was to be delivered into the hand of the wife either by the husband himself or by some other deputed by him for this office: or the wife might depute some one to receive it in her stead. This must be done in the presence of two, who might read the bill both before it was given into the hand of the wife and after: and when it was given, the husband, if present, said behold this is a bill of divorce to you. The Jews shamefully abused the liberty they had of putting away their wives, and exercised it with capricious and wanton cruelty. See below, xix. 3. One of their Doctors, Akiba, delivered it as his opinion that a man may put his wife away, if he likes any other woman better.

Some commentators have supposed this and the following verse to have been spoken when the Pharisees proposed their captious question, xix. 2, and added here by St. Matthew on account of the similarity and connection with this part of the sermon on the Mount.

32. *ὃς ἂν ἀπολύσῃ*] Several MSS. read *πᾶς ὁ ἀπολύων* from Luke xvi. 18. It signifies to repudiate, Dion. Hal. xi. p. 96, *ἀπολῦσαι τὴν ἑαυτοῦ γυναῖκα*.

— *παρεκτὸς λόγου πορνείας*] for *παρεκτὸς πορνείας*, i. q. *εἰ μὴ ἐπὶ πορνείᾳ*, xix. 9: *λόγου* being redundant as in 2 Macc. iii. 6, *πρὸς τὸν τῶν θυσιῶν λόγον*, i. q. *πρὸς τὰς θυσίας*. Acts xx. 32, *τῷ Θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ*, for *τῇ χάριτι αὐτοῦ*. Isocr. in Epist. Socrat. ab Allat. editis p. 19, *εἰς ἀρετῆς λόγον—πλεῖστα συμβάλλεται*. In Diog. Laert. xi. p. 228,

Aristippus says πενίαν μὲν καὶ πλοῦτον πρὸς ἡδονῆς λόγον εἶναι οὐδέν. Diod. Sic. IV. p. 247, πάντας δ' ὁ τῆς ἱστορίας λόγος τοῖς καθήκουσιν ἐπαίνοις εἰς τὸν αἰῶνα καθύμνησεν. So also in Juv. VII. 1, we find ratio studiorum for studia: Et spes et ratio studiorum in Cæsare tantum. Solus enim tristes hâc tempestate Camœnas Respexit.—See Middleton, Gr. Art. p. 188.

—πορνείας] here signifies adultery. Amos vii. 17, ἡ γυνή σου ἐν τῇ πόλει πορνεύσῃ. Here sub. καὶ γαμήσῃ ἄλλην, see xix. 9. In the Constitutions of Clemens we have ὁ κατέχων τὴν παραφθαρεῖσαν, φύσεως θέσμου παράνομος. ἀπείπερ ὁ κατέχων μοιχαλίδα ἄφρων καὶ ἀσεβής.

In this verse only one just cause of divorce is acknowledged, viz. adultery. Yet the Apostle, 1 Cor. vii. 15, plainly allows another, viz. malicious and obstinate *desertion* in either of the parties; and that because it is wholly inconsistent with the purposes of marriage. We must therefore suppose, that our Lord here speaks of the causes of divorce commonly said to be comprehended under the term uncleanness in the law; and declares that none of them will justify a man's divorcing his wife, except fornication.

—ἀπολελυμένην] Middleton says, not "her that is divorced," or dismissed, but *any one* that is divorced. This distinction may appear frivolous, but the principle of the distinction is important. The force of the precept is indeed here the same, but that will not always happen.

—ποιεῖ αὐτὴν μοιχᾶσθαι] Is the occasion of her committing adultery. Some MSS. and Greek fathers here read μοιχευθῆναι, which perhaps has been placed here for the other, in order to comply with the rule of the grammarians, that μοιχεύειν and μοιχᾶσθαι are used when speaking of husbands, μοιχεύεσθαι of wives, and the verb here to be taken in the passive sense. Thomas M. μοιχᾶται ὁ ἀνὴρ, μοιχεύεται ἡ γυνή.

33. πάλιν] porro, item, præterea. One MS. reads πλήν.

—οὐκ ἐπιορκήσεις] The Jews often contracted the weightier precepts of the law, that they might be the more easily remembered, into short forms or proverbs. And our Saviour speaking to the common people seems to have expressed these and some other precepts in that form which they generally used and best understood. Etym. M. ἐπιορκεῖν· ἡ ἐπὶ πρόθεσις ἐνταῦθα ἀντὶ τοῦ ὑπὲρ κεῖται, καὶ δηλοῖ τὸ ὑπεράνω τῶν ὅρκων γίνεσθαι καὶ ὑπερβαίνειν αὐτούς. In Isocr. ad Demonic. ἐνορκεῖν is put in opposition to ἐπιορκεῖν. And Xen. Anab. III. 2, 10, ἐμπεδοῦν τοὺς ὅρκους in opposition to ἐπιορκεῖν, which is explained by

τὰς σπονδὰς καὶ τοὺς ὅρκους λύειν. Cic. Off. III. 29, Non enim falsum jurare, perjurare est; sed quod ex animi tui sententia juraris, sic verbis concipitur more nostro, id non facere perjurium est.

—ἀποδώσεις, &c.] Alluding to Deut. xxiii. 21: Levit. xix. 12. See Exod. xx. 7: Numb. xxx. 3. Dionys. Hal. A. R. XI. p. 696, μαρτύρομαι Θεοὺς καὶ προγόνων δαίμονας, οἷς μετὰ Θεοὺς δευτέρας τιμὰς καὶ χάριτας ἀποδίδομεν κοινάς. In the same way Ovid uses reddere for præstare, Her. Ep. xx. 95. Non meruit falli mecum quoque Delia: si non Vis mihi promissum *reddere*, *redde* Deæ. Demosth. de fals. leg. p. 243, εἰ μὲν γὰρ προσδέξαιτο Φωκέας συμμάχους, καὶ μεθ' ὑμῶν τοὺς ὅρκους αὐτοῖς ἀποδοίη, τοὺς πρὸς Θετταλοὺς καὶ Θηβαίους ὅρκους παραβαίνειν εὐθὺς ἀναγκαῖον ἦν.

The doctors affirmed that oaths are obligatory according to the nature of the thing by which a man swears, Matt. xxiii. 16. Hence they allowed the use of such oaths in common conversation as they said were not obligatory, pretending that there was no harm in them; because the law which forbade them to forswear themselves, and enjoined them to perform their vows, meant such solemn oaths only as were of a binding nature. It is this detestable morality which our Saviour condemns.

34. μὴ ὀμόσαι ὅλως] Mich. governs this by δεῖ, Bos. Ell. Gr. 352. Palairet by θέλετε, and Kypke by the preceding verb λέγω. Dem. adv. Polyc. p. 713, λέγω τῷ κυβερνήτῃ ἀποπλεῖν εἰς τὴν θάσον. Eurip. Herc. Fur. 332, οἴγειν κλῆθρα προσπόλοις λέγω.

Though this prohibition is expressed in a very general and absolute manner, it must notwithstanding admit of some restrictions, as must also several other passages of Scripture that are expressed in general terms. What Jesus Christ forbids here is swearing by the creatures, and all such rash and profane oaths as the Jews were wont to utter upon every trivial occasion, in their common discourse with each other, without any kind of necessity, but only out of a bad custom or with a design to deceive. He does not condemn swearing truly before a magistrate, or upon grave and solemn occasions, because that would have been to prohibit both the best method of ending controversies, Heb. vi. 16, and a high act of religious worship, Deut. vi. 13: Isai. lxv. 16; an oath being not only a solemn appeal to the Divine Omniscience, but a direct acknowledgment of God as the great patron and protector of right and the avenger of falsehood. This we learn from Christ's own example

and that of St. Paul, who in cases of moment often sealed the truth of what he delivered with an oath, Rom. i. 9: Gal. i. 20: 2 Cor. xi. 31: 2 Cor. i. 23: Phil. i. 8. If all swearing had been unlawful, he who professed himself a disciple of Jesus, and an instructor of others in his religion, would never have left upon record such testimonies against himself. See Bp. Taylor's Works, Vol. III. Discourse x. on the Decalogue, p. 23.

Epictet. Enchir. XLIV. ὅρκον παραίτησαι, εἰ μὲν οἷόν τε, εἰς ἅπαν· εἰ δὲ μή, ἐκ τῶν ἐνόντων. Plato, ὅρκος περὶ παντὸς ἀπέστω. Menander, ὅρκον δὲ φεῦγε, κἂν δικαίως ὀμνύῃς. Philo, (περὶ τῶν δέκα λογίων) κάλλιστον καὶ βιωφελέστατον, καὶ ἁρμόττον λογικῇ φύσει, τὸ ἀνώμοτον, οὕτως ἀληθεύειν ἐφ' ἑκάστου δεδιδαγμένῃ, ὡς τοὺς λόγους ὅρκους νομίζεσθαι. Chrysostom in loc. οὐ θέμις ὅλως ὀμνύναι, οὐδὲ ἀνάγκην ἐπάγειν ὅρκου.

— μήτε ἐν οὐρανῷ, &c.] The Septuagint also use ὀμνύειν ἐν τινι, the Greeks τινα or κατά τινος. Areth. in Apoc. x. 6, τὸ δὲ ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας δοκεῖ μὲν ἀνέλληστον εἶναι, ὀμνύειν γὰρ λέγεται κατὰ τινὸς οὐκ ἐν τινι.

Our Lord is here giving a catalogue of oaths which, in the opinion of the doctors, were not obligatory. Philo forbids men to swear by the Supreme Cause, but says he (de Leg. Spec. p. 770) προσλαβέτω τὶς εἰ βούλοιτο, μὴ μὲν τὸ ἀνωτάτον καὶ πρεσβύτατον εὐθὺς αἴτιον, ἀλλὰ γῆν, ἥλιον, ἀστέρας, οὐρανὸν, τὸν σύμπαντα κόσμον. The Romans seem to have understood the opinions of the Jews on this point: for Martial speaking to one of them who denied some wicked action he was accused of, says, XI. 95, Ecce negas, jurasque mihi per templa Tonantis: Non credo; jura, Verpe, per Anchialum, i. e. the Most High does not live; which was the most solemn oath a Jew could take; being the oath of the great God himself, who in Scripture is introduced swearing by his own life or existence: As I live, saith the Lord.

The oaths here mentioned were common oaths among the heathen; Eurip. Med. 741, ὄμνυ πέδον γῆς, πατέρα θ' ἥλιον. Hippol. 1029, καὶ πέδον χθονὸς ὄμνυμι. Soph. Menalip. ὄμνυμι δ' ἱερὸν αἰθέρ', οἴκησιν Διός. Orpheus fragm. v. 1, οὐρανὸν ὁρκίζω σε θεοῦ μεγάλου σοφὸν ἔργον. Apoll. Rhod. 699, ἀλλ' ὄμοσον γαῖαν τε καὶ οὐρανὸν. Virg. Æn. XII. 197, Hæc eadem, Ænea, terram, mare, sidera juro.

— θρόνος ἐστὶ τοῦ Θεοῦ] Isai. lxvi. 1: Matt. xxiii. 22. Athen. v. 4, ὁ θρόνος αὐτὸ μόνον ἐλευθέριός ἐστι καθέδρα σὺν ὑποποδίῳ, ὅπερ θρῆνυν καλοῦντες, ἐντεῦθεν αὐτὸν ὠνόμασαν θρόνον, τοῦ θρήσασθαι χάριν, ὅπερ ἐπὶ τοῦ καθέζεσθαι τάσσουσιν.

Herod. IV. 68, τὰς βασιληίας ἱστίας νόμος Σκύθῃσι τὰ μάλιστά ἐστι ὀμνύναι τότε, ἐπεὰν τὸν μέγιστον ὅρκον ἐθέλωσιν ὀμνύναι. Thuc. VII. 93. See Middleton, Gr. Art. p. 188.

35. ὑποπόδιον] Pausan. v. 11, ὑπόθημα τὸ ὑπὸ τοῖς ποσὶ. Philo de Cherub. p. 125, οὐδὲ γὰρ εἰ πᾶσα γῆ χρυσὸς ἦτε χρυσοῦ τιμαλφέστερον μεταβαλοῦσα ἐξαίφνης γένοιτο—γένοιτ' ἂν βάσις αὐτοῦ τοῖς ποσιν. Orpheus ap. Clem. Alex. αὐτὸς γὰρ χάλκειον ἐς οὐρανὸν ἐστήρικται, χρυσέῳ εἰνὶ θρόνῳ. γαίη δ' ὑπὸ ποσσὶ βέβηκε.

—εἰς Ἱεροσόλυμα] εἰς here is used as ἐν before. It was common with the Jews to swear and vow by Jerusalem. "As the altar, as the temple, as Jerusalem" are expressions frequently to be met with in their writings. In the Gemara it is, He that says as Jerusalem, does not say any thing till he has made his vow concerning a thing which is offered up in Jerusalem.

— μεγάλου] here used for μέγιστου, i. e. of God, who was in an especial manner their king. See Mal. i. 14: Ps. xlvii. 2.

36. μήτε ἐν τῇ κεφαλῇ] This also was an usual form of swearing among the Jews, who said to their neighbour, Swear to me *by the life of thy head*. Now saith Christ, the preservation of that life of which the head is the fountain, is not in thy power, but depends entirely upon him by whom we live; and so to swear by it is in effect to swear by him who hath the power of life and death.

Eurip. Helen. 841, ἀλλ' ἀγνὸν ὅρκον σὸν καρὰ κατώμοσα. Cic. pro dom. sua. 57, Meque ac meum caput eâ conditione devovi, ut si, &c. Virg. Æn. IX. 300, per caput hoc juro, per quod pater ante solebat. Catull. LXVII. 40, Adjuro teque tuumque caput. Athen II. p. 66, ὅτι δὲ ἱερὸν ἐνόμιζον τὴν κεφαλὴν, δῆλον ἐκ τοῦ καὶ κατ' αὐτῆς ὀμνύειν.

—οὐ μίαν] i. e. οὐδεμίαν. Not spoken of change of colour, but new production.

37. ἔστω ὑμῶν ὁ λόγος, &c.] The Hebrews repeat the affirmative to give it more strength, 2 Kings x. 15. It has by some been supposed to be put for ὁ λόγος ὑμῶν ὁ ναὶ (your promise or assertion) ἔστω ναὶ· and ὁ λόγος ὑμῶν ὁ οὐ ἔστω οὔ, as James v. 12, You ought to be satisfied with bare affirmations or denials. The Jews have a proverb among them to this purpose, τῶν δικαίων ναὶ ἐστι ναὶ, καὶ οὐ ἐστὶν οὔ, you may depend on their word; as they say, so it is; as they promise, so will they do. Philo, ὁ τοῦ σπουδαίου λόγος ὅρκος ἔστω βέβαιος, ἀκλινὴς, ἀψευδέστατος.

— *τὸ δὲ περισσὸν τούτων*] Scil. *ναὶ* and *οὐ*. Ælian. V. H. XIV. 32, *τὰ γὰρ περιττὰ τούτων*. Eccles. xii. 12.

— *ναὶ ναὶ*] This manner of converting adverbs into nouns, is in the idiom of the sacred writers; as 2 Cor. i. 20, all the promises of God *ἐν αὐτῷ τὸ ναὶ καὶ ἐν αὐτῷ τὸ ἀμήν*, i. e. certain and infallible truths. It is indeed a common idiom of Greek, to turn by means of the article any of the parts of speech into a noun. And though there is no article in this passage, it deserves to be remarked that Chrysostom in his Commentaries writes it with the article, and therefore he must have either read it thus in the copies then extant, or thought the expression elliptical, and thus have supplied the ellipsis. And indeed in this way they appear to have been always understood by the Greek fathers.

— *ἐκ τοῦ πονηροῦ*] Arises from the temptation of the devil; *ὁ πονηρὸς* being most frequently used in the New Testament to signify the wicked one. Matt. xiii. 19, 39: Eph. vi. 16: 2 Thess. iii. 3, &c. The article here determines nothing respecting the question whether the meaning be "of evil," or "from the evil one." But the Syriac version has in this place the same word that is used for *ὁ πονηρὸς*, Matt. xiii. 19, and its undoubted cases wherever they occur, and for *τοῦ διαβολοῦ*, Acts x. 38, with which therefore *τοῦ πονηροῦ* in the verse before us is made synonymous. And so in the Lord's prayer the fathers almost unanimously understood it.

38. *ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ*] Scil. *δώσεις* or *δώσει*. Abresch. from a similar passage in Æschylus says the complete sentence will be *ὁ ἐκκόψας ὀφθαλμὸν τινέτω ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ*. See Deut. xix. 18, 21: Lev. xxiv. 19, 20: Exod. xxi. 24. There was a law at Athens of a similar kind, made by Solon. Diog. Laert. in Sol. I. 57, *ἐὰν μὲν ἕνα ὀφθαλμὸν ἔχοντος ἐκκόψῃ τις, ἀντεκόπτειν τοὺς δύο*. The Jewish doctors generally maintain that this punishment might be redeemed by money, except in cases of murder; or that satisfaction might be made for it by a pecuniary mulct. And Josephus tells us (Ant. IV. 8, 35) that if any one would not take pecuniary satisfaction, he was deemed cruel. So from the twelve tables, Si membrum rupit, ni cum eo pacit, talio est. Among the antient heathens, private revenge was indulged without scruple and without mercy. The savage nations in America, as well as in every other part of the world, set no bounds to the persevering rancour and the cool deliberate malignity with which they will pursue for years together, not only the person himself from whom they have

received an injury, but sometimes every one related to or connected with him. The Arabs are equally implacable in their resentments; and the Koran itself (v. II. c. 17) in the case of murder allows private revenge.

It appears from Deut. xix. that the law here mentioned was given as a rule whereby magistrates were to be directed in taking cognizance of the wrongs and injuries that were offered by one man to another. The Jews made a very ill use of the precept, when they enjoined men to insist on retaliation as their duty, and declared it lawful in many cases for the injured party, at his own hand to avenge himself, provided in his revenge he did not exceed the measure prescribed in the law.

39. *μὴ ἀντιστῆναι τῷ πονηρῷ*] i. q. *τῷ ἀδικοῦντι*, Exod. ii. 13. See Glass. Phil. Sac. p. 418. St. Paul in some measure explains this precept, Rom. xii. 17, *μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες*. 1 Thess. v. 15, *ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινι ἀποδῷ*. So Pet. i. 3, 9, *μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας*. Plato, Crit. *οὐδὲ ἀδικούμενον δεῖ ἀνταδικεῖν*, and *οὔτε ἄρα ἀνταδικεῖν δεῖ οὔτε κακῶς ποιεῖν οὐδένα ἀνθρώπων, οὐδ' ἂν ὁτιοῦν πάσχῃ ὑπ' αὐτῶν*.

To understand this part of our Lord's sermon aright, we must remember that the Jews under the sanction of the law of retaliation mentioned above, carried their resentments to the utmost length, and by so doing maintained infinite quarrels, to the great detriment of social life. This abuse of the law Jesus here condemned, by ordering men under the Gospel dispensation to proportion their resistance of injuries to their nature and importance. And to direct them in this matter, he puts five cases wherein Christian meekness must especially shew itself, and in which he forbids us to resist. Yet from the examples which he mentions, it is plain that this forbearance and compliance is required only when we are slightly attacked, but by no means when the assault is of a capital kind. In some circumstances smiting on the cheek, taking away one's coat, and the compelling of him to go a mile, may be great injuries, and therefore are to be resisted. The first instance was judged so by Jesus himself: and the example of St. Paul who repelled with proper spirit the insult offered him as a Roman citizen, clearly proves that we are not to permit ourselves to be trampled on by the foot of pride and oppression, without expressing a just sense of the injury done to us, and endeavouring to avert and repel it. The expressions therefore are probably of the same kind as ver. 19, cutting off the right hand, and

plucking out the right eye: strong Oriental idioms, figurative and proverbial, intended to describe that peculiar temper and disposition which the Gospel requires; that we should not suffer our resentment of injuries to carry us beyond the bounds of justice, equity and Christian charity, but rather give way a little in certain instances than insist on the utmost satisfaction and reparation that we have perhaps a strict right to demand.

— *ἀντιστῆναι*] Set yourselves in a posture of hostile opposition; and with a resolution to return evil for evil. Thus *ἀνταποδιδόναι*, Rom. xii. 17. Schleusner, injuriam illatam non vicissim rependendam esse. Kuin., Non tantum resistere, sed rependere, retribuere. Whitby, in matters easy to be borne, rather to suffer them with a Christian patience than to contend before a judge about them, or to require compensation of him for them.

— *ὅστις σε ῥαπίσει*] This is alleged as an instance of the most heinous affront, Job xvi. 10. Ῥαπίζειν derived from *ῥαπὶς*, virga, fustis, properly signifies virgis, sc. baculis cædere, but here to strike with the palm of the hand. Plutarch. Sympos. VII. 8, *ἐπὶ κόρρης ῥαπίζων ἐξέβαλεν*. Also Quæst. Rom. p. 267, *παίουσιν ἐπὶ κόρρης καὶ ῥαπίζουσιν*. Achill. Tat. v. *καὶ ῥαπίζει με κατὰ κόρρης πλήγην θυμοῦ γέμουσαν—ὁ δὲ ἔτι μᾶλλον ὀργισθεὶς, ὅτι καὶ φωνὴν ἀφῆκα, ῥαπίζει πάλιν.*

The striking of a free man on the cheek with open palm, was only matter of disgrace, and he that did it was by the law of the twelve tables to pay twenty-five asses: and by the Jewish canons to pay, if he gave one blow on the cheek, two hundred zuzees: if he gave him another, four hundred: and these mulcts were established and inflicted by the judge.

Seneca de Irâ, II. 34, Cum pare contendere anceps est, cum superiore furiosum. Percussit te? recede: referiendo enim occasionem sæpius feriendi dabis. Some others of the heathen philosophers perceived the folly and weakness of revenge. See above: On Plato's sentiment *οὐδὲ ἀδικούμενον δεῖ ἀνταδικεῖν*, Max. Tyr. has a dissertation tending to support and confirm it. Add Hierocles, Menander, Jamblichus the Pythagorean, Metellus Numidicus, Musonius, Lysias, and Zeno.

— *δεξιὰν*] In some MSS. wanting; either from negligence of the copiers, or the parallel passage of St. Luke vi. 29.

— *ἄλλην*] for *ἑτέραν*, as xii. 13.

— *στρέψον*] Scil. *μᾶλλον*. Thus Jer. vii. 19. The Seventy have *οὐχὶ ἑαυτοὺς* for *οὐχὶ ἑαυτοὺς μᾶλλον*. St. Paul has the full phrase 1 Cor. vi. 7, *διατὶ οὐχὶ μᾶλλον ἀδικεῖσθε; Στρέφειν*

i. q. παρέχειν, Luke vi. 29. This is an allusion to Isai. l. 6, and Lam. iii. 30. Le Clerc thinks it a proverbial expression, and compares it to the Latin os præbere calumniis, which is found in Livy iv. 35: and Tac. Hist. iii. 31.

40. κριθῆναι σοι] for κριθῆναι σύν σοι, Mich. in Bos. Ell. Gr. p. 468. Sue thee at law: in which sense it is used in the Septuagint: Job xix. 3: Eccles. vi. 10: Joel iii. 2: Hos. ii. 2. Eurip. Med. 609, ὡς οὐ κρινοῦμαι τῶνδε σοὶ τὰ πλείονα. See Kuster de Verb. Med. ii. 6.

—χιτῶνα] By the Jewish canons a mulct of 400 zuzees was allowed for this. We have no very proper terms in our language to convey an idea of the Jewish garments; and the words used here admit of different senses. It may however be observed, that the χιτὼν here signifies the under garment, and ἱμάτιον the upper, which was commonly more costly. Diog. vi. 6, Antisth. Διογένει χιτῶνα αἰτοῦντι πτύξαι προσέταξε θοιμάτιον. Pausan. Corinth. ii. χιτὼν γὰρ οἱ λευκὸς ἐρεοῦς καὶ ἱμάτιον ἐπιβέβληται. Ælian. V. H. i. 16, ἐνδύντα τὸν χιτῶνα καὶ τὸ ἱμάτιον περιβαλλόμενον.

—λαβεῖν] i. q. αἴρειν and ἀφαιρεῖσθαι. Cic. de Off. ii. 18, Est non modo liberale, paullum nonnunquam cedere de jure suo, sed interdum etiam fructuosum.

—αὐτῷ] πλεονάζει. Thucyd. iv. 93, Τῷ δὲ Ἱπποκράτει, ὄντι περὶ τὸ Δήλιον, ὡς αὐτῷ ἠγγέλθη, ὅτι Βοιωτοὶ ἐπέρχονται, πέμπει τὸ στράτευμα. Pind. Ol. α. B. 10, τὰν οἱ Πατὴρ ὑπερκρέμασε καρτερὸν αὐτῷ λίθον.

41. ἀγγαρεύσει] Taken from a Persian custom, instituted by Cyrus (Xen. Κυρ. παιδ. viii. 6, 17: Herod. viii. 98), and continued by his successors, which was also in use in Judea and the Roman empire, viz. that the posts and public messengers were wont to press the carriages and horses they met on the road, if they had occasion for them, and even forced the drivers or riders to go along with them. See also xxvii. 32. Among the Jews, the disciples of their wise men were excused from such services, but Christ advises his disciples not to insist on that exemption. Hanway (Travels, Vol. i. p. 262) tells us, that in the modern government of Persia there are officers not unlike the antient Angari, called *Chappars*, who serve to carry dispatches between the court and the provinces. When a Chappar sets out, the master of the horse furnishes him with a single horse, and when that is weary, he dismounts the first man he meets and takes his horse. There is no pardon for a traveller that should refuse to let a Chappar have his horse,

nor for any other that should deny him the best horse in his stable.

Hesych. ἄγγαρος· ἐργάτης, ὑπηρέτης, ἀχθόφορος. ἡ λέξις Περσική, σημαίνεται δὲ καὶ τοὺς ἐκ διαδοχῆς βασιλικοὺς γραμματοφόρους. Suidas, ἀγγαρεία· ἡ δημοσία καὶ ἀναγκαία δουλεία· ἀγγαρείαν ἀνάγκην ἀκούσιον λέγομεν καὶ ἐκ βίας γινομένην ὑπηρεσίαν.—ἀγγαρεύεσθαι καλοῦσιν, ὥσπερ ἡμᾶς νῦν, τὸ εἰς φορτηγίαν καὶ τοιαύτην τινὰ ὑπηρεσίαν ἄγεσθαι. Joseph. Ant. XIII. 2, 3, κελεύει δὲ μηδὲ ἀγγαρεύεσθαι τὰ Ἰουδαίων ὑποζύγια. Nicol. Dam. καὶ ἅμα πέμπῃ τινα τῶν πιστοτάτων ἄγγαρον, οὕτω γὰρ ἐκάλουν τοὺς βασιλέως ἀγγέλους. Epictet. III. 26, ἂν δ' ἀγγάρεια ᾖ, καὶ στρατιώτης ἐπιλάβηται, μὴ ἀντίτεινε, μηδὲ γόγγυζε. Æsch. Agam. 273, φρυκτὸς δὲ φρυκτὸν δεῦρ' ἀπ' ἀγγάρου πυρὸς ἔπεμπε.

— μίλιον] Originally a Latin word, but in the time of Polybius admitted in Greek, as in Strabo VI. who cites Πολύβιος δ' ἀπὸ τῆς Ἰαπυγίας μεμιλιᾶσθαι φησί· καὶ εἶναι μίλια φξβ' εἰς Σίλαν πόλιν. And VII. μίλια δ' ἐστὶ, φησὶ Πολύβιος, ταῦτα διακόσια ἑξήκοντα ἑπτά. See Note, p. 131.

— ὕπαγε] Sub. μᾶλλον.

42. τῷ αἰτοῦντι] Scil. τι. Blair would refer this to πονηρῷ, ver. 39, but it is necessary to limit it: and in this point of view it would be similar to ver. 44. This precept of charity must be regulated by the circumstances of the giver and the wants of the person that asks. See 2 Cor. viii. 13, 14: 1 Tim. v. 8.

— ἀπὸ σου δανείσασθαι] commonly used with παρὰ. Theophrast. Char. XI. παρὰ τῶν συμπρεσβευτῶν δανείζεσθαι. Ælian. V. H. XI. 9, δανεισάμενος παρά τινος τῶν πολιτῶν. Plut. Solon. ἐδανείσαντο συχνὸν ἀργύριον παρὰ τῶν πλουσίων. Aristot. Œcon. II. παρὰ τῶν ξένων δανειζόμενοι. But in Philo quis rer. div. her. p. 520, we find ἕκαστος ἡμῶν συγκραθεὶς ἐκ τῶν τεσσάρων καὶ δανεισάμενος ἀφ' ἑκάστου οὐσίας μικρὰ μόρια, καθ' ὡρισμένας περιόδους καιρῶν ἐκτίει τὸ δάνειον. In the middle voice it signifies to borrow, either with or without usury, here the latter, and perhaps without returning the sum borrowed, as Luke vi. 35, δανείζετε μηδὲν ἀπελπίζοντες. Theophylact on this verse says δάνεισμα δὲ οὐ σὺν τόκῳ λέγει, ἀλλὰ τὴν ἁπλῶς χρῆσιν, ἐπεὶ καὶ ἐν τῷ νόμῳ χωρὶς τόκου ἐδάνειζον.

— ἀποστραφῇς] ἀποστρέφειν signifies to turn away another. Midd. ἀποστρέφεσθαι, to turn away one's self from another; hence to refuse, to slight, or reject. Joseph. Ant. IV. 6, 8,

τὴν δέησιν ὑμῶν ἀποστρεφόμεθα, opposed to προσηκάμεθα τὴν ὑμετέραν ἀξίωσιν. And v. 1, 25, ἐκτραπέντων δὲ εἰς ἑτέρων ἐθνῶν μίμησιν, ἀποστραφησομένου τὸ γένος ὑμῶν. Soph. Œd. Col. 1337—μὴ μ' ἀποστραφῇς, for which he has afterwards ἀτιμάσας πέμψεις. Eurip. Helen. 77, τί δ', ὦ ταλαίπωρ' ὅστις ὢν μ' ἀπεστράφης.

Tobit. iv. 7, μὴ ἀποστρέψῃς τὸ πρόσωπον σοῦ ἀπὸ παντὸς πτωχοῦ, καὶ ἀπὸ σοῦ οὐ μὴ ἀποστραφῇ τὸ πρόσωπον τοῦ Θεοῦ. Philo quod Det. Pot. Ins. p. 159, ὃς γνησίους μὲν θεραπείας ἀσπάζεται—τὰς δὲ νόθους ἀποστρέφεται, p. 172, ὁ δὲ ἅτε ἀγαθὸς καὶ ἵλεως τοὺς ἱκέτας οὐκ ἀποστρέφεται.

43. ἀγαπήσεις πλησίον] Lev. xix. 18. The latter part of the quotation μισήσεις τὸν ἐχθρόν σου does not occur in the Old Testament in express terms, yet it frequently occurs in terms that were looked upon as equivalent. The doctors pretended it was deducible from the first part of the precept, which seems to limit forgiveness to Israelites. Besides they supported their opinion by the traditions of the elders, and the precepts concerning the idolatrous nations round them. Thus they were forbidden ever to pardon the Canaanites, Deut. vii. 1, the Midianites, Numb. xxxi. 2; the Amalekites, Exod. xvii. 14; and the Moabites they were never to receive into their body politic, nor to do them any good. Finding themselves thus expressly commanded by their law to hate and extirpate the heathens who lived in or near to Canaan, and observing that there was no precept enjoining kindness to the rest, they considered all the heathens in one light, and thought themselves under no obligation to do offices of humanity to any of them, unless they embraced the Jewish religion: but rather looked upon them as enemies of whom they were ordered to avenge themselves as often as they had an opportunity. Tac. Hist. v. 5, says of them, Apud ipsos fides obstinata, misericordia in promptu, sed adversus omnes alios hostile odium .... Transgressi in morem eorum idem usurpant: nec quidquam prius imbuuntur, quam contemnere Deos, exuere patriam; parentes, liberos, fratres, vilia habere. They were so excessively haughty that they would not so much as salute a heathen or Samaritan; none but brethren received the least mark of respect from them. They refused the common civilities to foreigners. Juv. xiv. 103, Non monstrare vias eadem nisi sacra colenti, Quæsitum ad fontem solos deducere verpos.

— μισήσεις, &c.] This addition of the Pharisees agrees with

those passages of Hesiod, *εργ.* i. 340, *τὸν φιλέοντ' ἐπὶ δαῖτα καλεῖν, ἐχθρὸν δὲ ἐᾶσαι·* and 352, *καὶ δόμεν ὅς κεν δῷ, καὶ μὴ δόμεν ὅς κεν μὴ δῷ.*

44. *εὐλογεῖτε*] Charitably and sincerely wish them all manner of good.

— *καλῶς ποιεῖτε*] i. q. *ἀγαθοποιεῖτε*, Luke vi. 33. See Glass. Phil. Sac. p. 269. Sub. *εἰς*, Bos. Ell. Gr. p. 412. Do not endeavour to retaliate upon your enemy, but endeavour to subdue him with weapons of a celestial temper, with kindness and compassion. See Rom. xii. 19, 21.

— *τοὺς μισοῦντας*] *τοῖς μισοῦσιν* in a great many MSS. In several they are wanting, as well as the preceding clause. And some of the Fathers omit them; Origen seven times; Theophilus Antioch. Athenagoras, Chrysostom, Tertullian, Cyprian, &c.

— *ἐπηρεαζόντων*] In profane writers generally has a dat. case after it: in the New Testament always an acc.

Elsner thinks this clause is to be interpreted chiefly of malicious prosecutions in judicial courts, *ἐπηρεάζειν* and *διώκειν* having frequently a forensic signification. Others again translate them, slander, abuse, revile. But as our Saviour has before given directions for our conduct towards those who are evil-minded (*ἐχθρούς*) towards us, and to those who insult us by words (*καταρωμένους*,) so here he directs our conduct towards those who *injure* us in deed. So Demosth. adv. Mid. p. 395, *οὕτω φανερῶς καὶ μιαρῶς ἐπηρεάζων παρηκολούθησεν.* And p. 415, *εἰ δὲ μὴ πάντες ἐπαίεσθε, μηδὲ πάντες ἐπηρεάζεσθε χωρηγοῦντες.* Isæus Or. v. *ἐπηρεάζειν βουλόμενος.* Philo in Flacc. p. 972, *τιμὴν τῶν φιλατεχθημόνων μετὰ τέχνης ἐπιβουλευόντων, δι' ἣν οἱ μὲν ἐπηρεάζοντες οὐ δόξουσιν ἀδικεῖν, τοῖς δ' ἐπηρεαζομένοις οὐκ ἀσφαλὲς ἐναντιοῦσθαι. οὐ γάρ ἐστιν, ὦ γενναῖοι, τιμὴ καταλύειν νόμους, ἔθη πάτρια κινεῖν, ἐπηρεάζειν τοῖς συνοικοῦσι.* p. 983, *εἰς τὴν οὐσίαν ἐπηρεασθῆναι φάσκων.* In p. 990, *ἐπήρεια* is used in the sense of malevolentia, *οἶδ' ὅτι μαλακίζομαι πρὸς θάνατον ἐξ ἐπηρείας δαίμονος οὐκ ἐπιτρέποντος μοι τὴν ἀθλίαν ζωὴν συντόμως ἀπορρήξαι.*

This doctrine of loving our enemies, even while they persist in their enmity against us, may seem contrary to the precept Luke xvii. 3, where forgiveness seems to be enjoined only on condition the injurious party repents. But the difficulty will disappear when it is remembered that in the two passages different persons and different duties are spoken of. In the sermon, the duty we owe to *mankind in general*, who injure us, is described; but in St. Luke we are told how we are to behave

towards an offending *brother*, one with whom we are particularly connected, whether by the ties of blood or friendship. The duties we owe to the former may be received by them even while they persist in their enmity: whereas the forgiveness due to a *brother* implies that he be restored to the place in our friendship and affection which he held before; for which his repentance is justly required.

45. ὅπως] See Hoogeveen, Doct. Part. c. xxxvi. Sect. 1. § 5.

— γένησθε] See Glass. Phil. Sac. p. 226.

— υἱοὶ] Some MSS. here read ὅμοιοι for υἱοὶ.

— υἱοὶ τοῦ πατρὸς] i. q. μιμηταὶ τοῦ Θεοῦ, Eph. v. 1. That ye may shew yourselves by a conformity of disposition to be his children. Augustin. de Temp. Serm. lxxvi. Similitudinem patris actus indicent sobolis; similitudo operis similitudinem indicet generis; actus nomen confirmet, ut nomen genus demonstret. Hierocles, μιμούμενος ἐν τοῖς τῆς φιλίας μέτροις τὰν Θεὸν ὃς μισεῖ μὲν μηδένα ἀνθρώπων, τὸν δὲ ἀγαθὸν διαφερόντως ἀσπάζεται. Cic. pro Marcello, hæc qui faciat, non ego summis viris comparo, sed simillimum Deo judico.

— ἀνατέλλει] properly a neuter verb—here used actively. See Glass. Phil. Sac. p. 252. Seneca de Benef. i. 1, Quam multi indigni luce sunt, et tamen dies oritur. Pind. Isthm. vi. 110, 111, ἀνέτειλαν παρ' εὐτειχέσι Κάδμου πύλαις. Philo de Nom. Mut. p. 1053, καρπὸν ἐτήσιον ἀνατέλλειν. Hom. Il. ε. 777.

— ὅτι] Palairet translates by enim. Schmidt, non causale, sed declarativum.

— βρέχει] Sub. Θεὸς, or ὁ πατὴρ ὑμῶν. See Gen. ii. 5. The Greeks sometimes join ὁ Θεὸς or Ζεὺς to ὕει. Hom. Il. μ. 25, ὕε δ' ἄρα Ζεὺς. Herod. iii. 117, ὕει σφί ὁ Θεός. Lucian Dial. Deor. iv. 2, Vol. i. p. 209, οὐδὲ βωμὸν εἶδες (of Jupiter) ἐν τῷ Γαργάρῳ τοῦ ὕοντος καὶ βροντῶντος καὶ ἀστραπὰς ποιοῦντος: Joseph. Ant. vii. 12, 1, ἤρξατο δ' ὕειν παραχρῆμα ὁ Θεός.

Thomas M. βρέχει, οὐδεὶς τῶν ἀρχαίων εἶπεν ἐπὶ ὑετοῦ, ἀλλ' ὕει. τὸ βρέχω μέντοι ἐπὶ τῶν ἀπαλυνομένων ἀπὸ ὕδατος φασι.

— ἐπὶ δικαίους καὶ ἀδίκους] Plin. Paneg. Sol et Dies non oritur uni et alteri, sed omnibus in commune. Seneca de Benef. iv. 26, Si Deos imitaris, da et ingratis beneficia. Nam et sceleratis sol oritur, and piratis patent maria. It is highly probable that the philosopher took this sentiment from this very passage of St. Matthew; for no such sublime morality is to be found in any heathen writer *previous* to the Christian Revelation.

46. ἀγαπήσητε] Sub. μόνον. See ver. 47. Some read ἀγαπᾶτε.

— ἔχετε] for ἄξετε, which is the reading in some, and is the version of the Vulgate. See Glass. Phil. Sac. p. 309.

— οὐχὶ, &c.] Used for a strong affirmation. See Hoogeveen, Doct. Part. c. xxxix. Sect. 1. § 12. For τὸ αὐτὸ a few read οὕτως.

— τελῶναι] These were not the Publicani whom Cicero calls the flos Equitum Romanorum, &c. but Portitores, although originally it seems, from the derivation of the word, that the Publicani were so called, οἱ τέλος ὠνησάμενοι. The Publicani (Gr. δημοσιῶναι) were those who for a certain sum farmed the taxes: the Portitores, generally low, abandoned men, were those employed under them to levy the taxes in the different towns, to receive the customs in harbours, or on crossing bridges, &c. Some of them were Jews; and by how much the more grievous the Heathen yoke was to the Jewish people, boasting themselves a free nation, so much the more hateful to them was this kind of men; who though sprung of Jewish blood, yet rendered their yoke much more heavy by these rapines. The other Jews would have no manner of communication with them. They looked upon the profession as scandalous; and all τελῶναι were to them very hateful. The Scribes and Pharisees looked upon them as unfit to be conversed with upon any account; even though it was to reclaim them from their evil courses. Their opinion was that God had cast off all care of them, and never intended to grant them repentance unto life. So that whenever any very wicked persons are to be mentioned, we find τελῶναι coupled with them: Matt. ix. 10, 11: Luke xv. 1, τελῶναι καὶ ἁμαρτωλοὶ: Matt. xxi. 31, 32, τελῶναι καὶ πόρναι. Among the Greeks also the τελῶναι seem to have been of the same stamp. Theophr. Char. vii. πανδοχεῦσαι, καὶ πορνοβοσκῆσαι, καὶ τελωνῆσαι, καὶ μηδεμίαν αἰσχρὰν ἐργασίαν ἀποδοκιμάσαι. Plut. de Vit. Æs. Alien. τὸ τελωνεῖν ὄνειδος ἡγοῦνται τοῦ νόμου διδόντος, αὐτοὶ παρανόμως δανείζουσι τελωνοῦντες. Stob. Serm. ii. ἐν μὲν τοῖς ὄρεσιν ἄρκτοι καὶ λεόντες, ἐν δὲ ταῖς πόλεσιν τελῶναι καὶ συκοφάνται.

47. ἀσπάσησθε] Denotes all outward signs of friendship, such as kissing, embracing, wishing well, &c. more intimate than χαίρειν. It is the word used by the Apostles in their salutations. See Rom. xvi. Here perhaps in a more extensive sense of ἀγαπᾶν, in which signification it is found in common Greek. Max. Tyr. Diss. viii. ὥστε ὑπεριδὼν τοῦ τυράννου, τὸν ἰδιώτην ἠσπάζετο. Dion. Hal. A. R. iii. p. 151, ἀσπάζονται ἀλλήλους .... οὐχ ἧττον ἢ τοὺς ἀδελφούς. See Herod. i. 122: Xen. Ages. xi.

3. Philo de Temul. p. 264, καὶ ὡς φίλα τὰ ἐχθρὰ ἀσπαζέσθαι. De Gigant. p. 288, τὴν ἀρετῆς φίλην ὀλιγόδειαν πρὸ τῶν σώματος οἰκείων ἀσπαζόμενοι, τὸν πολὺν καὶ ἀνήνυτον ὄχλον ἀσπόνδων ἐχθρῶν καταλύομεν.

— ἀδελφοὺς] which is the reading of most MSS. and old versions. Some read φίλους, which seems to have been added by way of explanation. The Jews embraced their own countrymen and welcomed them as brethren. But the Gentiles they thought unworthy of that honour. Griesbach says φίλους interpretamentum est, quo indicere aliquis voluit, ἀδελφοὺς designare non fratres sensu proprio, sed ex Hebræorum loquendi usu amicos. Verum falsa est hæc interpretatio. De amicis antecedente commate disseruerat Christus; hôc vero versu ἀδελφοὶ sunt Judæi, qui quoscunque suæ gentis homines suæve religioni addictos fratrum loco habere, populariesque suos solos πλησίον ἑαυτῶν (Luke x. 29, 36) existimare solebant. Hinc ἀδελφοῖς mox scitè opponuntur ἐθνικοὶ, quos indignos putabat Judæus, quibus salutem diceret.

— τί περισσὸν, &c.] What excellent thing; or more than others do. Herod. II. 32, μηχανᾶσθαι περισσὰ. Zosimus IV. περιττοὶ ἐν παιδείᾳ. Long. Past. II. κλέος εἶχεν ἐν τοῖς κωμήταις δικαιοσύνης περιττῆς.

— οἱ τελῶναι] Many MSS. and old versions have οἱ ἐθνικοὶ. Most probably τελῶναι was taken from the preceding verse.

From the seeming jingle between τελῶναι and τέλειοι, Wetstein argues that St. Matthew originally wrote his Gospel in that language and not in Hebrew: and Lardner adopts the argument. This would however be at once overthrown by the reading ἐθνικοὶ. And it is by no means improbable that the text was corrupted for the sake of the jingle. But even admitting the received text to be genuine, the similarity of sound must have been merely accidental. Whether St. Matthew wrote originally in Greek or in Hebrew, these words in the Greek text must be equally a translation from the Hebrew or Syriac. For they are part of a discourse delivered by Christ, certainly not in Greek, but in the vulgar Hebrew or Syriac.

— οὕτω] Some read τὸ αὐτὸ. See Hesiod ἐργ. I. 351.

48. ἔσεσθε] The Vulg. reads estote, taking the fut. for imper. Abresch. says ἔσεσθε is equally imper. with ἔστε. See Hoogeveen, Doct. Part. c. XXXIX. Sect. 1. § 18.

— τέλειοι] Deut. xviii. 13, τέλειος ἔσῃ ἐναντίον Κυρίου τοῦ Θεοῦ σου. In St. James i. 4, the Christians are τέλειοι who are ἐν μηδενὶ λειπόμενοι. Philo de Abrah. p. 354, Noah is called

τέλειος, ὡς οὐ μίαν ἀρετὴν, ἀλλὰ πάσας ἐκτήσατο, καὶ κτησάμενος ἑκάστῃ κατὰ τὸ ἐπιβάλλον χρώμενος διετέλεσεν. And again, ἐπεῖπεν ὅτι τέλειος ἦν ἐν τῇ γενεᾷ αὐτοῦ, δηλῶν ὅτι οὐ καθάπαξ· ἀλλὰ κατὰ σύγκρισιν τῶν κατ' ἐκεῖνον τὸν χρόνον γεγονότων ἀγαθὸς ἦν. Sherlock, Disc. XIII. Vol. 3, says the precise meaning is, Let your love be *universal*, unconfined by partialities, and with regard to its objects as large as God's is. Porteus, Lect. VI. p. 157, i. e. in your conduct towards your enemies, approach as near as you are able to that perfection of mercy which your Heavenly Father manifests towards *his* enemies, towards the evil and the unjust, on whom he maketh his sun to rise as well as on the righteous and the just. This sense of the word is established by the parallel passage in St. Luke vi. 36, who uses the word οἰκτίρμονες. See also Bp. Taylor's Works, Vol. VIII. Sect. 3. p. 278, how repentance and the precept of perfection Evangelical can stand together. Joseph. Ant. Proem. 4. ὁ δὲ ἡμέτερος νομοθέτης ἀκραιφνῆ τὴν ἀρετὴν ἔχοντα τὸν Θεὸν ἀποφήνας, ὠήθη δεῖν τοὺς ἀνθρώπους ἐκείνης πειρᾶσθαι μεταλαμβάνειν. Max. Tyr. VI. 2, πῶς οὖν γένοιντ' ἂν ὅμοιοι ἄνθρωποι Διΐ; μιμούμενοι αὐτοῦ τὸ σωστικὸν καὶ φιλητικὸν καὶ πατρικὸν δή τοῦτο.

## CHAP. VI.

1. προσέχετε] Scil. τὸν νοῦν or τὴν διάνοιαν. Augustine translates it Cavete. See vii. 15: 2 Chron. xxv. 16: xxxv. 21: Levit. xxii. 2. Thomas M. προσέχω σοι τὸν νοῦν κάλλιον ἢ προσέχω σοι μόνον. Plut. Pelop. p. 282, ἀπῄει προσέχων ἑαυτῷ. Aristoph. Plut. 113, πρόσεχε τὸν νοῦν ἵνα πύθῃ. Ælian. V. H. XIV. 43, πανὺ σφόδρα προσέχοντα τὴν διάνοιαν.

— ἐλεημοσύνην] Literally, pity or compassion: in the New Testament a work of mercy, particularly almsgiving. Callim. in Del. 152, σώζεο· μὴ σύγ' ἐμεῖο πάθῃς κακὸν εἵνεκα, τῆσδε Ἀντ' ἐλεημοσύνης· χάριτος δέ τοι ἔσσετ' ἀμοιβή. Diog. Laert. Aristot. v. 17, πονηρῷ ἀνθρώπῳ ἐλεημοσύνην ἔδωκεν. See Gen. xlvii. 29: Ps. cii. 6: Tobit xii. 9, 10: Ecclus. vii. 10: xxxii. 2.

In two Gr. MSS. the reading δικαιοσύνην is found: the Syriac and Arabic versions and some Latin Fathers also have it: and Griesbach admits it into the text. Wetstein says, Approbantibus H. Grotio, J. Millio, J. A. Bengelio aliisque; licet de significatione vocis justitiæ non idem sentiant, aliis ea quicquid recte fit, præcipuè vero preces et jejunia, de quibus in sequentibus sermo est, complectentibus, aliis contendentibus, voces justitiæ et eleemosynæ ex usu Hebræorum hic esse synonymas.

Utro modo interpreteris, non video quomodo hic locum tenere possit. Si priori modo, desidero loca in quibus jejunium et preces vocentur justitia (Bp. Pearce has attempted an answer to this in Comm.): qui justè vivit, dicitur δικαιοσύνην ποιεῖν, non verò ποιεῖν τὴν δικαιοσύνην αὐτοῦ. Si posteriori, non facilè persuadebunt, Matthæum ubi de eadem re agit, eodem eam verbo ter appellasse, semel autem alio, quod non poterat non obscuritatem parere; neque auctoritas Latinorum apud æquos Judices major esse debet quam Græcorum testimonium. It was not unusual for our Lord to introduce instructions regarding particular duties by some general sentiment or admonition which is illustrated or exemplified in them all. See vs. 20, and following verses. Hence Beza, Doddridge, Rosenmüller and others use this reading, and think this a *general* introduction to the following verses, in which the caution is branched out into the particular heads of alms, prayer and fasting. The authorities however for this departure from the common reading seem scarcely sufficient to warrant its adoption.

— τὴν ἐλεημοσύνην ὑμῶν] Middleton says (Gr. Art. p. 190) the article and pronoun here only imply in our Saviour a presupposition that his hearers did alms in some way or other, and his precept is therefore limited to the manner of doing them. The liberality which you and all men exercise, must be free from ostentation. This presupposition having been once signified, the phrase afterwards ver. 2, 3, falls into the more general form of what he calls the *Hendiadys*: Part I. c. 5, Sect. 2, § 1.

— μὴ ποιεῖν] He does not forbid us to do works of charity publicly, for on some occasions that cannot be avoided; but to do them publicly with a view to be seen of men and to be applauded for them. Charity to men should proceed from love to God: such a principle alone can render it acceptable in his sight. See Porteus, Lect. VII. p. 168.

— τῶν ἀνθρώπων] Men *generally*. See Middleton, Gr. Art. p. 190.

— πρὸς τὸ θεαθῆναι] πρὸς here expresses the intention with which the Pharisees act; to be beheld and applauded as on a theatre by the spectators. This and ὑποκριταί are theatrical words.

Arrian, Diss. IV. 8, καλῶς Εὐφράτης ἔλεγεν, ὅτι ἐπιπολὺ ἐπειρώμην λανθάνειν φιλοσοφῶν. καὶ ἦν μοί, φησι, τοῦτο ὠφέλιμον. Πρῶτον μὲν γὰρ ἤδειν, ὅσα καλῶς ἐποίουν, ὅτι οὐ διὰ τοὺς Θεατὰς ἐποίουν, ἀλλὰ δι' ἐμαυτόν· ἤσθιον ἐμαυτῷ καλῶς, κατεσταλμένον εἶχον τὸ βλέμμα, τὸν περίπατον· πάντα ἐμαυτῷ

καὶ τῷ θεῷ. Cic. Tusc. II. 25, Mihi quidem laudabiliora videntur omnia, quæ sine venditatione et sine populo teste fiunt, non quo fugiendus sit, omnia enim benefacta in luce se collocari volunt, sed tamen nullum theatrum virtuti conscientia majus est.

— εἰ δὲ μήγε] Scil. προσέξητε μὴ ποιεῖν. See Hoogeveen, Doctr. Part. c. XVI. Sect. 4. § 13. See Matt. ix. 17: 2 Cor. xi. 16.

— οὐκ ἔχετε,] i. e. οὐχ ἕξετε. The present frequently put for the fut.

— μισθὸν] They expected a reward for their alms-doing, for the mere work done.

— τοῖς οὐρανοῖς] In some τοῖς is wanting.

2. μὴ σαλπίσῃς] To be taken here as active, not neuter. See v. 45: and Glass. Phil. p. 252.

It is not apparent from the Jewish Canonists, who treat of alms very largely, that it was customary with the Jews to sound a trumpet when they distributed their alms: and therefore this seems only, as Chrysostom and Theophylact observe, a proverbial expression for making a thing public, and for doing it in a noisy ostentatious way, affecting to do acts of charity in the most open and public places. Achill. Tat. VIII. p. 507, αὕτη δὲ οὐχ ὑπὸ σάλπιγγι μόνον, ἀλλὰ καὶ κήρυκι μοιχεύεται. Basil, τῆς εὐποιΐας σαλπιζομένης ὄφελος οὐδέν. Cic. Epist. Fam. XVI. 21, Quare quod polliceris te *buccinatorem* fore existimationis meæ, firmo id constantique animo facias licet. See Bishop Taylor's Works, Vol. XIV. p. 398.

— οἱ ὑποκριταὶ] Hesych. ὁ ἐν τῇ σκηνῇ ὑποκρινόμενος. A stage-player, one who acts under a mask, personating a character different from his own. Hence it is applied to a dissembler, one who assumes and acts under a feigned character. Eustath. in Il. η, ὑποκριτὴς παρὰ τοῖς ὑστεροτενέσι ῥήτορσιν ὁ μὴ ἐκ ψυχῆς λέγων ἢ πράττων, μηδὲ ἅπερ φρονεῖ, ὁποίως πρώτως μάλιστα οἱ ἐκ τῆς θυμέλης, οἱ σκηνικοί.

— συναγωγαῖς] Public assemblies in general, probably here: though it may without impropriety refer to religious assemblies: but hypocrites were not the only persons who joined in public prayer or who gave alms in the synagogues properly so called.

— ῥύμαις] Phrynich: Ῥύμη, καὶ τοῦτο μὲν Ἀθηναῖοι ἐπὶ τῆς ὁρμῆς ἐτίθεσαν· οἱ δὲ νῦν ἀμαθεῖς ἐπὶ τοῦ στενωποῦ· δοκεῖ δέ μοι καὶ τοῦτο Μακεδονικὸν εἶναι. ἀλλὰ στενωπὸν καλεῖν χρὴ· ῥύμην δὲ τὴν ὁρμήν. Hesych. ῥύμη, ὁ στενωπός. Pollux IX. 38, τάχα δ' ἂν εὕροις καὶ ῥύμην εἰρημένην καὶ πλατεῖαν ὡς οἱ νῦν λέγουσι. In Isai. xv. 3, the Seventy translate by ῥύμαι, what other Greek translators interpret by πλατεῖαι.

— *ἀπέχουσι*] for *ἀφέξουσι*, so v. 46: they will receive, obtain *from others*, in the sense of *ἀπολαβεῖν*, Phil: iv. 18: Luke vi. 24. In no passage of the New Testament where the verb occurs, can the sense of "hinder" be properly admitted. Wherever in the Septuagint the verb is used actively, the meaning is not to hinder, but to obtain. This is also the interpretation of the Vulgate, Syriac, and other old versions. And Wolf observes that *ἀπέχω* with the acc. *μισθὸν* always has the signification of receiving. In Plut. Sol. p. 90, among Solon's laws was one *τὸ μηδὲ τοῖς ἐξ ἑταίρας γενομένοις ἐπάναγκες εἶναι τοὺς πατέρας τρέφειν—ὁ γὰρ ἐν γάμῳ παρορῶν τὸ καλὸν, οὐ τέκνων ἕνεκα δῆλος ἐστιν, ἀλλ' ἡδονῆς ἀγόμενος γυναῖκα. τόν τε μισθὸν ἀπέχει*, &c. Apothegm. Lacon. p. 217, *πρὸς Ἀγησίλαον πληγέντα ἐν μάχῃ ὑπὸ Θηβαίων, ἀπέχεις, εἶπε, τὰ διδασκάλια, μὴ βουλομένους αὐτοὺς μηδὲ ἐπισταμένους μάχεσθαι διδάξας*. Joseph. B. J. i. 30, 6, *ἀλλ' ἐγὼ μὲν ἀπέχω τῆς ἀσεβείας τὸ ἐπιτίμιον*. Philo de leg. ad Cai. *ἀπέχει μὲν ἡ τάλαινα γαστὴρ ὃ ἀπήτει δάνειον*. Callim. Epig. LVIII. *τὸ χρέος ὡς ἀπέχεις*. Anthol. Gr. i. 79, 1, *ἐκλήθην παρὰ σου τοῦ ῥήτορος, εἰ δ' ἀπελείφθην, τὴν τιμὴν ἀπέχω, καὶ πλέον εἰμὶ φίλος*. Hor. Ep. i. 16. Habes pretium. Thomas M. *ἀπέχω τὴν χάριν κάλλιον ἢ λαμβάνω*. So Theophylact in loc. *ἐπαινούμενοι γὰρ τὸ πᾶν ἀπέλαβον παρὰ τῶν ἀνθρώπων*. Theophanes Homil. XIX. p. 121, *ἀπέχουσι τὸν μισθὸν αὐτῶν· ὁ γὰρ ἀρετὴν μετιὼν καὶ δόξαν ἀνθρωπίνην ἐφ' οἷς πράττει ζητῶν, λαβὼν ὃν ἐζήτει μισθὸν, ἐκπέπτωκε τοῦ ὄντως μισθοῦ*.

— *μισθὸν*] Ælian. V. H. Frag. speaking of a person killed in consequence of sacrilege, says *τὸν μισθὸν ἠνέγκατο τοῦτον πικρότατον*. Lactant. de Mort. Persec. c. v. Ut esset posteris documentum, adversarios Dei sæpe dignam scelere suo *recipere mercedem*.

— *τὸν μισθὸν αὐτῶν*] It is with peculiar propriety that *human applause* is here called *their reward*, as being that which they choose and seek. The Jews held that God punished the evil deeds of good men in this life to reward them in the next: and rewarded the good deeds of wicked men in this life that he may punish them in the next.

3. *ἡ ἀριστερά*] Scil. *χείρ*. This is a kind of proverbial expression, which implies, Let no one, not even your intimate acquaintance, know what you do. Be ignorant of it yourselves, if possible, and forget it immediately. In a similar manner Antoninus speaking of the man who is liberal to the poor, says *οὐδὲ οἶδεν ὃ πεποίηκεν*. Clem. Alex. Strom. IV. *ἀλλ' οὐδὲ αὐτὸς*

ὁ ἐλεῶν, ὅτι ἐλεεῖ, γινώσκειν ὀφείλει. And Chrysost. Hom. XIX. in Matt. p. 134, οὐ χεῖρας αἰνίττεται, ἀλλ' ὑπερβολικῶς αὐτὸ τέθεικεν. εἰ γὰρ οἷόν τέ ἐστι, φησι, καὶ σεαυτὸν ἀγνοῆσαι, περισπούδαστον ἔστω σοὶ τοῦτο· κἂν αὐτὰς δυνατὸν ᾖ τὰς διακονουμένας χεῖρας λαθεῖν· οὐχ ὡς τινές φασιν, ὅτι τοὺς σκαιοὺς δεῖ κρύπτειν ἀνθρώπους; πάντας γὰρ ἐνταῦθα λανθάνειν ἐκέλευσε. Lightfoot says, he seems to speak according to the custom used in some other things. For in some actions which pertained to religion, they admitted not the left hand to meet with the right.

4. ὅπως ᾖ] i. e. γένηται.

— ἐν τῷ κρυπτῷ] Scil. χωρίῳ: for κρύφα.

— ὁ βλέπων ἐν τῷ κρυπτῷ] i. e. τὸ ἐν τῷ κρυπτῷ or κρύφα γενόμενον, scil. τὴν ἐλεημοσύνην σου πεποιημένην, &c. Thus xxii. 30, ἐν οὐρανῷ for which St. Mark has οἱ ἐν οὐρανῷ: x. 23, ἐν τῇ πόλει, for οἱ ἐν τῇ πόλει: Mark viii. 26, ἐν τῇ κώμῃ for τῶν ἐν τῇ κώμῃ.

— αὐτὸς] Wanting in several versions and MSS. Palairet translates it by sponte, ultro.

— ἐν τῷ φανερῷ] These words are not found in some antient and valuable MSS.; are not received by some of the Fathers; and wanting in some versions. Though they occur three times, ver. 4, 6, 18, Griesbach thinks St. Matthew only wrote them once, viz. ver. 6; and that they have been inserted to correspond with the ἐν τῷ κρυπτῷ thrice repeated. But though wanting in Origen and Jerom and some others, the greater number of Fathers insert them; and Whitby contends for their genuineness. They may signify, in the sight of men and angels, at the day of judgement; See Luke xiv. 14, where liberality is commended, ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

5. ὅταν προσεύχῃ] Some MSS. versions and Fathers have ὅταν προσεύχεσθε, οὐκ ἔσεσθε.

— οὐκ ἔσῃ] for οὐκ ἴσθι. See Hoogeveen, Doctr. Part. c. XXXIX. Sect. 1. § 18. Christ does not here condemn all prayer made in the synagogues; seeing both he and his disciples often prayed with the Jews in the synagogues, Luke iv. 16; nor those public prayers in the streets made by the whole multitude on the great solemnities; nor any public devotions in the house of God; but speaking here only of private prayer, he would have that performed agreeably to the nature of it and so in secret: and condemns them only who affected to do this in public places, that others might take notice of them, and look upon them as devout religious persons for so doing. See also Porteus, Lect. VII. p. 171.

—ὅτι] quippe.

—φιλοῦσιν] Hesych. φιλεῖ, εἴωθεν. Herod. VIII. 128, οἷα φιλέει γίνεσθαι ἐν πολέμῳ. Thucyd. II. 65, ὅπερ φιλεῖ ὄμιλος ποιεῖν. So Hor. Carm. III. 16, 9, Aurum per medios ire satellites, Et perrumpere amat saxa. And II. 3, 9, Qua pinus ingens albaque populus Umbram hospitalem consociare amant ramis.

—φιλοῦσιν ἐν ταῖς .... ἑστῶτες προσεύχεσθαι] The Cod. Cantab. has φιλοῦσι στῆναι ἐν ταῖς ..... ἑστῶτες καὶ προσευχόμενοι. Some omit ἑστῶτες, and some for προσεύχεσθαι read προσευχόμενοι or προσεύχονται. The Hebrews use the verb signifying "to stand" for "to make prayers." See Jer. xv. 1, coll. 14, extr.: Gen. xviii. 22, where we have "Abraham stood before God," which the Chaldee interprets by "prayed." Griesbach therefore would read φιλοῦσι στῆναι ἐν ταῖς ..... πλατειῶν, ὅπως, κ. τ. λ. and supposes the words ἑστῶτες, προσεύχονται, προσευχόμενοι to have been marginal interpretations from Mark xi. 25: Luke xviii. 11; which have afterwards been inserted in the text.

—γωνίαις] Sometimes signifies an inner corner as Acts xxvi. 26; but here an outer one, i. e. compitum, trivium, &c.

Such a practice as is here intimated by our Lord, was probably common at that time with those who were fond of ostentation in their devotions, and who wished to engage the attention of others. It is evident that the practice was not confined to one place, since it may be traced in different nations. We have an instance of it related by Aaron Hill in his Travels, p. 52: and such practice is general throughout the East.

—ἑστῶτες] Their usual posture at the time of prayer: so Mark xi. 25, ὅταν στήκητε προσευχόμενοι. They never knelt except in times of extraordinary humiliation, Dan. vi. 10.

—ὅπως ἂν φανῶσι] See Hoogeveen, Doctr. Part. c. XXXVI. Sect. 5. § 2. In some ἂν is wanting. It might easily be omitted in consequence of the following φαν. particularly in those in which ὅτι is not found. The latter omission might arise from its not being found in ver. 2.

6. ταμιεῖον] A secret place, private chamber or closet; in the upper (i. e. most private or retired) part of the house. Isai. xxvi. 20. Hesych. ταμεῖα ἀπόκρυφα οἰκήματα. Basil. ταμιεῖον ἡ συνήθεια ὀνομάζειν οἶδεν οἶκον σχολάζοντα· καὶ ἀνακεχωρημένον, ἐν ᾧ ἀποτιθέμεθα ἅπερ ἂν ταμιεύσασθαι βουληθῶμεν· ἢ ἐκ ᾧ κρυβῆναι δυνατόν. There is a precept in the Talmud the direct contrary to this, "The prayers of a man are not heard, except in the synagogue."

— τῷ ἐν τῷ κρυπτῷ] Scil. ὄντι. But in some the τῷ is omitted, so as to connect the other words with πρόσευξαι.

Epictet. Arrian. I. 14, ὅταν κλείσητε τὰς θύρας, καὶ σκότος ἔνδον ποιήσητε, μέμνησθε μηδέποτε λέγειν, ὅτι μόνος εἰμὶ· οὐδὲ εἶ τὶ ἀλλ' ὁ θεὸς ἔνδον ἐστὶ, καὶ ὁ ὑμέτερος δαίμων ἔνδον ἐστὶ, καὶ τίς τούτοις χρεία φωτὸς εἰς τὸ βλέπειν τι ποιεῖτε;

— ὁ βλέπων ἐν τῷ κρυπτῷ] Orpheus, who evidently had it from the Hebrew writings, speaks thus of God, Frag. I. 10, οὐδέ τις αὐτὸν Ἐσοπάᾳ θνητῶν· αὐτός γε δέ πάντας ὁρᾶται. Philem. ὁ πάνθ' ὁρῶν τε κἀυτὸς οὐχ ὁρώμενος.

7. βαττολογήσητε] In those Greek books which have come down to us, this word does not occur: but it appears to have been in existence from Hesych. βαττολογία· ἀργολογία, ἀκαιρολογία. It occurs but this once in the New Testament, and its meaning appears from the following words, δοκοῦσι γὰρ, κ. τ. λ. which agrees with Suidas's explanation, βαττολογία· ἡ πολυλογία, ἀπὸ Βάττου τινὸς μακροὺς καὶ πολυστίχους ὕμνους ποιήσαντος, ταυτολογίαν ἔχοντας. Etym. ἡ δὲ βαττολογία σημαίνει τὴν πολυλογίαν, ἀπὸ Βάττου τινὸς Ἕλληνος, μακροὺς καὶ πολυμήκεις στίχους ποιήσαντος εἰς τὰ εἴδωλα, ταυτολογίαν ἔχοντας. Ὁ Βάττος οὗτος τῆς κατὰ Κυρήνην ἀποικίας ἡγήσατο, μογιλάλος τις ὤν. ἀπὸ τούτου καὶ τοὺς μὴ εὐθυστόμους μηδὲ τρανῇ κεχρημένους τῇ γλώττῃ, ἀλλ' ἐπισεσυρμένως φθεγγομένους καὶ παρασήμως, βατταρίζειν φασι. It seems to correspond with πολυλογεῖν and δευτεροῦν, the latter of which occurs in Ecclus. vii. 14, μὴ δευτερώσῃς λόγον ἐν προσευχῇ σου. Tertullian, Ne agmine verborum adeundum putemus ad Dominum. The Greek fathers seem to think the battology and much speaking here reproved in the heathens by our Lord, to be "the being ardent in their desires after little and earthly things." Origen, περὶ εὐχῆς, p. 63, Βαττολογοῦσι γὰρ κατὰ τὴν λέξιν τοῦ εὐαγγελίου μόνοι οἱ ἐθνικοὶ, οὐδὲ φαντασίαν μεγάλων ἔχοντες ἢ ἐπουρανίων αἰτημάτων, πᾶσαν εὐχὴν τῶν σωματικῶν καὶ τῶν ἐκτὸς ἀνατέμπτοντες. And p. 25, οὐ βαττολογητέον οὖν, οὐδὲ μικρὰ αἰτητέον, οὐδὲ περὶ ἐπιγείων προσευκτέον. See also Chrysost. and Theophylact in loc.

Plautus Pœn., Paucis verbis rem divinam facito. Terence Heaut. v. 1, 6, Ohe jam desine Deos, uxor, gratulando obtundere, tuam esse inventam gnatam: nisi illos tuo ex ingenio judicas, ut nil credas intelligere, nisi idem dictum est centies.

— ὥσπερ οἱ ἐθνικοὶ] Who were wont to fill their prayers with abundance of synonymous names which they bestowed on

their gods, making therein to consist the praises and prerogatives of those deities: as in the hymns of Orpheus, Homer and Callimachus.

—*οἱ ἐθνικοὶ*] Though in John xi. 51: Acts x. 22: xxiv. 10, &c. we find the Jews called *ἔθνος*, yet the more usual distinction between the appellation of the Jews and Gentiles was *λαοὺς* and *ἔθνη*, as Acts xxvi. 17, 23, *λαὸς καὶ ἔθνη*. The reason is *ἔθνη* imports any collective multitude, *λαὸς* an assembly or nation bound by the same laws. Thus God calling the various Gentiles to the covenant or law of the Gospel, says he will prepare to himself *λαὸς ἐξ ἐθνῶν*, Acts xv. 14.

—*ἐν*] on account of. The Hebrew preposition is rendered in Deut. ix. 4, 5, by *διὰ*; in Jon. i. 14, by *ἕνεκεν*; and in 1 Sam. xxviii. 10: iii. 13, by *ἐν*.

—*τῇ πολυλογίᾳ*] Thus we find the crowd at Ephesus for the space of two hours repeating "Great is Diana of the Ephesians," Acts xix. 34: and 1 Kings xviii. 26, the priests of Baal crying from morning till noon, "O Baal, hear us!"

Hence it appears what the vain repetitions were which Christ forbade his disciples to use in their prayers: such as proceeded from an opinion that they were to be heard for their much speaking, after the manner of the heathen; as if there were some power or zeal or piety in such kind of repetitions; and that they would be sooner heard and prevail with God. This seems also to have been the misapprehension of the Jewish doctors when they lay down these rules, "That every one that multiplies prayer shall be heard," and "That the prayer that is long shall not return empty." Their fault was not repeating indeed the same things in the same words, but speaking the same thing in varied phrases; which appears sufficiently, Lightfoot tells us, to him that reads their Liturgies through, as well the more antient as those of later date. And certainly the sin is equally the same in using different words for the same thing as in a vain repetition of the same words; if so be there were the same deceit and hypocrisy in both; in words only multiplied, but the heart absent.

8. *μὴ οὖν ὁμοιωθῆτε*] i. q. *γίνεσθε ὥσπερ*, ver. 16; *οὐκ ἔσῃ ὥσπερ*, ver. 5: and Eph. v. 1, *γίνεσθε μιμηταὶ*: Herod. VII. 15, 8, *ἀτιμίης δὲ πρὸς ὑμέων κυρήσας, οὐχ ὁμοιώσομαι ὑμῖν, ἀλλ' ἑτοῖμός εἰμι βοηθέειν*.

In these passages we cannot reasonably conceive our Saviour to condemn all repetition of the same words, especially when it arises from a deep sense of our necessities and a vehement

desire of Divine grace For he himself prayed thrice in the same words to be delivered from the bitter cup. It is also highly probable, that as David composed it by the Spirit of God, so Christ sung the hymn called *Hallel magnum*, beginning at Ps. cxv. and ending at Ps. cxviii., where in the four first verses the same words frequently occur. See also Dan. ix. 5, 17, 18, 19: Ps. cvi. 8, 15, 21, 31: and Ps. cxxxv. where the same words are repeated twenty-six times.

—*οἶδε γὰρ ὁ πατὴρ*] This argument would make against all prayer in general, if prayer was considered only as a means of making our wants known to God; whereas it is no more than an act of obedience to our Heavenly Father, who has commanded us to pray to him, and made it the condition of his favours; an expression of our trust in him, and dependence on his goodness, whereby we acknowledge that all the benefits we receive come from him, and that to him we must apply for the obtaining of them.

—*πρὸ τοῦ ὑμας αἰτῆσαι*] Heliod. iv. p. 188, *ἀλλ' ἦν ἄρα καὶ νοῦ πάντος ὀξύτερον τὸ θεῖον, καὶ τοῖς κατὰ βούλησιν αὐτῷ δρωμένοις ἐπίκουρον γίγνεται καὶ ἄκλητον, εὐμενείᾳ πολλάκις φθάνον τὴν αἴτησιν.* Julian. Orat. ii. p. 92, *φθάνουσιν οἱ θεοὶ τὰς εὐχας.* See Spectator, No. 207. Pearson on the Creed, Vol. i. p. 51.

9. *οὕτως οὖν*, &c.] Jesus Christ gives here his disciples a form of prayer, as was usually done by the Jewish masters, of which several examples may be found in the Babylonian Gemara, the tract Beracoth, and elsewhere: not that by these forms they banished or destroyed the set and accustomed prayers of the nation; but to superadd their own to them and to suit them to proper and special occasions. John the Baptist had taught his disciples to pray: and St. Luke xi. 2, recites this prayer as taught upon a request of one of Christ's disciples, who when our Saviour had been praying at a certain place and had ceased, desired him to set them a form of prayer, as John had done to his disciples. The form given by the Jewish masters to their scholars was called Kaddish Magistrorum, and from this they did not vary.

It may be observed, that the three first petitions of the Lord's prayer are taken from one in use among the Jews, and by them called Kadesh or the Holy, which our blessed Saviour has adopted into this form with some few alterations. The whole indeed, with the exception of the words "as we forgive them that have trespassed against us," is found in the Jewish liturgies.

The word οὕτως does not hinder this from being a command to utter the same words, as is apparent from St. Luke's words, xi. 2; for the same word is used where a form of words is certainly prescribed. Thus in the form prescribed for the Aaronical benedictions, οὕτως εὐλογήσετε, saying the words following, Numb. vi. 23. So when God put a word into the mouth of Balaam, which he should speak to Balak, Numb. xxiii. 5, 16, God saith to him οὕτω λαλήσεις, which is the same with τάδε λαλήσεις. Thus Isai. viii. 11: xxviii. 16: xxx. 15, &c. οὕτω λέγει ὁ Κύριος is the same as Isai. xxx. 12: xxxvii. 21: lii. 3, &c. τάδε λέγει ὁ Κύριος. And had not Christ intended this, he would not have given his disciples a form of prayer, but the heads only of the things they were to pray for. See Bp. Taylor, Vol. VII. p. 356. Mede's Works, p. 1, &c.

— ὑμεῖς] In opposition to the heathens, who used vain repetitions. This prayer of our Lord stands unrivalled in every circumstance that constitutes the perfection of prayer, and the excellence of that species of composition. It is concise, it is perspicuous, it is solemn, it is comprehensive, it is adapted to all ranks, conditions and classes of men; it fixes our thoughts on a few great important points, and impresses on our minds a deep sense of the goodness and the greatness of that Almighty Being to whom it is addressed. See Porteus, Lect. VII. p. 174: and Paley's Evidences, Vol. II. p. 56.

— πάτερ ἡμῶν] Tertullian de Orat. II. Appellatio ista et pietatis et potestatis est. Chrysostom says ἡμῶν is added ἵνα κοινὸν πατέρα ἔχειν διδαχθέντες ἀδελφικὴν πρὸς ἀλλήλους δεικνύωμεν τὴν εὔνοιαν.

— ὁ ἐν τοῖς οὐρανοῖς] Scil. ὤν. Thus Aristoph. Av. 1234, ἡμῖν τοῖς ἐν οὐρανῷ θεοῖς. This epithet Lightfoot tells us was very common among the Jews. The words contain a comprehensive though short description of the Divine greatness. They express God's majesty, dominion and power, who is said to be in heaven, because there is his glorious presence, manifested to such of his creatures as he has exalted to share with him in his eternal felicity. Erasmus observes, Pater vocatur ut clementem et benignum intelligatis. In cœlis esse dicitur, ut illuc sustollatis animos vestros, neglectis bonis terrenis. Vestrum appellatur, ne quis sibi proprium aliquid vindicet, cum ex unius beneficentia proficiscatur omnibus quicquid habent; et hac in parte est regum atque servorum equalitas.

— ἁγιασθήτω] Imper. for Optat. When ascribed to things capable of being changed for the better, it signifies either to

consecrate and set them apart from a profane to a sacred use, or else to adorn them with such inward habits and dispositions as render them inwardly pure and holy. But the Divine majesty being infinitely holy in himself, and exalted above all that we are able to conceive, cannot be hallowed or sanctified in either of these senses, but by analogy to them. He is then sanctified by us when we do separate him from, and in our conception do exalt him above all other things, and when we do ascribe unto him the excellencies of his Divine majesty, and treat him suitably to them. Hence Chrysost. Hom. xix. *ἁγιασθήτω, τοῦτ' ἔστι, δοξασθήτω.* And he immediately adds this explanation of *ἁγιάζειν τὸν Θεὸν*, viz. *τὸ οὕτως ἄληπτον παρέχεσθαι βίον ἐν πᾶσιν, ὡς ἕκαστον τῶν ὁρώντων τῷ δεσπότῃ τὴν ὑπὲρ τούτων ἀναφέρειν εὐφημίαν.* It is also joined with *μεγαλύνεσθαι*, Ezek. xxxviii. 23, coll. Ecclus. xxxviii. 4. When we use therefore this form we pray, That all men may so speak, so think of the Divine majesty, and so deport themselves towards him, that he may be thus glorified in their words, hearts and actions; and that all worship of idols and devils may wholly be abolished; and that this honour, as it is his due, so may be ascribed to him alone.

— *τὸ ὄνομα σου*] In Scripture *τὸ ὄνομα* is often put for the person, Acts i. 15: Rev. iii. 4: xi. 13: or the glory of him that bears that name, Eph. i. 21: Phil. ii. 9, 10: Heb. i. 4. So here the name of God signifies the Divine majesty or God himself, as he is made known to us by his attributes. See also Glass. Phil. Sac. p. 111. Mede's Works, p. 5.

10. *ἐλθέτω*] This obtained for an axiom in the Jewish schools, "That prayer wherein there is not mention of the kingdom of God, is not a prayer."

— *ἡ βασιλεία σου*] The kingdom of the Messiah, or the gospel dispensation. The kingdom of the Messiah the Jews then thought "should immediately appear," Luke xix. 11: and they were then expecting it, Mark xv. 43: and they daily prayed for it in these words, "Let him make his kingdom reign, let his redemption flourish, and let his Messiah come and deliver his people."

In the direct and immediate sense of these words, our Saviour instructs them to pray that his gospel might be generally entertained by men with due faith and obedience; that all might own and worship God in truth, receive his Son Jesus Christ as their king and saviour, and humbly submit to his laws; and consequently that it may reign in the hearts of all who

do profess to own it, disposing them to an entire subjection to and ready compliance with its precepts, and working in them those fruits of righteousness and peace and joy in the Holy Ghost, in which this kingdom doth especially consist. We therefore by parity of reason are to pray that all men may become subjects to the kingdom of God erected by Christ, that the knowledge of the Christian faith may come to all nations; that his kingdom may be advanced by the coming in of the Jews, and by the fulness of the Gentiles; that the Christian religion may obtain every where, as well in reality as profession.

— *γενηθήτω τὸ θέλημά σου*] Chrysostom in Ps. cxiii. *ὥσπερ ἄγγελοι τὸν Θεὸν ἁγιάζουσι πονηρίας πάσης ἀπηλλαγμένοι, ἀρετὴν δὲ μετίοντες μετ' ἀκριβείας· οὕτω δὴ καταξιωθείημεν καὶ ἡμεῖς αὐτὸν ἁγιάζειν.* And Hom. xix. in Matt. *ὥσπερ ἐκεῖ πάντα ἀκωλύτως γίνεται, καὶ οὐ τὰ μὲν ὑπακούουσιν οἱ ἄγγελοι, τὰ δὲ παρακούουσιν, ἀλλὰ πάντα εἴκουσι καὶ πείθονται· οὕτω καὶ ἡμᾶς καταξίωσον τοὺς ἀνθρώπους μὴ ἐξ ἡμισείας τὸ θέλημά σου ποιεῖν, ἀλλὰ πάντα, καθάπερ θέλεις, πληροῦν.* So Macarius Hom. iii. p. 30, *ἵνα ὃν τρόπον οἱ ἐν οὐρανοῖς ἄγγελοι σύνεισιν ἀγγήλοις ἐν ὁμονοίᾳ πολλῇ, ἐν εἰρήνῃ καὶ ἀγάπῃ διάγοντες, καὶ οὐκ ἔστιν ἐκεῖ ἔπαρσις καὶ φθόνος· ἀλλ' ἐν ἀγάπῃ καὶ εἰλικρινείᾳ μετ' ἀλλήλων εἰσίν· οὕτως, ἵνα καὶ οἱ ἀδελφοὶ ὦσι μετ' ἀλλήλων, κ. τ. λ.* We do not here pray that God may do his own will, nor that the will of his providence may be done upon us, neither do we pray that we may become equal to the angels in perfection, nor that God may compel us to do his will; but that in consequence of the coming of his kingdom, or the establishment of the Gospel in the world, men may be enabled to imitate the angels by giving such a sincere, universal, and constant obedience to the divine commands, as the imperfection of human nature will admit of.

Arrian. Epictet. ii. 17, *μηδὲν ἄλλο θέλει ἢ ἃ ὁ Θεὸς θέλει· τὴν ὄρεξιν καὶ τὴν ἔκκλισιν τῷ θεῷ χάρισαι, ἐκείνῳ παραδὸς, ἐκεῖνος κυβερνάτω.* Seneca Ep. lxxiv. Placeat homini quicquid Deo placuit. Pythag. Aur. Carm. 17. *Ὅσσα τε δαιμονίῃσι τύχαις βροτοὶ ἄλγε' ἔχουσιν, Ἣν ἂν μοῖραν ἔχῃς, πρᾴως φέρε, μηδ' ἀγανάκτει.* Epictet. xiii. *μὴ ζήτει τὰ γινόμενα γίνεσθαι ὡς θέλεις· ἀλλὰ θέλε τὰ γινόμενα ὡς γίνεται καὶ εὖ ποιήσεις,* and lxxix. *εἰ ταύτῃ τοῖς θεοῖς φίλον, ταύτῃ γινέσθω.*

— *ὡς ἐν οὐρανῷ καὶ*] Sub. *οὕτω*. See Hoogeveen, Doct. Part. c. xxiv. Sect. 4. § 7. Luke vi. 31: John xx. 21: Acts vii. 51, *ὡς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς.* Plutarch. de Ir. Cohib. p. 460, *ὡς γὰρ δι' ὁμίχλης τὰ σώματα, καὶ δι' ὀργῆς τὰ πράγ-*

*ματα μείζονα φαίνεται.* Herod. VII. 128, *ὡς δὲ ἐπεθύμησε, καὶ ἐποίει ταῦτα*: VIII. 64, *ὡς δέ σφι ἔδοξε, καὶ ἐποίεον ταῦτα*, Athenagoras Apol. pro. Chr. p. 41, *ὡς γὰρ ὁ γεωργὸς καταβάλλων εἰς γῆν τὰ σπέρματα, ἄμητον περιμένει, οὐκ ἐπισπείρων, καὶ ἡμῖν μέτρον ἐπιθυμίας ἡ παιδοποιία.* In the same way the Latins frequently understand *sic* or *ita*. Cæsar B. G. VII. 28, Quos ille multa jam nocte (*ita*) silentio ex fugâ excepit,—ut procul in viâ—deducendos curaret. Virg. Ecl. v. 33, Ut gregibus tauri, segetes ut pinguibus arvis, Tu decus omne tuis: for sic tu es decus.

—*ἐπὶ τῆς γῆς*] Some copies want *τῆς*, probably because *οὐρανῷ* has not the article. After prepositions the usage is anomalous. Middleton thinks that where nouns are connected the general practicé is in favour of uniformity. See Gr. Art. p. 191.

11. *ἄρτον*] Under this is comprehended all that is necessary for sustaining human nature; *τὰ ἐπιτήδεια τοῦ σώματος* James ii. 16. See Gen. xviii. 5, 8: xliii. 31, 34: 1 Sam. ix. 7: xxi. 6.

—*ἐπιούσιον*] This is one of the words *τῶν ἅπαξ λεγομένων*, in the interpretation of which the learned are far from being agreed. It appears to have been formed by the Evangelists, in whose writings only it occurs, after the analogy of *περιούσιος*, a word in like manner coined by the Seventy, in whose version alone, besides the New Testament, it is to be found. Origen de Orat. XVI. *πρῶτον δὲ τοῦτ' ἰστέον, ὅτι ἡ λέξις ἡ ἐπιούσιον παρ' οὐδενὶ τῶν Ἑλλήνων οὔτε τῶν σοφῶν ὠνόμασται, οὔτε ἐν τῇ τῶν ἰδιωτῶν συνηθείᾳ τέτριπται, ἀλλ' ἔοικε πεπλάσθαι ὑπὸ τῶν εὐαγγελιστῶν.* The most natural and easy interpretation seems to be that of Chrysostom and Theophylact, the former of whom, Hom. XXX. Tom. 5, explains *ἄρτον ἐπιούσιον, τουτέστιν, ἐπὶ τὴν οὐσίαν τοῦ σώματος διαβαίνοντα καὶ συγκρατῆσαι ταύτην δυνάμενον*: and Hom. LIV. in Gen. *ἀντὶ τοῦ τὴν τῆς ἡμέρας τροφήν*: and the latter says, in loc. *ἄρτος ἐπιούσιος* is *ἄρτος ἐπὶ τῇ οὐσίᾳ καὶ συστάσει ἡμῶν αὐτάρκης.* So Basil. Cæs. in Reg. Brev. Interrog. CCLII. p. 624, *τὸν ἐπιούσιον ἄρτον, τουτέστι, τὸν πρὸς τὴν ἐφήμερον ζωὴν τῇ οὐσίᾳ ἡμῶν χρησιμεύοντα.* Etymol. *ἐπιούσιος· ὁ ἐπὶ τῇ οὐσίᾳ ἡμῶν ἁρμόζων.* So Suidas, and Phavorinus. The Schol. to the Gr. Glossary of the New Testament explains *ἐπιούσιον* by *τὸν μέλλοντα, τὸν ἐπίοντα, τὸν προσδοκώμενον, τὸν μὴ τοῦ ἐνεστῶτος οἰκεῖον, ἀλλὰ τὸν ἀποδοθησόμενον ἐν τῷ μέλλοντι τοῖς ἁγίοις.*—*ἢ τὸν συνιστῶντα τὸ σῶμα ἡμῶν.* The word therefore may be explained sufficient for one's support, convenient for one's sub-

sistence. So that the petition is nearly parallel to that of Agur, Prov. xxx. 8. See Mede's Works, p. 125. We meet with an expression of similar import in Eurip. Electr. 233, *τοι καθ' ἡμέραν βίον*. So also Soph. Œd. Col. 1429. Heliodor. vi. p. 284, *ἡ καθ' ἡμέραν ἀναγκαῖος τροφὴ*. James ii. 15, *ἡ ἐφήμερος τροφὴ*.

The analogy of the language (as in *ἐπιλήνιον, ἐπιτάφιον*) and the Syriac translation favour this interpretation: nor is the objection valid, that according to the derivation, from *ἐπὶ* and *οὐσία* the word should be *ἐπούσιος*, not *ἐπιούσιος*, since in many other words compounded with *ἐπὶ* and beginning with a vowel the *ι* is retained, as *ἐπιεικὴς, ἐπίορκος, ἐπιόπτομαι, ἐπίουρος, ἐπιάλλω*, &c.

There is probably an allusion here to the provision of manna made for the Israelites in the desert, which was from day to day. Every day's portion was gathered in the morning, except the seventh day's. But in order to prevent a breach of the Sabbath, they received a double portion on the sixth day.

The Fathers Jerome and Ambrose translate *ἄρτον ἐπιούσιον* panem supersubstantialem, by which the latter (Sacram. v.) understood the bread of life mentioned John vi. 48, necessary to sustain the substance of the soul. Others suppose *ἐπιούσιον* may signify bread for to-morrow, for the time to come, because *τῇ ἐπιούσῃ ἡμέρᾳ*, Acts vii. 26, signifies the morrow. It has also been taken to signify our promised bread, the portion of good things which as God's children we have a right to by inheritance; from Luke xv. 12, 13, where *οὐσία* signifies riches or inheritance, or such a portion of either as a father gives to any of his children. A variation in reading has also been proposed ΑΡΤΟΝΕΠΙΟΥΣΙΑΝ by changing Ο into Α, *ἄρτον ἐπὶ οὐσίαν*.

— *σήμερον*] Chrysostom, Hom. in Matt. xlv. *Καθ' ἑκάστην εὔχονται τὴν ἡμέραν τὴν ῥῆσιν ἐκείνην τὴν ἁγίαν λέγοντες· ἐλθέτω ἡ βασιλεία σου.*

12. *ἄφες ἡμῖν*] Remit. See Pearson on the Creed, Vol. ii. p. 453. Ecclus. xxviii. 2, *ἄφες τὸ ἀδίκημα τῷ πλησίον σου, καὶ τότε δεηθέντος σου αἱ ἁμαρτίαι σου λυθήσονται*. Lucian. Saturn. v. *καὶ πρὸς τὸ λοιπὸν ἀφίημι σοι τὰ χρέα*. Diog. Laert. v. 73, *καὶ εἴ τι μοι ὀφείλει, ἀφίημι αὐτῷ*. Herod. vi. 30, *ἀφῆκε αὐτῷ τὴν αἰτίην*. Plut. Lyc. *ἀφεῖναι τοῖς πολίταις τὸν ὅρκον*.

— *ὀφειλήματα*] *ὄφλημα καὶ ὀφείλημα διαφέρει· ὄφλημα γὰρ τὸ ἐκ τῆς καταδίκης λέγεται· ὀφείλημα δὲ ὃ ἐδανείσατο τις*. Thus 1 Macc. xv. 8, *πᾶν ὀφείλημα βασιλικὸν ἀφιέσθω σοι*. See Matt. xviii. 32, coll. 27. Hence it comes to signify a trespass

which obliges to reparation; and a delinquency of any kind; whence St. Luke xi. 4, uses the word ἁμαρτίας in the corresponding passages, which is the meaning also of the Syriac translation of this passage. And in ver. 14, we find the word changed to παραπτώματα. Chrysostom, Hom. CIX. Tom. 5, ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, τουτέστιν, ἄφες ἡμῖν τὰ χρέη ἡμῶν, τουτέστι, τὰς ἁμαρτίας ἡμῶν καὶ τὰ πταίσματα. And afterwards ὡς καὶ ἡμεῖς ἀφίεμεν πᾶσι τοῖς πταίουσι καὶ ἁμαρτάνουσιν εἰς ἡμᾶς.

— ὡς καὶ] See Hoogeveen, Doctr. Part. c. LVII. Sect. 6. § 14.

— τοῖς ὀφειλέταις ἡμῶν] Sub. τὰ ὀφειλήματα αὐτῶν.

13. μὴ εἰσενέγκῃς εἰς πειρασμόν] See Glass. Phil. Sac. p. 207. The Jews were wont to beg of God in their prayers, that he would not deliver them into the *hand or power of temptation*, whereby they did not desire that he would keep them from falling into temptation, but that he would not give them up to it, or suffer them to yield thereto. Origen on Ps. xvii. 29, says εἰς πειρασμὸν οὐκ εἰσέρχεται οὐ τῷ μὴ πειρασθῆναι, ἀλλὰ τῷ μὴ ἀλῶναι ταῖς παγίσι τοῦ πειρασμοῦ. Matt. xxvi. 41, προσεύχεσθε ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. On which Isidore Ep. CCVI. lib. 5, p. 628, observes, προσεύχεσθε ἵνα μὴ ἡττηθῆτε τῷ πειρασμῷ. οὐ γὰρ εἶπεν, μὴ ἐμπεσεῖν, ἀλλὰ μὴ εἰσελθεῖν, τουτέστι, μὴ καταποθῆναι ὑπ' αὐτοῦ. Μὴ ἐμπεσεῖν μὲν γὰρ οὐχ οἷον τε, ἐμπεσόντα δὲ στεφανωθῆναι οἷόν τε. To *enter into temptation* is to be overcome by it; as to lead or cause to enter into temptation is to suffer men to fall a prey to it; to make shipwreck of faith and a good conscience; to suffer men to be drawn by its allurements to commit iniquity. See Gal. vi. 1: 1 Tim. vi. 9. This is the primary import of these words; though they may also secondarily request the providence of God would not subject us to those circumstances which lay us under a great peril of offending; or when he does think fit so to do, that he would not deny us strength sufficient to repel the violence of those assaults.

— ῥῦσαι] 2 Tim. iv. 18, καὶ ῥύσεταί με ὁ Κύριος ἀπὸ πάντος ἔργου πονηροῦ. Ælian. V. H. XI. 4, τὴν πατρίδα ῥύσασθαι τῆς δουλείας. Theognis 103, οὔτ' ἂν σ' ἐκ χαλεποῖο πόνου ῥύσαιτο. It is constructed with ἐκ, ἐκ χειρὸς and ἀπὸ.

— ἀπὸ τοῦ πονηροῦ] Masc. gender; the Wicked One, the Devil. See Matt. iv. 3: v. 37. So Tertullian, Origen, and Chrysostom understand it: the latter of whom, Hom. XIX. in Matt. c. VI. p. 149, says, πονηρὸν ἐνταῦθα τὸν διάβολον καλεῖ.

κατ' ἐξοχὴν δὲ οὕτως ἐκεῖνος καλεῖται διὰ τὴν ὑπερβολὴν τῆς κακίας, καὶ ἐπειδὰν μηδὲν παρ' ἡμῶν ἀδικηθεὶς, ἄσπονδον πρὸς ἡμᾶς ἔχει τὸν πόλεμον. We pray therefore here that God would graciously preserve us from those evil frames of heart and dispositions of spirit which render us so prone to yield to a temptation, and from the violent assaults of Satan, who being once let loose upon us, will not fail to hurry us into sin.

Augustin does not understand this of the Evil One, but of the evil of affliction, Ep. cxxx. c. 11, 21.

— ὅτι] See Hoogeveen, c. xxxviii. Sect. 4. § 4.

— ὅτι σοῦ ἐστιν, &c.] The genuineness of this doxology has been doubted from its not being in St. Luke; from its being omitted in a few Gr. MSS. and all the Latin Fathers, even those who wrote commentaries on the prayer. No Greek Father older than Chrysostom cites it. Cæsarius Dial. i. Q. 29, quotes it not as a part of Scripture, but of a Liturgy: τῷ δὲ ἀγγέλῳ ἑπόμενοι καὶ ἡμεῖς οἷον ἐνισχύομεν ἐπινικίως τὸν Χριστὸν, ἐν τῷ καιρῷ τῆς θείας τῶν μυστηρίων τελετῆς βοῶντες, ὅτι σου ἐστι τὸ κράτος καὶ ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα. ἰδοὺ τὸ ἐνικὸν τῆς θείας φύσεως τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος. And Dial. iii. 116, τὴν παρὰ τῶν ἱερέων ἀκούομεν τῷ Θεῷ εὐχαριστίαν ἀναφερόντων—ὅτε φασι, τὸ κράτος καὶ ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν. Griesbach thinks it crept into the text in the fourth century from the liturgies which annexed sometimes this and sometimes similar doxologies to this as well as other forms of prayer. Besides however being in almost all the Gr. MSS. it is found in a Syriac version which is nearly of the first century, and two later, in Æthiop. Armen. Arab. and Goth. and in the Apostolical constitutions, and in Chrysostom. The Jews in the temple at the end of their prayers, and in reciting their phylacteries, at the name of God, repeated "Blessed be the name of the glory of his kingdom for ever and ever," from which probably this was taken. And the early Christians certainly had some doxologies similar to this, as we find from the Epistle of Clemens, where there is one, though varied, occurring five times. Whitby thinks it very unlikely the Fathers of the Greek Church should presume to add their own inventions to a form of our Lord's own composing: and he agrees with Lightfoot in thinking it probable, that our Lord delivering this form twice upon different occasions might add this clause at the first time, and leave it out at the second;

and that the Latin copies which are full of errors, might leave it out in both, lest the Evangelists should seem to differ in a matter so considerable.

The import seems to be this, We pray thy kingdom may come, and that thy name may be hallowed, and thy will be done by all men; for thine is the kingdom, and all men are concerned to honour thee, and to obey thy holy laws:—we pray for temporal blessings to be derived from thee, for the pardon of our past sins, and preservation from them for the future; for thine is the power thus to provide for and protect us; and thou alone canst pardon our offences:—we pray for all these; for by thus hallowing thee, owning thy kingdom, and doing thy will; by thus pardoning, providing for us, and protecting us, thine will be the glory for ever and ever, Amen.

— *ἡ δύναμις*] So Archilochus in Clem. Alex. Strom. v. *ὦ Ζεῦ, σὸν μὲν οὐρανοῦ κρατὸς.* Theognis 373, *Ζεῦ φίλε, θαυμάζω σέ. σὺ γὰρ πάντεσσιν ἀνάσσεις, τιμὴν αὐτὸς ἔχων, καὶ μεγάλην δύναμιν.* And 376, *σὸν δὲ κράτος πάντων ἐσθ' ὕπατον,* &c.

— *ἀμήν*] Is read in some MSS. which want the Doxology; but many omit it, in which that is extant. We find it at the end of Ps. xl. and lxxi; and it was probably spoken here by our Lord, as usual among the Jews by way of response. The people said Amen at the end of the Chazan's prayer; and also at home when the master of the family blessed or prayed: but seldom or perhaps never any one praying privately joined this to the end of his prayers. In the public prayers of the Temple they did not make the response Amen, but only in the Synagogue.

From the Jews the custom came down to the Christians. Justin M. Apol. II. p. 161, *οὗ, προεστῶτος, συντελέσαντος τὰς εὐχὰς καὶ τὴν εὐχαριστίαν, πᾶς ὁ παρὼν λαὸς ἐπευφημεῖ λέγων, Ἀμήν.* Chrysost. in Ps. cvi. *τὸ ἔθος ἐν ταῖς ἐκκλησίαις μεμένηκε τὸ τῇ δοξολογίᾳ τοῦ ἱερέως διὰ τοῦ Ἀμὴν συντίθεσθαι τὸν λαόν.* See v. 17.

14. *γὰρ*] In some omittted. It will be here redundant, or refer to the fifth petition of the prayer.

— *ἐὰν ἀφῆτε*] In this and the following verse, the same precept is put affirmatively and negatively, after the custom of the Hebrews, in order to enforce it more strongly. See Isai. xxxviii. 1, 3, 9: Jer. xxxvi. 11: Deut. ix. 7.

In these words God promiseth remission of sins to him that forgiveth others; not that this virtue can alone obtain favour with God, where other Christian duties are neglected: for though

negative precepts are absolute, yet affirmative promises admit this limitation, if no other condition of salvation be wanting.

Seneca, Ut absolvaris, ignosce. Det ille veniam facile, cui veniâ est opus. See Ecclus. xxviii. 1, 2.

— *ὁ πατὴρ ὑμῶν ὁ οὐράνιος*] After these words in some copies follow *τὰ παραπτώματα ὑμῶν*, which seem to have been added to complete the construction.

16. *ὅταν δὲ νηστεύητε*] He here speaks of private and voluntary fastings. For on public fasts it was lawful to use the signs of repentance and humiliation. The Pharisees fasted on Mondays and Thursdays: those that would be thought more devout than the rest, fasted besides on Tuesdays and Fridays, and abstained from all kinds of food till sun-setting. On the great day of expiation, when the Jews were more strictly obliged to fast, they continue so for twenty-eight hours. Men are obliged to fast from the age of full thirteen, and women from the age of full eleven years. Children from the age of seven years fast in proportion to their strength. During their fasting they not only abstain from food, but from bathing, from perfumes and anointing and not unusually covered themselves with sackcloth and ashes. This is the idea which the Eastern people have generally of fasting; it is a total abstinence from pleasure of every kind.

— *μὴ γίνεσθε*, &c.] Do nothing which may signify you fast to gain the applause of men. See Glass. Phil. Sac. p. 1302.

— *σκυθρωποὶ*] properly denotes a fretful, angry countenance; but here it signifies gloomy and dejected looks, a face disfigured with mortification and fasting. It is perhaps in some measure explained by the words following. The Seventy have used the same word to express a sad countenance. Gen. xl. 7, *τί ὅτι τὰ πρόσωπα ὑμῶν σκυθρωπὰ σήμερον*; See also Dan. i. 10, 15; and Ecclus. xxv. 23. Josephus giving an account of Nehemiah mourning the calamities of his country, uses the word Ant. xi. 5, 6. *ὁ δ' εὐθὺς ὡς εἶχε, μηδ' ἀπολουσάμενος, διακονήσων ἔσπευσε τῷ βασιλεῖ τὴν ἐπὶ τοῦ ποτοῦ διακονίαν. ὡς δὲ μετὰ τὸ δεῖπνον ὁ βασιλεὺς διεχύθη καὶ ἡδίων αὐτοῦ γενόμενος ἀπέβλεψεν εἰς τὸν Νεεμίαν καὶ κατεσκυθρωπακότα θεασάμενος, διὰ τί κατηφὴς εἴη, ἀνέκρινεν.* Whence it appears to include what is implied in *μηδ' ἀπολουσάμενος* and what follows *τὸ κατηφὲς τοῦ προσώπου καὶ συγκεχυμένον ἀπεκάθηρε.* Philo de Nom. Mut. p. 1069, *σκυθρωπάζων μὲν τῷ προσώπῳ μειδιῶν δὲ τῇ διανοίᾳ.* p. 1071, *λόγος γὰρ ὄντως καὶ χρησμὸς ἐστι θεῖος σκυθρωπὸν καὶ ἐπίλυπον καὶ μεστὸν βαρυδαιμονίας εἶναι τὸν παντὸς μοχθηροῦ βίον, κἂν*

προσποιῆται τῷ προσώπῳ μειδιᾶν. Theodoret in Levit. Q. XXXII, On the day of expiation οἱ Ἰουδαῖοι οὐ σκυθρωπάζουσιν, ἀλλὰ γελῶσι, καὶ παίζουσι καὶ χορεύουσι καὶ ἀκολάστοις ῥήμασι καὶ πράγμασι κέχρηνται. Isocr. ad Demonic. ἔθιζε σαυτὸν μὴ εἶναι σκυθρωπὸν, ἀλλὰ σύννουν. Δι' ἐκεῖνο μὲν γὰρ αὐθάδης, διὰ δὲ τοῦτο φρόνιμος εἶναι δόξεις. Plut. Quæst. Rom. 285, διὸ καὶ τὴν φλαμινικὴν ἱερὰν τῆς Ἥρας εἶναι δοκοῦσαν, νενόμισται σκυθρωπάζειν, μήτε λουομένην τηνικαῦτα, μήτε κοσμουμένην. Thus Terence, Phormio, I. 2, 56, Capillus passus; nudus pes, ipse horrida, Lacrumæ; vestitus turpis.

— ἀφανίζουσι] Properly to blot out, so that no trace of it should appear. Suidas ἀφανίσαι· ὅλως τὸ ἀνελεῖν καὶ ἀφανὲς ποιῆσαι. Xen. Mem. I. 2, 53, τὸ σῶμα ἐξενέγκαντες ἀφανίζουσι. Arrian. Exp. Al. I. 9. ἀφανίσαι τὴν πόλιν. Joseph. Ant. I. 11, 1, καὶ τὴν τε πόλιν αὐτῶν καταστρέψασθαι καὶ τὴν χώραν οὕτως ἀφανίσαι, ὡς μήτε φυτὸν ἔτι μήτε καρπὸν ἕτερον ἐξ αὐτῆς ἀναδοθῆναι. Philo de Vit. Mos. p. 629, ἣν ἀρᾶτε στρατιὰν εὐοπλοῦσαν οὐκ ἔτ' ἀντιτεταγμένην ὄψεσθε· πεσεῖται γὰρ προτροπάδην πᾶσα, καὶ βύθιος ἀφανισθήσεται, ὡς μηδὲ λείψανον αὐτῆς ὑπὲρ γῆς ἔτι φανῆναι. De Char. p. 714, ἀνατείλαντος ἡλίου, τὸ μὲν σκότος ἀφανίζεται. Here it signifies to disfigure or deform; to change, spoil, applied to such an alteration of the natural countenance as proceeded from their emaciating themselves, and contracting their faces into a dismal form. Chrysost. ἀφανίζουσι, τουτέστι, διαφθείρουσι. Theophylact in loc. p. 36. ἀφανισμὸς προσώπου ἐστὶν ἡ ὠχρότης. ὅταν οὐχ οἷός ἐστί τις φαίνηται, ἀλλὰ προσποιῆται στυγνότητα. Theophanes Hom. XIX. speaking of the Scribes and Pharisees οὗτοι γὰρ τὴν κενὴν δόξαν ἐκτόπως ποήσαντες, καὶ τὴν ἄλλην μὲν δικαιοσύνην ἐν ἤθει πεπλασμένῳ μετήρχοντο, μάλιστα δὲ ἐν τῷ νηστεύειν σκυθρωπότητα πολλὴν ἐπεδείκνυντο, φενακίζοντες τοὺς ὁρῶντας διὰ τοῦ ἔξωθεν σχήματος, καὶ τῆς ἐπιπλάστου τῶν προσώπων ὠχρότητος. Etymol. ἀφανίσαι οἱ παλαιοὶ οὐχὶ τὸ μολῦναι ὡς νῦν, ἀλλὰ τὸ τελέως ἀφανῆ ποιεῖν. Eustath. in Od. ζ. p. 261, τὸ σῶμα λουτροῖς τε τηκελούμενον κάλλιον γίνεται καὶ ἱματίων λαμπρῶν περιθέσει εἰς τὸ κάλλιον ἐξαλλάττεται, ὥσπερ αὖ πάλιν αὐχμοῦ πιναρότης καὶ κακὰ σπεῖρα τὸ λαμπρὸν εἶδος ἀφανίζουσι. It was a custom antiently to express bitter sorrow by sprinkling ashes and clay upon their heads, or if their griefs were of a lesser kind, by neglecting to wash and anoint themselves: which custom our Lord probably had now in his eye as appears from ver. 17, where he mentions the anointing the head and washing the face, in

opposition. Cicero describes a similar case, Rull. Agrar. II. 5, vestitu obsoletiore, corpore inculto et horrido, capillatior quam ante, barbâque majore. And Quintil. Proem. Inst. Or. 15, Non virtute ac studiis ut haberentur Philosophi laborabant, sed vultum et tristitiam et dissentientem a cæteris habitum pessimis moribus prætendebant.

— *φανῶσι*] i. e. *φανεροὶ ὦσι*.

17. *ἄλειψαι*] Except in times of affliction the Jews were wont to wash and rub themselves with oil, which was commonly perfumed, especially on festivals, which seems now the case in the East. So Hom. Od. *σ*. 171, *χρῶτ' ἀπονιψαμένη καὶ ἐπιχρίσασα παρειὰς*. Il. *ξ*. 171, *ἀπὸ χροὸς ἱμερόεντος λύματα πάντα κάθηρεν, ἀλείψατο δὲ λιπ' ἐλαίῳ*. Herod. III. 124, *ἰδοῦσης τῆς θυγατρὸς ὄψιν ἐνυπνίου τοιήνδε. ἐδόκεέ οἱ τὸν πατέρα ἐν τῷ ἠέρι μετέωρον ἐόντα λοῦσθαι μὲν ὑπὸ τοῦ Διὸς, χριέσθαι δὲ ὑπὸ τοῦ ἡλίου*.

Chrysostom in Ps. xlvii. *σὺ δὲ ὅταν νηστεύῃς, ἄλειψαι*, &c. *Οὐκ ἀλοιφὴν κελεύων τοῦτο λέγει* (*οὐδεὶς γὰρ ἡμῶν τοῦτο ποιεῖ*) *ἀλλὰ τὴν ἡδονὴν ἐνδείκνυσθαι καὶ τὸ φαιδρὸν τῆς διανοίας, κελεύων γεγηθότας νηστεύειν, μὴ σκυθρωπάζοντας*. See also Hom. XX. in Matt. p. 144; and Photius Ep. CXXIX. p. 170.

18. *ἐν τῷ φανερῷ*] Wanting in most MSS. and versions. See ver. 4.

19. *θησαυρίζετε*] *θησαυρίζειν* synonymous with *ἀποτίθεσθαι*. Phurnutus de Nat. Deor. c. XXVIII. *οὐκ ὀρθῶς εἰρῆσθαι ἀπὸ τοῦ τὸν καρπὸν ἀποτίθεσθαι καὶ θησαυρίζειν*. In the Eastern countries where the fashion of clothes did not alter as with us, the treasures of the rich consisted not only of gold and silver, but of costly habits and fine wrought vessels of brass and tin and copper, liable to be destroyed in the manner here mentioned: see Gen. xli. 14: Judg. xiv. 12: Job xxvii. 16: James v. 2, 3: as well as corn, wine and oil, which composed the *θησαυροὶ* of the people of Palestine, Amos viii. 5. See also Odyss. *β*. 338, *ὅθι νητὸς χρυσὸς καὶ χαλκὸς ἔκειτο, Ἐσθῆς τ' ἐν χηλοῖσιν, ἅλις τ' εὐώδεα ἔλαιον*. Od. *ε*. 38; *ψ*. 341, *χαλκόν τε χρυσόν τε ἅλις ἐσθῆτα τε δόντες*. Ælian. V. H. VI. 12, *τεθησαύριστο δὲ αὐτῇ καὶ σῖτος εἰς ἑκατὸν μεδίμνων μυριάδας*. And Hist. An. III. 10.

But by *treasure* we are not to understand every thing we lay up for the future, provided we be ready when the glory of God or the duties of charity require us to part with it: but that is in the forbidden sense our treasure, which we chiefly prize, delight in, and set our heart upon (ver. 21), and that which we do

chiefly spend our time and study to pursue and prosecute with the neglect or to the hazard of our heavenly treasure, as appears from the opposition here.

— *θησαυρούς*] properly the repository for treasure: See ii. 11: the place where treasure or stores are reposited, in which sense it is used by Greek writers, as Thesaurus is in Virg. Georg. iv. 229: Curtius v. 2, 11: Seneca Ep. xi. 5. Here used for the contents.

— *σὴς καὶ βρῶσις*] This has been sometimes considered an *ἓν διὰ δυοῖν* for *σὴς βιβρώσκουσα*, or *βρῶσις σητὸς*, but that seems negatived by ver. 20, *σὴς οὔτε βρῶσις*. Varro in a similar way has both, Frag. in Corp. Poet. Latin. Singulos lectos stratos ubi habuimus, amisimus propter *cariem et tineam*. The literal meaning of *βρῶσις* is the act of eating: here what eats into another substance. It has been supposed to signify a little insect that gets into corn and eats it; and that our Lord refers to clothes, grain and gold, as the chief treasures respectively obnoxious to moth, smut and thieves. In the Septuagint, *βρῶσις* is used Mal. iii. 11, for the worm or animal that destroys corn. The common interpretation explains it by canker or rust, which corrodes metals: and this seems to agree with St. James v. 2, 3, *τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονε, ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰὸς αὐτῶν*. In Menander we meet with *καὶ πάντα τὰ λυμαινόμεν' ἔνεστιν ἔνδοθεν, οἷον ὁ μὲν ἰὸς τὸν σίδηρον, ἂν σκοπῇς, τὸ δ' ἱμάτιον οἱ σῆτες, ἡ δὲ θρὺψ ξύλον*. Hor. Serm. ii. 3, 117, Age si et stramentis incubet, unde Octoginta annos natus, cui stragula vestis, Blattarum et tinearum epulæ, putrescat in arcâ, Nimirum insanus paucis habeatur. See also Seneca de Benef. iii. 3.

— *ἀφανίζει*] i. q. *διαφθείρει*. See ver. 16. Incert. Auct. in Poet. Gnom. *ἅπαντ' ἀφανίζει γῆρας ἰσχὺν σώματος*. Diod. Sic. ii. p. 123, *Ὁ χρόνος τὰ μὲν ὀλοσχερῶς ἠφάνισε*. Demosth. adv. Mid. p. 582, 16, *τὸ ὅλως ἀφανίζειν ἱερὰν ἐσθῆτα*, which is explained by *διαφθείρειν τὸ ἱμάτιον καὶ λυμαίνεσθαι*. Polyb. i. 81, *ἐὰν δὲ πάλιν ἀφῇ, κατὰ τὴν ἐξ αὐτῶν φύσιν φθείροντα τὸ συνεχὲς, οὐκ ἴσχει παῦλαν, ἕως ἂν ἀφανίσῃ τὸ ὑποκείμενον*.

— *διορύσσουσι*] Scil. *τὸν τοῖχον, τὴν οἰκίαν*. The accusative is added in Matt. xxiv. 43: Luke xii. 39. Xen. in Sympos. iv. 30, *μή τις μου τὴν οἰκίαν διορύξας*. Demosth. adv. Con. p. 1268, 12, *τοίχους τοινῦν διορύττοντες*. Aristoph. Plut. 565, *πάνυ γοῦν κλέπτειν κόσμιόν ἐστι, καὶ τοὺς τοίχους διορύττειν*. Whence that frequent term of reproach with him *τοιχωρύχε* as perfossor parietum, in Plaut. Pseudol. iv. 2, 23. Thucyd. ii. 3,

διορύσσοντες τοὺς κοινοὺς τοίχους. The elliptical phrase occurs in a fragment of an Anon. Pythag. in Mythog. Græc. p. 718, ἆρα οὐ δίκαιον διορύξαντα κλέψαι καὶ σῶσαι τὸν πατέρα.

20. θησαυροὺς ἐν οὐρανῷ] What St. Luke xii. 33, calls θησαυρὸς ἀνέκλειπτος ἐν τοῖς οὐρανοῖς. Martial v. 43, Callidus effractâ nummos fur auferet arcâ, Prosternet patrios impia flamma Lares; Extra fortunam est quicquid donatur amicis, Quas dederis, solas semper habebis, opes. Isocr. ad Demonic. τοὺς ἀγαθοὺς εὖ ποίει, καλὸς γὰρ θησαυρὸς ἀνδρὶ σπουδαίῳ χάρις ὀφειλομένη. Themist. Orat. XVIII. ὀπόθεν πλεονάσουσιν οἱ τῶν ἀγαθῶν πράξεων θησαυροὶ, οἱ μόνοι ἄσυλοι καὶ ἀνάλωτοι Some take ἐν οὐρανῷ here, and ἐπὶ τῆς γῆς in the preceding verse, with θησαυρίζετε.

21. ὅπου] See Hoogeveen, Doctr. Part. c. xxxv. Sect. 3. § 1.

— θησαυρὸς ὑμῶν] For ὑμῶν in the two cases in this verse, two MSS. and several versions have σου. Mill thinks ὑμῶν is St. Luke's, and σου St. Matthew's on grounds which Wetstein does not consider to be sufficient.

— ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν] Cic. Att. XII. 12, igitur animus in hortis: quos tamen inspiciam cum venero. Plaut. Pers. IV. 6, 27, nam animus in navi est meus. Menæchm. IV. 2, 15, mens est in querelis. Ter. Eunuch. IV. 7, 46, Jamdudum animus est in patinis.

22. ὁ λύχνος τοῦ σώματος] Artemidorus Oneirocrit. I. 28, calls the eyes τοῦ σώματος ὁδηγοὶ καὶ ἡγεμόνες. Aristot. Top. I. 14, ὡς ὄψις ἐν ὀφθαλμῷ, νοῦς ἐν ψυχῇ. So Philo de Mund. Cond. ὅπερ γὰρ νοῦς ἐν ψυχῇ, τοῦτ' ὀφθαλμὸς ἐν σώματι.

— ἁπλοῦς] Clear, ὁλόκληρος, as membra sincera in Lucretius. Opposed to an eye overgrown with film, which would obstruct the sight. Chrysostom and Theophylact explain the word as synonymous with ὑγιής. Epicharmus καθαρὸν ἂν τὸν νοῦν ἔχῃς, ἅπαν τὸ σῶμα καθαρὸς εἶ. Themist. Orat. XXII. βλέμμα ἁπλοῦν καὶ γενναῖον. Hierocles præf. in Aur. Carm. ὥσπερ γὰρ ὀφθαλμῷ λημῶντι καὶ οὐ κεκαθαρμένῳ, τὰ σφόδρα φωτεινὰ ἰδεῖν οὐχ οἷόντε· οὕτω καὶ ψυχῇ μὴ ἀρετὴν κεκτημένῃ τὸ τῆς ἀληθείας ἐνοπτρίσασθαι κάλλος ἀμήχανον. As the body must be well enlightened if the eye be sound and good, or greatly darkened if it is spoiled with noxious humours; so the mind must be full of light, if reason, its eye, is in a proper state; or full of darkness, if it is perverted by covetousness and other worldly passions, but with this difference that the darkness of the mind is infinitely worse than the darkness of the body and attended with worse consequences, inasmuch as the actions of the mind are of far greater importance to happiness than those of the body.

Whitby and most commentators by ὀφθαλμὸς ἁπλοῦς understand a liberal person, and by ὀφθαλμὸς πονηρὸς the covetous man: because the preceding words are a dissuasive from laying up treasures on the earth, the following from the love of riches; and therefore the intermediate words probably relating to the same thing. And in the sacred writers and among the Jews it was said proverbially, He that gives a boon, let him do it with a good eye, i. e. freely and liberally. Ecclus. xxxii. 8, 10. Give thy first-fruits ἐν ἀγαθῷ ὀφθαλμῷ. Prov. xi. 25, ψυχὴ ἁπλῆ is the liberal soul. And to give ἁπλῶς and ἐν ἁπλότητι is to give liberally. James i. 5: Rom. xii. 8: 2 Cor. viii. 2: ix. 11, 13. And on the contrary ὀφθαλμὸς πονηρὸς is the covetous eye that envies others any share of its good things. Prov. xxviii. 22: xxiii. 6. Wetstein gives instances from the Jewish writings. So Lightfoot.

Hor. Ep. II. 2, 193. Scire volam quantum simplex hilarisque nepoti Discrepet et quantum discordet parcus avaro. Tac. Hist. III. 86. Inerat tamen simplicitas ac liberalitas.

— σκότος] Thomas M. ὁ σκότος καὶ τὸ σκότος. Ἡ δὲ σκοτία οὐκ ἐν χρήσει. Εὐριπίδης ἐν Φοινίσσαις, σκότον δεδορκὼς. Eustath. τὸν δὲ ῥηθέντα σκότον οἱ μεθ' Ὅμηρον καὶ σκότος φασίν. Καὶ διαφορεῖται μὲν παρ' αὐτοῖς, τὰ πλείω δε κατὰ γένος ἀρσενικὸν προάγεται, ὡς δηλοῖ καὶ τὸ· οὐδὲ σκότον φρίσσουσι τὸν συνεργάτην. Schol. Eurip. Hec. I. γράφεται καὶ τὸ σκότος οὐδετέρως καὶ ὁ σκότος. καὶ τῷ μὲν οὐδετέρῳ χρῶνται οἱ κοινοί, τῷ δὲ ἀρσενικῷ οἱ Ἀττικοί.

24. οὐδεὶς] Scil. δοῦλος, implied in δουλεύειν, as Luke xvi. 13, οὐδεὶς οἰκέτης, which is also a reading here. Here the particles of comparison are wanting, ὥσπερ οὐδεὶς δύναται...οὕτως οὐ δύνασθε.

— δυσὶ κυρίοις] i. e. of contrary dispositions, as appears from Θεῷ καὶ Μαμωνᾷ. Chrysost. Hom. XXI. in Matt. p. 150, δύω τοὺς τὰ ἐναντία ἐπιτάττοντας λέγει. Athanasius Dial. III. de S.S. Trin. Tom. II. p. 222. οὐδεὶς δύναται, κ. τ. λ. δύο δέ εἰσιν, ὅτε ὁ μὲν τοῦτο θέλει, ὁ δὲ τοῦτο.

Phrynichus, p. 88, δυσὶ μὴ λέγε, ἀλλὰ δυοῖν—ἐπὶ γὰρ μόνης γενικῆς λέγεται, οὐχὶ δὲ δοτικῆς. Thomas M. δυοῖν οὐ δυσὶν, ὅσα γὰρ μὴ συνεμφαίνει γένος, οὐδὲ πτῶσιν δέχεται—τὸ δυσὶν, εἴρηται μέντοι καὶ τοῦτο παρὰ τοῖς ῥήτορσι. In the New Testament δύο is used for the nom. gen. acc. of all genders: and the inspired penmen, rather, as it should seem, than, express a word in the dual form, of which there are none either in the New Testament or in the Septuagint version of the old, employ δυσὶ for the dative.

— δουλεύειν] Dio Chrys. LXX. p. 608. πᾶσα μὲν οὖν ἐστι δουλεία χαλεπή, τοὺς δὲ ἀπὸ τύχης ἐν οἰκίᾳ τῇ αὐτῇ δουλεύοντας, ἐν ᾗ δύο ἢ τρεῖς δεσπόται, καὶ ταῦτα ταῖς τε ἡλικίαις καὶ ταῖς φύσεσι διάφοροι, λέγω δὲ πρεσβύτης ἀνελεύθερος, καὶ τούτου παῖδες νεανίσκοι, πίνειν καὶ σπαθᾶν θέλοντες, τίς οὐκ ἂν τῶν ἄλλων οἰκετῶν ὁμολογήσειεν ἀθλιωτέρους, ὅταν τοσούτους δέῃ θεραπεύειν, καὶ τούτων ἕκαστον ἄλλο τί βουλόμενον καὶ προστασσοντα; Ter. Andr. I. 3, 4. Nec quid agam certum 'st: Pamphilumne adjutem an auscultem seni. Si illum relinquo, ejus vitæ timeo: sin opitulor, hujus minas. Adelph. IV. 2, 16, Non hercle hic quidem durare quisquam, si sic fit, potest. Scire equidem volo quot mihi sint domini: quæ hæc est miseria? Persius v. 154, duplici in diversum scinderis hamo, Hunccine an hunc sequeris: subeas alternus oportet Ancipiti obsequio dominos.

— μισήσει] i. e. posthabebit. Gen. xxix. 30, 31.

— ἀνθέξεται] hold fast to, adhere to. Joseph. B. J. v. 10, 3, ἐτύπτοντο δὲ γέροντες ἀντεχόμενοι τῶν σιτίων. Diod. Sic. XXIV. Exc. p. 565. Ἀμίλκας—ἀντεχόμενος μὲν τῆς δόξης, καταφρονῶν δὲ τῶν κινδύνων. Suidas, ἀνθέξεται· ἀντιλήψεται. Hesych. ἀντέχεται· ἀντιλαμβάνεται, φροντίζει, περιποιεῖται. Theophylact. Tit. I. 8, ἀντεχόμενον, φροντίζοντα. Tertullian adv. Marc. IV. c. XXIII. p. 726, Quibus duobus dominis neget posse serviri, quia alterum offendi sit necesse, alterum defendi, ipse declarat, Deum proponens et Mammonam.

Casaubon says Distinguendum diligenter inter ἀγαπᾷν et ἀντέχεσθαι, ut nullam hic fore φορτικὴν repetitionem, ut quidam putent. Docere Dominum nostrum, qui fieri nequeat, ut duobus dominis idem serviat. Quia, inquit, vel unum odio habebit alterum amans: aut etiam, licet amet utrumque, fieri poterit, ut dum in alterius voluntate exequendâ erit intentior, erga alterum gerat se negligentius. ἀντέχεσθαι signifying something more efficient than ἀγαπᾷν which is used to express the inward affection of the mind, and the former the outward act so that he will be diligent in executing the commands of the one and negligent in those of the other. Polyb. XXVII. 1, 9, Ὀλυμπίχου δὲ τοῦ Κορωνέως πρώτου μεταθεμένου καὶ φάσκοντος δεῖν ἀντέχεσθαι Ῥωμαίων v. 1, 8, ἔκρινεν αὖθις ἀντέχεσθαι τῶν περὶ τὸν Ἄρατον. Demosth. περι στεφ. 290, 9, ἀντέχεσθαι τῆς ἑαυτῶν καὶ τῆς τῶν ἄλλων Ἑλλήνων ἐλευθερίας. Pind. Nem. α. 49, ἐγὼ δὲ Ἡρακλέος ἀντέχομαι.

— ἑνὸς] One MS. of inferior value has τοῦ. The true reading therefore must be without the article. But why (says Middleton, Gr. Art. p. 192) should it be omitted before ἑνός, when in

the preceding clause it was inserted before ἕνα? The answer seems to be that εἷς opposed to ὁ ἕτερος usually takes the article, where εἷς has not recently been mentioned: but if this practice were to be retained, where εἷς has recently occurred, the article might be supposed to indicate renewed mention; a purpose to which in ὁ εἷς it is frequently subservient.

— Μαμωνᾷ] Suid. Μαμωνᾶς· χρυσὸς, γηΐνος πλοῦτος. Augustin de Serm. Dom. II. Mammona apud Hebræos divitiæ appellari dicuntur. Convenit et Punicum nomen: nam lucrum Punicè Mammon dicitur; and in this sense it is used by the Talmudists. Mammon is here represented by our Saviour as a person; whence has arisen the supposition that it was the name of an Idol, or God of Riches worshipped in Syria, and corresponding with the Greek Πλοῦτος. But there does not seem sufficient proof of this.

Clem. Alex. Strom. VIII. p. 742. οὐδεὶς δύναται, κ. τ. λ. οὐ τὸ ἀργύριον λέγων φησὶ ψιλῶς οὕτως, ἀλλὰ τὴν ἐκ τοῦ ἀργύριου εἰς τὰς ποικίλας ἡδονὰς χορηγίαν. Hence Porteus, Lect. VII. p. 179, understands it to be, every thing that is capable of being an object of *trust*, or a ground of *confidence* to men of worldly minds; such as wealth, power, honor, fame, business, sensual pleasures, gay amusements, and all the other various pursuits of the present scene. It is these that constitute what we usually express by the word *world* when opposed to religion.

Sallust. Ep. II. de Rep. Ord. Ubi divitiæ claræ habentur, ibi omnia vilia habentur: fides, probitas, pudor, &c. Plato de Rep. VIII. οὐκοῦν δῆλον ἤδη τοῦτο ἐν πόλει, ὅτι πλοῦτον τιμᾶν καὶ σωφροσύνην ἅμα ἱκανῶς κτᾶσθαι ἐν τοῖς πολίταις ἀδύνατον, ἀλλ' ἀνάγκη ἢ τοῦ ἑτέρου ἀμελεῖν ἢ τοῦ ἑτέρου. Demophili Sentent. φιλοχρήματον καὶ φιλόθεον τὸν αὐτὸν ἀδύνατον εἶναι. ὁ γὰρ φιλοχρήματος ἐξ ἀνάγκης ἄδικος.

25. διὰ τοῦτο] If these words connect this verse with the preceding, the meaning is, Seeing ye cannot serve God and Mammon at the same time, do not serve the latter by taking thought for your life.

— μεριμνᾶτε] Expresses taking anxious thought, or being anxiously careful, having excessive anxiety. See Luke viii. 14: x. 41: xii. 11: xxi. 34: and Phil. iv. 6. Our blessed Saviour condemns here only that immoderate carefulness which is occasioned by the love of this world and of its advantages and enjoyments, and proceeds from distrust and incredulity. St. Luke xii. 29, has made use of the word μετεωρίζω which signifies to have a wavering and doubtful mind, disquieted or tossed about with

mistrust and fear. In other passages of Scripture diligence in business is inculcated, that men, instead of being useless loads on the earth, may at all times have it in their power to discharge the several duties of life with decency. Tit. iii. 14.

The construction of this verb is sometimes with the dat. as here; sometimes with the acc. as ver. 34; and 1 Cor. vii. 32, *ὁ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, πῶς ἀρέσει τῷ Κυρίῳ*: also v. 33, 34: xii. 25; sometimes with the preposition *εἰς* or *περὶ*, as *μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον.*

—*τῇ ψυχῇ*] i. q. *περὶ τῆς ψυχῆς*. Here signifies the life, as x. 39: xvi. 25: John x. 11, &c. in which sense it is used in the best Greek writers. Xen. Κυρ. *παιδ.* IV. 4, 3, *τὰς ψυχὰς περιποιήσασθε*. Eurip. Phœn. 1012, *ψυχὴν δὲ δώσω τῆσδ' ὑπερθανεῖν χθονός*. Heraclid. 551, *τὴν ἐμὴν ψυχὴν ἐγὼ δίδωμ' ἑκοῦσα τοῖσδε*. In the same way the Latins use ponere spiritum Val. Max. VII. 8, 8, ponere animam, Ovid. Eleg. x. 43.

—*τί*] for *ποῖον*. See Viger. III. 11, 4.

—*καὶ τί πίητε*] Some MSS., versions, and Fathers omit these words. Griesbach doubts their genuineness; and Erasmus supposed them superfluous, as being included in the preceding. But in ver. 31, we have also *τί φάγητε ἢ τί πίητε* both in the MSS. and versions.

—*οὐχὶ ἡ ψυχὴ*] i. e. will not he who has given the greater blessing, give the lesser also? An interrogation for a strong affirmative. For *πλεῖον* some MSS. read *πλείων*.

—*καὶ τὸ σῶμα*, &c.] Aristid. T. II. p. 30, *ὥσπερ ἂν εἰ τις τὰ ὑποδήματα κρείττω τῶν ποδῶν, τὴν δὲ ἐσθῆτα τοῦ σώματος κρίνοι τιμιωτέραν. καὶ ὡς ἔοικε τὰ μὲν χρήματα τῶν ποριζόντων αὐτὰ καὶ χρωμένων ἀτιμότερα ἡγούμεθα.*

26. *ἐμβλέψατε*] has the signification of *κατανοήσατε*, Luke xii. 24. See 2 Macc. xii. 45.

—*τὰ πετεινὰ τοῦ οὐρανοῦ*] See Ps. cili. 12. Thomas M. *πτηνὸν λέγε, τὸ δὲ πετηνὸν ἀδόκιμον*. Οὐρανοῦ here redundant, or perhaps a Hebraism. To the names of animals it was not uncommon for the Hebrews to add the place in which they lived or were passing their time. Homer has *ὑπουρανίων πετεηνῶν*, Il. ρ. 675.

Our Saviour cannot be supposed here to countenance idleness and negligence; his whole design in these words being to recommend trust in God's providence, and calmness of mind while we are employed in our several callings, and to improve all those means which God has set before us.

—*οὐ σπείρουσι*, &c.] Od. ι. 106, *Κυκλώπων δ' ἐς γαῖαν*

ὑπερφιάλων, ἀθεμίστων, Ἰκόμεθ' οἵ ῥα θεοῖσι πεποιθότες ἀθανάτοισιν Οὔτε φυτεύουσι χερσὶν φυτὸν οὔτ' ἀροῶσιν· Ἀλλὰ τάγ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται, Πυροὶ καὶ κριθαὶ, ἠδ' ἄμπελοι αἵτε φέρουσιν Οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἄεξει.

—καὶ] et tamen.

—τρέφει αὐτὰ] Deut. xxii. 6: Job xxxviii. 41: xxxix. 26, 29: Ps. ciii. 27, 28: cxlvi. 9.

—μᾶλλον] παρέλκει. Mark vii. 36: 2 Cor. vii. 13: Heb. xi. 25. It is also translated longe multum; or as Glass, multum omnino; see Phil. Sac. p. 443.

—διαφέρετε] Excel, are of more value. Hesych. διαφέρει. ἀνήκει, προῦχει, ὑπερέχει, βελτίων ἐστὶ. Thucyd. i. 84, πολὺ τε διαφέρειν οὐ δεῖ νομίζειν ἄνθρωπον ἀνθρώπου. Isocr. in Hel. ἡ καὶ τῷ γένει καὶ τῷ κάλλει καὶ τῇ δόξῃ πολὺ διήνεγκε. Joseph. c. Apion. i. 22, Πυθάγορας—σοφίᾳ καὶ τῇ περὶ τὸ θεῖον εὐσεβείᾳ πάντων ὑπειλημμένος διενεγκεῖν τῶν φιλοσοφησάντων.

27. τίς δὲ ἐξ ὑμῶν] Seneca, Œd. 981, Non sollicitæ possunt curæ mutare rati stamina fusi. Hor. Carm. iv. 7, 17, Quis scit an adjiciant hodiernæ crastinæ summæ Tempora Dî Superi.

—ἡλικίαν] Commonly translated stature, in which sense it is used Luke xix. 3: but here perhaps it may better signify *age*, because the caution is against anxious care about the preservation of life, and about food the means of prolonging it. So Plut. Pericl. p. 167, πολλαῖς ἔμπροσθεν ἡλικίαις τοῦ περὶ Σάμον πολέμου. Besides, the measure of a cubit agrees better with a man's age than his stature. And in the parallel passage in St. Luke, he calls the adding of a cubit, τὸ ἐλάχιστον, the thing which in the interposition of Divine Providence appears least, as it really is if understood of the addition of a single moment to the length of one's life. In the Old Testament we find the length of a man's life compared to a span. In Diog. Laert. viii. 16, we have σπιθαμὴ τοῦ βίου. Alcæus in Athen. x. 7, δάκτυλος ἀμέρα. And Mimnermus in Stob. πηχῦιον ἐπὶ χρόνον ἄνθεσιν ἥβης τερπόμεθα. Macknight says, Among the heathens the expression took its rise from their allegorical fable of the thread of life, which the Parcæ spun out for every man, and which they no sooner cut, than the person for whom it was designed, died. In this light, a cubit added to the thread of one's life will signify the shortest duration imaginable. Yet it is not certain that the Jews borrowed this mode of expression from the heathens. Wetstein conjectures that ἡλικία, or the ordinary term of life is here considered under the figure of the

*Stadium*, or course gone over by the runners; of which, as it consisted of several hundred cubits, a single cubit was but as one step, and consequently a very small proportion of the whole, and what might not improperly be termed ἐλάχιστον. It adds, he says, to the credibility of this, that the life of man is once and again distinguished in Scripture by the appellation δρόμος, the course run over by the racers: it occurs too in places where no formal comparison is made or even hinted, to the gymnastic exercises. See Acts xiii. 25: xx. 24: 2 Tim. iv. 7: James iii. 6.

28. τί] i. e. διατί.

— καταμάθετε] i. q. κατανοήσατε, Luke xii. 27. So in the Septuagint; Job xxxv. 4, ἀνάβλεψον εἰς τὸν οὐρανὸν, καὶ ἴδε· κατάμαθε δὲ νέφη, ὡς ὑψηλὰ ἀπὸ σοῦ. Philo II. Alleg. p. 94, κατάμαθε γέ τοι τὴν ἀδελφὴν σου Λείαν, καὶ εὑρήσεις ἐξ οὐδενὸς γεννητοῦ λαμβάνουσαν τὴν στοργὴν καὶ τὴν γονήν. Epictet. Enchir. XXXIII. τὸ βούλευμα τῆς φύσεως καταμαθεῖν ἐστιν. Xenoph. καταμαθὼν αὐτὸν οὔτε θύοντα θεοῦς. Plutarch de Audit. p 42, ἀφορᾷν χρὴ πρὸς ἑαυτὸν, καταμανθάνοντα τὴν ψυχήν. Demosth. Orat. Amator. p. 1413, ἓν πρῶτον ἐκεῖνό σε δεῖ καταμαθεῖν ἀκριβῶς. Strabo III. p. 211, καταμαθόντες οὖν τὴν φύσιν τῶν τόπων οἱ ἄνθρωποι.

— κρίνα] Acc. case. Michaelis thinks this the crown imperial, so abundant in the vallies of Judea and the East. Sir J. Smith calls it the Amaryllis lutea, or Autumnal Narcissus. Plin. H. Nat. XXI. 5, Est et rubens lilium, quod Græci *Crinon* vocant; alii florem ejus Cynorrhodon; laudatissimum in Antiochia et Laodicea, Syriæ mox in Phaselide. Here Synechdoch. for flowers of the meadows in general (τοῦ ἀργοῦ distinguished from gardens) for in the following verse he calls them the grass of the field.

— αὐξάνει] This verb is used both transitively and intransitively in Greek writers, as well as in the New Testament, though among the Attics it properly signifies augere. When taken intransitively it signifies crescere, augeri, i. q. αὐξάνεσθαι. Catullus LXIV. 323, O decus eximium, magnis virtutibus augens, i. e. aucte. Thomas M. τὸ μὲν αὔξειν ἐπὶ ἐνεργητικοῦ, οἷον αὔξει ὁ ἥλιος καὶ ἡ ὑγρότης τὰ φυτά. Δημοσθένης ἐν τῷ ὑπὲρ τοῦ στεφάνου· τὰς ἐνδοξίας τῆς πατρίδος θεραπεύειν, ταῦτα αὔξειν. Καὶ αὔξει, ἀντὶ τοῦ αὔξεται. Ἀριστείδης ἐν τῷ εἰς Ῥώμην, ἀλλὰ καὶ εἰκότως ηὔξησεν ἡ ἀρχή. αὐξάνει δὲ ἐπὶ παθητικῆς σημασίας ὁ αὐτὸς Δημοσθένης ἐν τῷ αὐτῷ λόγῳ. ἐπεὶ γε οἷς ἡ πατρὶς ηὐξάνετο. καὶ αὐξάνει τὰ φυτὰ, οἷον αὔξησιν δέξεται. καὶ αὐξάνομαι ἐπὶ τοῦ αὐτοῦ σημαινομένου. Lucian. Philosoph. IV. 63, οὐδὲ αὐξάνοντα παιδία σολοικισμὸν ποιήσει

τῷ μηδὲν εἰδότι. Polyb. XVI. 21, 10, τὸ λοιπὸν, ἤυξανε τὸ κακὸν, ἐξ αὐτοῦ λαμβάνον τὴν ἐπίδοσιν. Apollodor. Bibl. I. p. 47, οὗτοι κατ' ἐνιαυτὸν ἤυξανον πλάτος μὲν πηχυαῖον, μῆκος δὲ ὀργυιαῖον. It occurs in this signification seven times in Josephus. But see Not. p. 558, Vol. III. of Hemsterhus. Lucian; where it is denied that it occurs in a passive signification in the best authors.

— κοπιᾷ] Denotes that labour by which the body is wearied and the strength exhausted, from κόπος.

29. οὐδὲ Σολομὼν] Ne quidem. Hoogeveen supplies ὅτι οὔτε οἱ δυναστεύοντες, οὔτε βασιλεῖς, ἀλλ' οὐδὲ Σολομών. Neque is used for ne quidem, Virg. Æn. II. 71. See Doct. Part. c. XXXIX. Sect. 11. § 11.

— Σολομὼν] Here mentioned rather than any other prince, because in wealth and power and wisdom, which are the instruments of magnificence and splendour, he excelled all the kings that had ever been before him, or were to come after him.

— δόξῃ] Splendour, Acts xxii. 11: 1 Cor. xv. 40, 41: here splendid garments: 1 Macc. xiv. 9, οἱ νεανίσκοι ἐνεδύσαντο δόξας. In Esth. v. 1, we find περιεβάλλετο τὴν δόξαν αὐτῆς. See Isai. lii. 1. Comp. 2 Chron. ix. 15, &c.

The royal robes which were put on the King of Judah at his coronation were rich and splendid, as appears from these words. Josephus describing Agrippa's robes, Ant. XIX. 8, 2, says στολὴν ἐνδυσάμενος ἐξ ἀργύρου πεποιημένην πᾶσαν, ὡς θαυμάσιον ὑφὴν εἶναι. And Jennings (Jew. Ant., Vol. I. p. 184) thinks the allusion in this passage will be more apposite, if as Josephus says, Ant. VIII. 7, 3, Solomon was usually clothed in white, λευκὴν ἐμφιεσμένος ἐσθῆτα. On this supposition, it is probable this was the colour of the royal robes of his successors. But it being likewise the colour of the priests' garments, the difference between them must be supposed to lie in the richness of the stuff they were made of.

— περιεβάλετο] Herodian VIII. 5, χλαμυδὶ πορφυρᾷ περιβάλλουσιν. Plut. Public. p. 99, τὰ ἱμάτια περιβάλλοντες αὐτῶν τοῖς τραχήλοις.

Something similar to this is that saying of Solon's to Crœsus, Diog. La. Sol. I. 51, κοσμήσας ἑαυτὸν ὁ Κροῖσος παντοδαπῶς καὶ καθίσας εἰς τὸν θρόνον, ἤρετο αὐτὸν, εἴ τι θέαμα κάλλιον τεθεάται; ὁ δὲ ἀλεκτρύονας εἶπε, φασιανοὺς, καὶ ταὼς, φυσικῷ γὰρ ἄνθει κεκόσμηνται καὶ μυρίῳ καλλίονι.

30. χόρτον] The Hebrews divide all kinds of vegetables into *trees* and *herbs*; the former of which the Hellenists call

ξύλον, the latter χάρτος, comprehending grass, corn and flowers. Here χόρτος evidently includes τὰ κρίνα τοῦ ἀγροῦ, of which our Saviour had just been speaking. So great is the scarcity of fuel in the East, that the withered stalks of plants are used to heat the ovens. From Shaw's Travels, p. 85, we learn that myrtle, rosemary and other plants, are made use of in Barbary for this purpose. Ulpian L. LV. de leg. 3, Lignorum appellatione in quibusdam regionibus, ut in Ægypto, ubi arundine pro ligno utuntur, et arundines et papyrum comburitur, et herbulæ quædam, vel spinæ, vel vepres continebuntur.

— *σήμερον ὄντα*] q. d. *ἐφήμερον*. Anthol. I. 90, 7, *τὸ ῥόδον ἀκμάζει βαιὸν χρόνον, ἢν δὲ παρέλθῃ, Ζητῶν εὑρήσεις οὐ ῥόδον ἀλλὰ βάτον*. Plin. H. Nat. XXI. 1, Flores vero odoresque in diem gignit (Natura), magna, ut palam est, admonitione hominum, quæ spectatissimè floreant, celerrimè marcescere. Plaut. Pseud. I. 1, 16, Quasi solstitialis herba paulisper fui, Repente exorsus sum, repentino occidi.

— *κλίβανον*] Thomas M. *κρίβανος Ἀττικοὶ, οὐχὶ κλίβανος διὰ τοῦ λ*. Etym. *κρίβανος σημαίνει τὴν κάμινον, ἔνθα ὤπτουν τοὺς ἄρτους, παρὰ τὸ κρῖ καὶ τὸ βαῦνος ἡ κάμινος. Οἱ δὲ Δωριεῖς κλίβανον λέγουσι*. Philo uses the word, Quis rer. div. her. p. 524, *κλιβάνου εἰλικρινὲς πῦρ οὐκ ἔχοντος*. Some have interpreted *κλίβανον* by a *still* for distilling herbs: but there is no reason to alter the translation. Vegetable substances were used for fuel: and if annuals, they might be sufficiently dry for immediate use. Or, as the expression is proverbial, *αὔριον* may mean any time soon after, according to the Hebrew idiom. See Gen. xxx. 33.

— *βαλλόμενον*] Conjiciendum, as 2 Pet. iii. 11, *λυομένων*, and Eph. v. 13, *ἐλεγχόμενα*.

— *ἀμφιέννυσιν*] Expresses the putting on a complete dress that surrounds the body on all sides. Ἀμφιέννυσθαι and *ἐνδύσασθαι*, as also the Latin verbs indui, vestiri, cingi, used of plants and trees when laden with flowers or leaves and fruit. Virg. Ecl. III. 39: Georg. I. 188: II. 219: IV. 143.

— *οὐ πολλῷ μᾶλλον ὑμᾶς*] Scil. *ἀμφιέσεται*.

— *ὀλιγόπιστοι*] Who distrust the providence of God. This is an expression frequent in the Talmudists.

31. *τί φάγωμεν*] The same anxiety in the Gentiles is reprehended by Epictetus, a Gentile philosopher, I. 9, *ὅτε χορτασθῆτε σήμερον, κάθησθε κλαίοντες περὶ τῆς αὔριον, πόθεν φάγητε*.

32. *τὰ ἔθνη*] It was the general character of the heathens, that they prayed to their Gods, and laboured themselves for

no blessings but the temporal ones here mentioned, as is plain from Juv. Sat. x.; and that because they were in a great measure ignorant of God's goodness, they had erred fundamentally in their notions of religion, and had no certain hope of a future state.

— ἐπιζητεῖ] Hesych. ἐπιζήτει· ἠνόχλει, ἐπεχείρει, ἐπετήρει. The compound ἐπιζητεῖν and ζητεῖν, Luke xii. 30, used in the sense of μεριμνᾶν, ver. 31; and indicates too great eagerness and anxiety.

— οἶδε γὰρ ὁ πατὴρ, &c.] In no part of this discourse does Jesus call God the father of the fowls, but he calls him *our* father, to make us sensible that men stand in a much nearer relation to God than the brute creation does; and therefore that we may justly expect greater expressions of his love.

Anthol. I. 89, 2, εἰ τὸ μέλειν δύναταί τι, μερίμνα, καὶ μελέτω σοι. Εἰ δὲ μέλει περὶ σοῦ δαίμονι, σοί τι μέλει; See a beautiful passage in Arrian, Epictet. III. 26, on expecting the necessary supports of life with sure hope and confidence from God.

— χρήζετε] Etymol. χρήζω, ἡνίκα σημαίνει τὸ δέομαι, ἔχει τὸ προσγεγραμμένον, ἀπὸ γὰρ τοῦ χρέος γίνεται χρείζω, καὶ τροπῇ τοῦ ε εἰς η, χρήζω· χρῄζοντο καὶ αὐτοὶ, καὶ κατὰ συναίρεσιν χρῄζω· ὅτε δὲ σημαίνει τὸ χρησμῳδῶ, ἐστιν ἄνευ τοῦ ι.

33. πρῶτον] In some read πρότερον, and in some it is wanting, as being omitted in Luke xii. 31. Here signifies imprimis, præcipuè; let it be your chief aim and principal care. Jos. Ant. x. 10, 5.

— τὴν βασιλείαν τοῦ Θεοῦ] i. e. true religion, the advantages of the kingdom of God: so Rom. xiv. 17. The treasures mentioned ver. 20.

— τὴν δικαιοσύνην αὐτοῦ] That righteousness which consists in a conformity to the declared will of God. The performance of his commandments, really and sincerely; not as they were explained by the Pharisees. 1 Macc. II. 29, ζητοῦντες δικαιοσύνην καὶ κρίμα.

— πάντα ταῦτα] All those things which are necessary to the support of life.

— προστεθήσεται] Shall be added over and above. Lucian. de Laps. inter Sal. XI. ἓν τοῦτο ἠύχετο ὑγιαίνειν, ὡς ἔστ' ἂν τοῦτ' ἔχῃ, ῥαδίως αὐτῷ τῶν ἄλλων προσγενησομένων. Philo de præm. et pœn. p. 926, argues in a similar manner, οἷς μὲν γὰρ ἀληθινὸς πλοῦτος ἐν οὐρανῷ κατάκειται, διὰ σοφίας καὶ ὁσιότητος ἀσκηθείς, τούτοις καὶ ὁ τῶν χρημάτων ἐπὶ γῆς περιουσίαζει προνοίᾳ καὶ ἐπιμελείᾳ θεοῦ τῶν ταμείων ἀεὶ πληρουμένων—οἷς δὲ ὁ κλῆρος οὐκ ἔστιν οὐράνιος, &c.

34. *εἰς τὴν αὔριον*] Scil. *ἡμέραν*. For *τὰ εἰς τὴν αὔριον*, as *τὰ ἑαυτῆς* follow. In one MSS. *εἰς* is wanting. Pollux, I. 66, *φιλοτιμότερον δὲ προστιθέναι τὴν εἰς πρόθεσιν ταῖς ἐπιούσαις ἡμεραῖς, οἷον εἰς αὔριον, καὶ εἰς τὴν ἐπιοῦσαν, καὶ εἰς ἡμέραν τρίτην*. Antonin. XII. 1, *τὸ μέλλον ἐπιτρέψῃς τῇ προνοίᾳ*. See iv. 33: vii. 8: x. 11.

— *ἡ γὰρ αὔριον*] The time to come in general. The Hebrews use this word to denote any time to come, though at a distance: the expression also is in use among the Greeks.

— *τὰ ἑαυτῆς*] Scil. *πράγματα* or *μεριμνήματα*. Many MSS. omit *τὰ*, but *μεριμνᾶν* elsewhere in the New Testament governs an accusative, as 1 Cor. vii. 32, 33, 34: Phil. iv. 6: *μεριμνᾶν* has been supposed in these passages to denote not so much the care, as the effect of the care; metonymy of cause for effect.

— *ἀρκετὸν*, &c.] Common proverb among the Hebrews. Sub. *χρῆμα* or *πρᾶγμα* (*ἐστι*). See Matt. x. 25: 2 Cor. ii. 6. Isocr. ad Demon. *τέρψις γὰρ σὺν τῷ καλῷ μὲν ἄριστον*. Liban. Ep. IX. *φροντὶς καλόν*. Clitarchus apud Stob. Serm. 84, *ἀπλήρωτον ἡ ἐπιθυμία, διὰ τοῦτο καὶ ἄπορον*. Diog. Laert. II. p. 266, *καλὸν ἦν τῶν τοιούτων ἀνδρῶν συναγωγή*. Achill. Tat. I. p. 27, *πονηρὸν μὲν γυνή*. Hom. Il. *β*. 204, *οὐκ ἀγαθὸν πολυκοιρανίη*. Virg. Ecl. III. 80, Triste lupus stabulis.

— *τῇ ἡμέρᾳ*] Scil. *ἑκάστῃ*. Hieron. Ep. 147, Sufficit nobis de præsentibus hujus sæculi cogitare angustiis. Seneca Ep. 13, Etiamsi futurum est malum, quid juvat dolori suo occurrere? Satis cito dolebis quum venerit: interim tibi meliora propone. Ep. XII. Ille beatissimus est et securus sui possessor, qui crastinum sine sollicitudine expectat. Ep. XXIV. Quid enim necesse est mala arcessere, et satis cito patienda, cum venerint, præsumere, ac præsens tempus futuri metu perdere! See Hor. Carm. I. 9: I. 11: II. 16: III. 29, &c. Athen. VII. p. 280, *εἰς αὔριον δὲ φροντίζειν—περίεργόν ἐστι*. Anacreon XV. 1, *τὸ σήμερον μέλει μοι, τὸ δ' αὔριον τίς οἶδεν*. Soph. Trachin. 960, *εἴτις δύο Ἢ καὶ πλέους τις ἡμέρας λογίζεται, Μάταιός ἐστιν. Οὐ γὰρ ἐσθ' ἥγ' αὔριον, Πρὶν εὖ πάθῃ τις τὴν παροῦσαν ἡμέραν*.

— *ἡ κακία*] i. q. *κάκωσις, ταλαιπωρία*, by which words Chrysostom has explained it. Eccles. xii. 1, *ἕως ὅτου μὴ ἔλθωσιν αἱ ἡμέραι τῆς κακίας*. Wisd. vii. 30, *σοφίας δὲ οὐκ ἀντισχύει κακία*. This seems an Hellenistical use of it, though in Thucyd. III. 58, *κακία* is opposed to *ἡδονή*. *ἡδονὴν δόντας ἄλλοις, κακίαν αὐτοὺς ἀντιλαβεῖν*. Xen. Κυρ. παιδ. VII. 5, 24, calls those who are in want *κακοβιωτάτους*.

## CHAP. VII.

1. *μὴ κρίνετε*] *κρίνειν* here is used in the sense of *κατακρίνειν*, which is used for it, Rom. ii. 1: as is *καταλαλεῖν* James iv. 11. This is to be understood of those rash and censorious judgments whereby we disapprove and condemn people's actions. See Luke vi. 37. *μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε*, which have also in some copies been added here. And not only rashness is forbidden here, but also severity and rigour in judging of others, for *ἔλεος* is sometimes opposed to *κρίσις*, James ii. 13, *ἡ κρίσις ἀνίλεως τῷ μὴ ποιήσαντι ἔλεος*. Greg. Nyss. de Pœnit. Tom. II. p. 170, *οὐ τὴν κρίσιν καὶ τὴν εὐγνωμοσύνην ἐκβάλλει. κρίσιν δὲ ὀνομάζει τὴν τραχυτέραν κατάκρισιν*. Theophylact in Loc. *οὐχὶ τὸ ἐλέγχειν κωλύει, ἀλλὰ τὸ κατακρίνειν. Ὁ μὲν γὰρ ἔλεγχος, ἐπὶ ὠφελείᾳ ἐστὶν, ἡ δὲ κατάκρισις ἐπὶ ὀνειδισμῷ καὶ ἐξουδενώσει*.

2. *ἐν ᾧ κρίματι*] For *ᾧ* simply. Cic. Verr. III. 1, Qui sibi hoc sumpsit, ut corrigat mores aliorum, ac peccata reprehendat, huic quis ignoscat, si quâ in re ipse a religione officii aberraverit?—and III. 2, Non modo accusator non, sed ne objurgator quidem ferendus est is, qui quod in altero vitium reprehendit, in eo ipse deprehenditur. Thucyd. III. 40, *ἔλεός τε γὰρ πρὸς τοὺς ὁμοίους δίκαιος ἀντιδίδοσθαι, καὶ μὴ πρὸς τοὺς οὔτ' ἀντοικτιοῦντας*. Polyb. XII. 12, 4, *πικρὸς γὰρ γεγονὼς καὶ ἀπαραίτητος ἐπιτιμητὴς τῶν πέλας, εἰκότως ἂν καὶ ὑπὸ τῶν πλησίον αὐτὸς ἀπαραιτήτου τυγχάνοι κατηγορίας*.

— *μέτρῳ*] Longin. Prol. in Hephæst. Enchir. p. 140, *λέγεται δὲ μέτρον καὶ αὐτὸ τὸ μετροῦν, καὶ τὸ μετρούμενον, ὡς ὅταν εἴπωμεν τὸν μέδιμνον μέτρον, καὶ τὸ ἐν αὐτῷ μετρηθὲν μέτρον*.

"In the measure that a man measureth, others measure to him." This is a proverbial expression much used by the Jews, Syrians, and Arabians. It occurs in the Chaldee Paraphrase on Gen. xxxiii. 25, 26: and Isai. xxvii. 8. So in 2 Cor. x. 12, *αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες*. And Hor. Ep. I. 7, 98, Metiri se quemque suo modulo ac pede verum est.

— *ἀντιμετρηθήσεται*] A very great number of MSS. some versions and Fathers here read the simple verb *μετρηθήσεται*. The other may have been inserted here from St. Luke vi. 38, where there is no variety of reading.

3. *τί δὲ*] i. e. *διὰ τί δὲ*.

— *τὸ κάρφος*] Hesych. *κάρφος, κεραία ξύλου λεπτή*, a little splinter of wood; from *κάρφεσθαι*, i. e. *ξηραίνεσθαι*. The Jews themselves used this proverb familiarly in this very case, against

those who reprehended the least offences (κάρφος) in others, when they themselves were guilty of very heinous crimes (δοκὸν.) Hor. Serm. I. 3, 25, Cum tua pervideas oculis mala lippus inunctis, Cur in amicorum vitiis tam cernis acutum, Quam aut aquila aut serpens Epidaurius! At tibi contra Evenit, inquirant vitia et tua rursus et illi. Seneca de Vit. Beat. XXVII. Papulas observatis alienas, obsiti ulceribus, Hoc tale est, quale si quis pulcherrimorum corporum nævos aut verrucas derideat, quem vera scabies depascitur. Cicero de Off. I. 41, Fit, nescio quo modo, ut magis in aliis cernamus, quam in nobismetipsis, si quid delinquitur. Tusc. III. 30, Est enim proprium stultitiæ, aliorum vitia cernere, oblivisci suorum. Theognis 439, Νήπιος ὃς τὸν ἐμὸν μὲν ἔχει νόον ἐν φυλακῇσι, τὸν δ' αὐτοῦ ἴδιον οὐδὲν ἐπιστρέφεται. Menand. Frag. οὐθεὶς ἐφ' αὐτοῦ τὰ κακὰ συνορᾷ, Πάμφιλε, Σαφῶς, ἑτέρου δ' ἀσχημονοῦντος ὄψεται. See also Phædr. Fab. IV. 9.

— τὸ ἐν τῷ ὀφθαλμῷ] Scil. ὄν or φαινόμενον.

4. πῶς] Not so much an interrogation, as a mark of admiration, with what face, with what confidence can you say.

— ἐρεῖς] Erasmus and Beza take this as fut: the *old* translation, as pres. The passage will admit either.

— ἄφες ἐκβάλω] for ἄφες ἵνα or ὡς ἐκβάλω. Sine ejiciam. Pearson on the Creed, Vol. II. p. 452.

Democrates, κρεῖσσον τὰ οἰκεῖα ἐλέγχειν ἁμαρτήματα ἢ τὰ ἀθνεῖα. Isocr. ad Demon. μάλιστα δ' ἂν εὐδοκιμοίης, εἰ φαίνοιο ταὐτὰ μὴ πράττων, ἃ τοῖς ἄλλοις, ἂν πράττωσιν, ἐπιτιμοίης. Menander ἅπαντες ἐσμὲν εἰς τὸ νουθετεῖν σοφοὶ, αὐτοὶ δ' ἁμαρτάνοντες οὐ γινώσκομεν. Demosth. adv. Aristog. Vol. I. p. 782, τὸν κατηγορήσοντα τῶν ἄλλων καὶ πάντας κρινοῦντα, αὐτὸν ἀνεξέλεγκτον ὑπάρχειν δεῖ. Plut. de Curios. p. 515, τί τ' ἀλλότριον, ἄνθρωπε βασκαινότατε, κακὸν ὀξυδερκεῖς, τὸ δ' ἴδιον παραβλέπεις;

5. διαβλέψεις] fut. for imper. διάβλεψον. Properly this verb has the signification of perspicere: but in the New Testament where it occurs but twice, here and Luke vi. 42, it signifies se componere ad aliquid, curare.

6. τὸ ἅγιον τοῖς κυσὶν] See Middleton, Gr. Art. p. 192. By dogs and swine here we must not understand all that are wicked and profane either through ignorance or vicious habits; but such wicked persons only as by experience they found, after the Gospel was preached and confirmed to them by miracles, were still refractory and pertinaciously continued in their filthy lusts, after they had received the knowledge of the truth, and were so far from

embracing it, that they resisted and blasphemed it, *ἀντιλέγοντες καὶ βλασφημοῦντες*, Acts xiii. 45, and were ready to persecute and destroy the professors of it. See Philip. iii. 2: and perhaps Rev. xxii. 15. Some read here *τὰ ἅγια*, and *δότε*.

There is a similar maxim in the Talmudical writings "Do not cast pearls before swine," to which this is added by way of explanation, Do not offer wisdom to one that knows not the price of it.

Isocr. ad Demon. *τοὺς κακοὺς εὖ ποιῶν ὅμοια πείσῃ τοῖς τὰς ἀλλοτρίας κύνας σιτίζουσι, ἐκεῖναίτε τοὺς διδόντας ὥσπερ τοὺς τυχόντας ὑλακτοῦσιν, οἵτε κακοὶ τοὺς ὠφελοῦντας ὥσπερ τοὺς βλάπτοντας, ἀδικοῦσι.*

— *μηδὲ*] See Hoogeveen, Doctr. Part. c. xxvii. Sect. 9. § 2.

— *καταπατήσωσιν*] Literally tread under foot; it is used either alone, as v. 13; or with the addition of *τοῖς ποσὶ*, as here. See Isai. xxviii. 3. Hence to treat with contumely. Suidas *πατεῖν· ὑβρίζειν*, and also *πατήσας· καταφρονήσας*. Herod. ii. 14, uses the same word when speaking of swine, *ἐπεὰν δὲ καταπατηση τῆσι ὑσὶ τὸ σπέρμα*. And Epictetus i. 8. in a similar argument uses the same word *οὐχὶ δὲ πάντας τοὺς λόγους τούτους καταπατήσας, ἐπηρμένος ἡμῖν καὶ πεφυσημένος περιπατεῖ;*

— *ἐν τοῖς ποσὶν*] See Bos. Ell. Gr. 427.

— *καὶ*] This is one of those cases wherein *καὶ* is better rendered *or* than *and*. The two evils mentioned are not ascribed to both sorts of animals: the latter is doubtless applied to the dogs, the former to the swine. The conjunction *and* therefore would here be equivocal.

— *στραφέντες*] Eustath. in Il. λ. p. 785, *ἐκ τοῦ φεύγειν στραφέντες, ὃ δὴ καὶ σῦς ἐν τῷ φεύγειν διωκόμενος ποιεῖ.*— *Καταπατήσωσιν αὐτοὺς* should be referred to *χοίρων* and *στραφέντες ῥήξωσιν ὑμᾶς* to *κυσὶ*. Theophylact *στραφέντες ῥήξωσιν οἱ κύνες δηλαδὴ. μετάθεσις γὰρ τῶν λόγων, ὥσπερ ἐν τῷ· ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν*, xii. 22. This arrangement is very frequent with the prophets, and not unusual in the New Testament, as xxiii. 16, 20: xxiii. 25, 26: Rom. ii. 12, 13, 14: xiv. 3, 4, 10: 1 Cor. vi. 11: 2 Cor. ii. 15, 16, &c.

7. *αἰτεῖτε καὶ δοθήσεται*] The same thing is here expressed in three different forms, which seem to have been proverbial. There is a similar construction in Plut. de Ir. Cohib. p. 459, *μὴ κλαῖε καὶ λήψῃ, μὴ σπεῦδε καὶ μᾶλλον ἃ θέλεις, γενήσεται.*

— *ζητεῖτε*, &c.] Arrian. iii. 22, *ζήτει καὶ εὑρήσεις*. Liban. Tom. ii. Orat. 24, *εἰδ' οὖν οὔτε ἐζητήσατε, οὔτε εὑρήσατε*. Plutarch de Fortun. adduces from Sophocles *τὰ μὲν διδακτὰ μανθάνω*

τὰ δ' εὑρετὰ Ζητῷ· τὰ δ' εὐκτὰ παρὰ Θεῶν ἠτησάμην. Soph. Œd. Tyr. 110, τὸ δὲ ζητούμενον ἁλωτὸν· ἐκφεύγει δὲ τἀμελούμενον.

— κρούετε, &c.] Sub. τὴν θύραν. See Blackwall's Sacred Classics, p. 34. Phrynichus, κρούσας μὲν τὴν θύραν· ἴσως που παραβεβίασται ἡ χρῆσις, ἄμεινον δὲ τὸ κόπτειν τὴν θύραν. Aristid. Art. Rhet. II. 13, τὸ δὲ κρούσας τὴν θύραν, παραπεφύλακται μὲν, ὅτι οὐ κόψας μόνον ἀλλὰ καὶ κρούσας λέγεται. Ἔνιοι δὲ οὐχ οὕτως οἴονται. Ὅτι δὲ Ἑλληνικόν ἐστι, οὐδὲν δεῖ διαφέρεσθαι.

8. πᾶς γὰρ, &c.] Here Christ teaches us that God grants all our requests, provided we observe these two conditions, viz. that we ask aright, and pray for what is agreeable to his will. Hierocles, οὐχὴ μεθόριον τῆς παρ' ἡμῖν ζητήσεως, καὶ τῆς παρὰ τοῦ Θεοῦ δόσεως, ἐχομένη τῆς αἰτίας ἡμῶν τῆς εἰς τε τὸ εἶναι προαγούσης ἡμᾶς καὶ πρὸς τὸ εὖ εἶναι τελειούσης.

9. ἢ] At the beginning of a sentence, no other particle preceding, Whitby says, signifies *an*: so Judg. xiv. 15, ἢ ἐκβιάσαι ἡμᾶς κεκλήκατε; 1 Sam. x. 12, ἢ καὶ Σαοὺλ ἐν προφήταις; See also Matt. xx. 15: 1 Cor. xiv. 36. So ver. 4. But see Glass. Phil. Sac. p. 527. Or Grotius, who takes τὶς for εἴτις.

— ἄνθρωπος] There has been supposed to be an emphasis in the word ἄνθρωπος, otherwise it would be superfluous: and its situation at the end of the clause has been considered another proof of the same thing. The word ἄνθρωπος here makes the intended illustration of the goodness of the Heavenly Father, from the conduct of even human fathers with all their imperfections, much more energetic. See also Pearson on the Creed, I. p. 51. Ἐστιν is wanting in several MSS.

— ὃν ἐὰν] for ὃν ἂν, as viii. 19, coll. Luke ix. 57. Here αἰτεῖν has a double accusative after it, as the corresponding Hebrew word in Ezr. vii. 21: Jos. xv. 18: Isai. xlviii. 2, where see the Septuagint. John xi. 22, ὅσα ἂν αἰτήσῃ τὸν Θεὸν. So Virg. Æn. XI. 362, pacem te poscimus omnes. See Matt. Gr. Gram. p. 584. Abresch. thinks it is for ὃς ἐὰν ὁ υἱὸς αὐτοῦ αἰτήσῃ αὐτὸν ἄρτον.

— μὴ] With an interrogation, implying a strong negative; as Gen. xviii. 14, μὴ ἀδυνατήσει; 17, μὴ κρύψω; 23, μὴ συναπολέσῃς; Jer. xxxii. 27, μὴ κρυβήσεται; This proverb of a stone and bread seems to have passed from the Hebrews into other countries; as we find in Plautus, Alterâ manu fert lapidem, panem ostentat alterâ. Michael. Apostolius Pro. 346, ἂν οἶνον αἰτῇ, κονδύλους αὐτῷ δίδου. ἐπὶ τῶν δεινὰ μὲν λαμβανόντων,

ἀγαθὰ δὲ αἰτούντων. Aristoph. Pac. 119, ἄχθομαι ὑμῖν, ἡνίκ' ἂν αἰτίζητ' ἄρτον, πάπταν μὲ καλοῦσαι, ἔνδον δ' ἀργυρίου μηδὲ ψακὰς ἦν πάνυ πάμπαν.

11. πονηροὶ] Being put in opposition to God who is most kind and liberal, this word has been taken to signify here illiberal, greedy; which is agreeable to the Hebrew manner of speaking. See Prov. xxiii. 6: coll. xxii. 9: xxviii. 22: Ecclus. xiv. 15, ὁ πονηρὸς ἑαυτῷ, τίνι ἀγαθὸς ἔσται; or perhaps depraved with corrupt affections.

— οἴδατε διδόναι] for δίδοτε, as in Prop. i. 2, 12, Sciat currere, for currat. Isai. lvi. 11: Eccles. iv. 17. This is common in all languages. Julian in Anthol. Gr. i. 18, 12, πολιὴ φρένας οἶδεν ὀπάζειν. Adæus ib. c. xxxiii. σώζειν Ἄρτεμις οἶδε κύνας. Lucian. ib. c. viii. 22, οὐ θρύον, οὐ μαλάκην ἄνεμος ποτε, τὰς δὲ μεγίστας ἢ δρύας ἢ πλατάνους οἶδε χαμαὶ κατάγειν. So Livy i. 53, Donec ad eos perveniat, qui a patrum crudelibus et impiis suppliciis *tegere* liberos *sciant*, i. e. tegant. Glass. Phil. Sac. p. 830, οἴδατε novistis, h. e. potestis, non obstante malitia innata, benefacere vestris.

— δώσει ἀγαθὰ] Whatever is proper and necessary for them, and will prove to them a real good. Luke xi. 13, has πνεῦμα ἅγιον. See Bp. Taylor's Works, Vol. v. p. 162. Aristoph. Eccles. 810, καὶ γὰρ οἱ θεοὶ . . . . ὅταν γὰρ εὐχώμεσθα διδόναι τ' ἀγαθὰ. Thesmophor. 356, ταῖς δ' ἄλλαισιν ὑμῖν τοὺς θεοὺς εὔχεσθε πάσαις πολλὰ δοῦναι κἀγαθά.

— τοῖς αἰτοῦσιν] Scil. υἱοῖς, τέκνοις.

12. πάντα οὖν] Some copies omit οὖν, and Griesbach supposes this omission may have arisen from its being the beginning of an ecclesiastical lesson, or from the passage being constantly quoted by Christians in the way of a proverb.

Glass and Blackwall think the particle has not the force of drawing a conclusion from what has gone before, but merely prepares the way for a new moral precept. Potest etiam dici, quod sit particula *ordinis*, non causalis. Phil. Sac. p. 546. Others connect the words thus, viz. that in the immediate preceding words our Lord instructs us by a comparison taken from men, that we may reasonably expect our Heavenly Father will confer upon us all those blessings which he sees needful for us, and we can reasonably desire, provided that we ask them with faith and importunity, and do with diligence seek them; and hence our Lord infers that we who stand engaged to be followers of our Lord as dear children should be as ready to afford to others all needful aid, which they on the account of equity, humanity,

and Christian charity desire us; this being only that which in like cases we desire from others.

*πάντα ὅσα ἂν θέλητε*, &c.] This precept was familiar to the Jews, and one of their maxims; as in those words of Hillel, Do not thou that to thy neighbour, which thou hatest when it is done to thee: which is thus expressed in Tob. iv. 15, *ὃ μισεῖς, μηδενὶ ποιήσῃς*. It has likewise been delivered by several heathen writers. Nilus *γενοῦ πᾶσιν, ὡς σοι θέλεις πάντας*. Herod. III. 142, 10, *ἐγὼ δὲ, τὰ τῷ πέλας ἐπιπλήσσω, αὐτὸς κατὰ δύναμιν οὐ ποιήσω*. Isocr. ad Nicocl. *ἃ πάσχοντες ὑφ' ἑτέρου ὀργίζεσθε, ταῦτα τοῖς ἄλλοις μὴ ποιεῖτε*. Seneca Ep. XCIV. Ab altero expectes, alteri quod feceris. Lactantius Epit. § 3. Transfer in alterius personam, quod in te sentis, et in tuam quod de altero judicas: et intelliges, tam te injuste facere, si alteri noceas, quam alterum si tibi.

— *οὗτος ἐστιν*] Some copies have *οὕτως*, which probably has arisen from the carelessness of the transcribers, *οὕτω* having been used just before. See xxii. 40. This is the sum and substance of all that the law and the prophets have delivered, concerning our duty *towards our neighbour*. See Rom. xiii. 8: Gal. v. 14: James ii. 8. See also Porteus, Lect. VII. p. 190.

13. *εἰσέλθετε*] Strive to enter, *ἀγωνίζεσθε εἰσελθεῖν*. Luke xiii. 24.

By these figurative expressions our Saviour gives us to understand how easy it is to enter into destruction, and how hard to procure our own salvation; intimating at the same time, that the generality of mankind tread in the wide paths of error, and follow their passions, while very few know how to find out truth, and to adhere thereto, notwithstanding all the discouragements and obstacles they meet in their way.

We find similar expressions and images in heathen writers, as Cebes XII. describing *τὴν ὁδὸν τὴν ἄγουσαν πρὸς τὴν ἀληθινὴν παιδίαν. Οὐκοῦν καὶ θύραν τινὰ μικρὰν καὶ ὁδόν τινα πρὸ τῆς θύρας ἥτις οὐ πολὺ ὀχλεῖται, ἀλλὰ πάνυ ὀλίγοι πορεύονται, ὥσπερ δι' ἀνοδίας τινὸς καὶ τραχείας καὶ πετρώδους εἶναι δοκεῖ*. Hesiod has given a similar description of the path of virtue *ἐργ. καὶ ἡμ.* I. 288, *μακρὸς δὲ καὶ ὄρθιος οἶμος ἐπ' αὐτὴν καὶ τρηχὺς τὸ πρῶτον, ἐπὴν δ' εἰς ἄκρον ἵκηαι Ῥηϊδίη δ' ἤπειτα πέλει χάλεπη περ ἐοῦσα*; imitated by Silius Ital. Ardua saxoso perducit semita clivo, &c. &c. Lucian. Rhet. Præc. VII. Vol. III. p. 7, *ὁρᾷς δύο τινὰς ὁδοὺς· μᾶλλον δὲ ἡ μὲν ἀτραπός ἐστι στενὴ καὶ ἀκανθώδης καὶ τραχεῖα—ἡ ἑτέρα δὲ πλατεῖα καὶ ἀνθηρὰ καὶ εὔυδρος*. Ælian. V. H. XIII. 32, *σὺ μὲν γὰρ ἐπὶ τὴν κατάντη*

αὐτοὺς πάντας ἄγειν· ἐγὼ δὲ ἐπὶ τὴν ἀρετὴν ἥκειν βιάζομαι. Ὀρθία δὲ ἡ ἄνοδός ἐστι, καὶ ἀήθης τοῖς πολλοῖς. See also the story which Prodicus tells of Hercules, Xen. Memor. II. 1, 21: Cic. Off. I. 32. Philo de Agricult. I. p. 316, τρίβος ἐστιν ἡ τετριμμένη πρὸς τε ἀνθρώπων καὶ ὑποζυγίων, ἱππήλατος καὶ ἁμαξήλατος ὁδός. ταύτην φασὶν ἡδονῇ ἐμφερεστάτην εἶναι — αἱ δὲ φρονήσεως καὶ σωφροσύνης καὶ τῶν ἄλλων ἀρετῶν ὁδοὶ κἂν εἰ μὴ ἄβατοι, ἀλλά τοι πάντως ἄτριπτοι· ὀλίγος γὰρ ἀριθμός ἐστι τῶν αὐτὰς βαδιζόντων.

— στενῆς] The Seventy use the word στενὸς Num. xxii. 26, when speaking of a narrow road in which there is no way of bending off to the right or the left.

— πλατεῖα] Virg. Æn. VI. 127, Noctes atque dies patet atri janua Ditis.

14. ὅτι] But... The Hebrew which answers to it often signifies and is therefore rendered in the Septuagint, ἀλλὰ or ἀλλ' ἤ, but; as Ps. xliii. 3: Amos vii. 14. And sometimes ὅτι in the sense of *but*, as 1 Sam. xxi. 15: 2 Kings i. 4: Numb. xxvii. 3: Deut. xi. 7: Judg. i. 19: ii. 17: 1 Sam. xvii. 47: 2 Sam. xxiv. 24.

For ὅτι in a great many MSS. and versions is read τί, which Grotius says is for ὡς Hellenistic. As in Ps. viii. 1, where the Seventy have ὡς θαυμαστὸν τὸ ὄνομά σου, the other translators have τί μέγα τὸ ὄνομά σου. So in Ps. xxx. 19, ὡς πολὺ τὸ πλῆθος τῆς χρηστότητός σου, Symmachus has τί πολὺ τὸ ἀγαθόν σου. This reading Photius seems to have had, διὸ καὶ ὁ σωτὴρ τεθαύμακε λέγων· τί. Theophylact, θαυμαστικόν ἐστι τὸ τί, θαυμάζει γὰρ, βαβαὶ ποσὸν ἐστι στενή. This also Griesbach has adopted, taking it for ὡς. Etym. τίς, τὸ δ' οὐδέτερον τί σημαίνει ἐρωτηματικὸν, δηλοῖ δὲ καὶ ἐπίρρημα ἀντὶ τοῦ λίαν, ὡς τὸ· κύριε, τί ἐπληθυνθήσαν οἱ θλίβοντες με. δηλοῖ δὲ καὶ θαυμαστικὸν ἐπίρρημα ὡς ἐν τῷ· τί ὤρος αἰτιᾶται; καὶ τί καλὴ ἡ πλησίον; still however there does not seem to be sufficient reason for deserting the received reading ὅτι, which answers to the preceding verse, ὅτι πλατεῖα, &c.

— στενὴ] Some commentators have thought that our Lord here alludes to the private and public roads, whose measures are fixed by the Jewish Canons, which say that a private way was four cubits broad; a way from city to city eight cubits; a public way sixteen cubits; and a way to the cities of refuge thirty-two cubits.

— πύλη] Under this phrase are very many things in religion expressed in the Holy Scripture, as Gen. xxviii. 17: Ps. cxvii. 19, 20: Matt. xvi. 18: and also in the Jewish writers.

The Gate of Repentance is mentioned by the Chaldee Paraphrast upon Jer. xxxiii. 6, and the Gate of Prayers, and the Gate of Tears.

—ἀπάγουσα] i. q. ἄγουσα. Cebes, p. 14, τοῦ δὲ ἀπαγουσιν, αὐτοὺς; αἱ μὲν εἰς τὸ σώζεσθαι, αἱ δὲ εἰς τὸ ἀπόλλυσθαι. Philo de Vit. Mos. I. p. 639, τὴν ἄγουσαν καὶ ἐπίτομον ἐκτραπόμενοι ὁδὸν. De Spec. legg. p. 773, τὴν ἄγουσαν ὁδὸν οὐκ ὁρῶντες, εἰς ἀνοδίαν ἐκτρέπονται. De Vict. p. 841, ἐκτραπόμενος τῆς ἐπ' ἀρετὴν καὶ καλοκἀγαθίαν ἀγούσης ὁδου. The Latins frequently use ferre in this manner: Val. Flacc. IV. 438, Et via jussos Quâ ferat. Virg. Æn. VI. 295, Hinc via Tartarei quæ fert Acherontis ad umbras. Liv. VII. 30, Stare omnem multitudinem ad portas, viam hinc ferentem prospectantes.

—οἱ εὑρίσκοντες] He does not here say οἱ εἰσερχόμενοι δι' αὐτῆς, as of the broad way, but οἱ εὑρίσκοντες αὐτὴν, to point out that this was not so obvious as the ὁδὸς εὐρύχωρος, and to shew that it was necessary ἀγωνίζεσθαι (Luke xiii. 24) to find out and to walk in it.

15. προσέχετε ἀπὸ ψευδοπροφητῶν] The expression προσέχειν ἀπό τινος corresponds with φοβεῖσθαι ἀπό τινος, Luke xii. 4, and φεύγειν τι. See Deut. xxiii. 10: Ecclus. vi. 13, ἀπὸ τῶν φίλων σου πρόσεχε:—xi. 33, πρόσεχε ἀπὸ κακούργου.

—ψευδοπροφητῶν] Called elsewhere ψευδοδιδάσκαλοι, as 2 Pet ii. 1. See Waterland, Vol. v. p. 105. False prophets, both in the Old and New Testaments, signify such persons as falsely pretend a commission from God for what they teach, or who promise or foretell things falsely in his name. See Matt. xxiv. 11: Luke vi. 26: Acts xiii. 6: 2 Pet. ii. 1: Rev. xvi. 13: xix. 20: xx. 10.

—ἐν ἐνδύμασι προβάτων] i. e. Clothed with garments made of sheep's skins, elsewhere called μηλωταὶ, δέρματα αἰγεῖα, which was the usual habit of prophets. Or we may understand that external appearance of sanctity and innocence which the false teachers put on: whom St. Paul calls 2 Cor. xi. 13, οἱ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς Ἀποστόλους Χριστοῦ.

Philo de Vit. Mos. I. p. 628, εἶτ' ὀλίγῳ ὕστερον ἐπὶ λόφου μετέωρος ἡ ἀντίπαλος καταφαίνεται δύναμις ἐν τοῖς ὅπλοις ἐκτεταγμένη πρὸς μάχην. Joseph. Antiq. VI. 9, 4, σὺ μὲν ἐπέρχῃ μοι ἐν ῥομφαίᾳ καὶ ἐν δόρατι καὶ ἐν θώρακι. XVIII. 6, 7, Agrippa, ὁ ἐν τῇ πορφυρίδι, for which St. Luke, speaking of the same Agrippa, Acts xii. 21, uses ἐνδυσάμενος ἐσθῆτα βασιλικὴν. The Latins imitated this manner of speaking. Ovid. de A. A. II. 297, Sive erit *in* Tyriis, Tyrios laudabis amictus; Sive erit *in*

Cois, Coa decere puta: for vestimentis Tyriis et Cois indutum esse. Virg. Æn. v. 37, Occurrit Acestes Horridus *in* jaculis et pelle Libystidos ursæ. Florus I. 1, Juventus *in* equis et armis, i. e. armis equisque instructa.

—λύκοι ἅρπαγες] This the common epithet of wolves. Lycoph. Cassand. 1309, ἔπεμψαν ἅρπαγας λύκους. Hor. Carm. IV. 4, 50, Cervi luporum præda rapacium. Hor. Ep. I. 16, 44, has a similar sentiment, Sed videt hunc omnis domus, et vicinia tota, Introrsum turpem, speciosum pelle decorâ. Ovid. Am. I. 8, 104, Impia sub dulci melle venena latent. See Acts xx. 29, 30.

16. ἀπὸ τῶν καρπῶν] i. e. from the works of iniquity they do. Matt. iii. 8: xxi. 43: John xv. 2, 5: Col. i. 6. Lysias, ὀλίγον χρόνον δύναιτ' ἂν τις πλάσασθαι τὸν τρόπον τὸν ἑαυτοῦ, and Syrus, Cito ad naturam facta recidunt suam.

—ἐπιγνώσεσθε] You will be able to distinguish. Here joined with ἀπὸ in Luke vi. 44, with ἐκ.

—μήτι] See Hoogeveen, Doctr. Part. c. XXXVII. Sect. 13. § 3.

—συλλέγουσι] i. e. colligere poterunt; Glass. Phil. Sac. p. 198, and also 246.

This is a proverbial expression; something similar to which we meet with in profane authors. Plut. περὶ εὐθυμίας, Τὴν ἄμπελον σῦκα φέρειν οὐκ ἀξιοῦμεν, οὐδὲ τὴν ἐλαίαν βότρυς. Galen. de curat. ὁ γεωργὸς οὐκ ἂν ποτε δυνήσαιτο ποιῆσαι τὸν βάτον ἐκφέρειν βότρυν. Theognis 537, οὔτε γὰρ ἐκ σκύλλης ῥόδα φύεται, οὐδ' ὑάκινθος. See also Theocritus Idyl. I. 132. Seneca Ep. LXXXVII. Non nascitur ex malo bonum, non magis quam ficus ex olea. Ad semen nata respondent. And Senec. de Ira. II. 10, Nemo naturæ sanus irascitur, quid enim si mirari venit non in silvestribus dumis poma pendere? quid si miretur spineta sentesque non utili aliquâ fruge compleri? See also Virg. Ecl. IV. 29.

17. σαπρὸν] i. q. πονηρὸν, which word Chrysostom uses as synonymous. What is here called καρποὶ πονηροὶ, is in Luke vi. 43, called καρποὶ σαπροὶ. Phryn. p. 166, σαπρὰν οἱ πολλοὶ ἀντὶ τοῦ αἰσχρὰν. In xiii. 48, in the similitude of the net which enclosed fishes of every kind, the worthless which were thrown away are called τὰ σαπρὰ. They were of a noxious quality, and consequently *useless*. See also Ephes. iv. 29.

—τὸ δὲ σαπρὸν δένδρον] Middleton, Gr. Art. p. 193, says the article here is not without meaning in the Greek, but is equivalent to πᾶν in the preceding clause. The English version might have been *every* corrupt tree, as is evident from what he had said of the hypothetical use of the article in Part I. In

the next verse, neither πᾶν nor τὸ is used, because the proposition is there exclusive.

18. οὐ δύναται] i. e. whilst it continues such. Menand. οὐδεὶς πονηρὸν πρᾶγμα χρηστὸς ὢν ποιεῖ. Antonin. ὁ μὴ θέλων τὸν φαῦλον ἁμαρτάνειν, ὁμοιος τῷ μὴ θέλοντι συκῆν ὀπὸν ἐν τοῖς σύκοις φέρειν.

19. μὴ ποιοῦν] See Hoogeveen, Doctr. Part. c. xxvii. Sect. 1. § 29. For ὃ ἐὰν μὴ ποιῇ, c. xxvii. Sect. 2. § 12. In Bowyer's conjectures, this verse is supposed to have been brought from c. iii. 10, where it is found word for word. It seems to have been written first in the margin, and from thence taken into the text. It is quite foreign to the purpose here, and interrupts the reasoning, which is very accurate without it; but with it the argumentation is quite confounded, and instead of keeping to the proof of knowing them by their fruits, the discourse is shifted to their punishment, with which neither the position ver. 16, nor the inference ver. 20, have any thing to do. In Luke vi. 43, 44, where the same thing is expressed, the sense of this verse is totally omitted.

—ἐκκόπτεται] pres. tense. See iii. 10.

21. οὐ πᾶς] i. e. Among those that acknowledge me for the Messiah, none but such as do the will of God, shall be admitted into his kingdom: οἱ πίστιν ἔχοντες οὐ νεκρὰν, ἀλλὰ δι' ἀγάπης ἐνεργουμένην. Faith and purposes of obedience, without actual obedience to the commands of God, so long as we live and have opportunity to do so, will avail no man to salvation.

—κύριε] i. e. διδάσκαλε. Who is ready now in words to acknowledge me as his master. It may be observed, that as often as this word occurs, repeated, in the New Testament, it is always by persons reprobate, as here and ver. 22: as also Luke vi. 46, which is an illustration of this passage. See also Matt. xxv. 11, where the same form of expression is used by the foolish virgins.

—βασιλείαν τῶν οὐρανῶν] See v. 19. Here must signify that of glory above; for calling Christ Lord is the very circumstance which constitutes us the subjects of his earthly kingdom, or members of his visible church. Comp. Matt. viii. 11: Luke xiii. 28: 1 Cor. xv. 50.

—θέλημα τοῦ πατρός] i. e. the precepts of Christianity. In the parallel passage, Luke vi. 46, in place of this is read καὶ οὐ ποιεῖτε ἃ λέγω. Justin M. in Apol. οἱ δ' ἂν μὴ εὑρίσκωνται βιοῦντες, ὡς ἐδίδαξε, γνωριζέσθωσαν μὴ ὄντες Χριστιανοὶ, κἂν λέγωσι διὰ γλώττης τὰ τοῦ Χριστοῦ διδάγματα. οὐ γὰρ τοὺς

μόνον λέγοντας, ἀλλὰ τοὺς καὶ τὰ ἔργα πράττοντας σωθήσεσθαι ἔφη. Ignatius Ep. ad Magnes. πρέπον ἐστὶ μὴ μόνον καλεῖσθαι Χριστιανούς, ἀλλὰ καὶ εἶναι· οὐ γὰρ τὸ λέγεσθαι ἀλλὰ τὸ εἶναι μακάριον ποιεῖ.

After τοῦ ἐν οὐρανοῖς in one MS. and most of the Latins, is read οὗτος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, probably added by some grammarian.

22. πολλοὶ ἐροῦσιν] It cannot be certainly inferred from these words, that any persons will thus plead at the day of judgment; but only that such pleas, if made, will be of no account with God from workers of iniquity.

— ἐν ἐκείνῃ τῇ ἡμέρᾳ] The day of judgment. Matt. xi. 24: Luke x. 12: the words ἡμέρα ἐκείνη and ἡμέρα κρίσεως are used as synonymous.

— οὐ] i. e. οὐχί;

— τῷ σῷ ὀνόματι] Which Wolf renders jussu et auctoritate tuâ; by virtue of power and authority from thee: in which sense it frequently occurs in the sacred writings; as Luke ix. 49, &c. In Acts xvi. 18, where St. Paul commands an unclean spirit to leave a woman ἐν τῷ ὀνόματι Ἰησοῦ, he testifies by whose authority and power he commanded and could effect that. See also Acts iii. 6, 16. Joseph. Ant. iv. 1, 1, ἐπ' ὀνόματι τοῦ Θεοῦ κωλύειν: vii. 1, 5, προσέταξεν αὐτὸν καλεῖν ἐκ τοῦ Δαυίδου ὀνόματος. So viii. 13. 8: xi. 6, 12. Beza, vice tuâ.

— προεφητεύσαμεν] Have we not received commission and authority from thee to preach the Gospel.

— δαιμόνια ἐξεβάλομεν] Origen. contr. Cels. iv. p. 7, ταῦτα γὰρ λεγόμενα πολλακὶς τοὺς δαίμονας πεποίηκεν ἀνθρώπων χωρισθῆναι, καὶ μάλισθ' ὅταν οἱ λέγοντες ἀπὸ διαθέσεως ὑγιοῦς καὶ πεπιστευκυίας γνησίως αὐτὰ λέγωσι, τοσοῦτον μέν γε δύναται τὸ ὄνομα τοῦ Ἰησοῦ κατὰ τῶν δαιμόνων ὡς ἐσθ' ὅτε καὶ ἀπὸ φαύλων ὀνομαζόμενον ἀνύειν. Some MSS. here add πολλά.

— δυνάμεις] Miracles: frequently so used in the Gospels, the name of the cause being put for the effect. Matt. xi. 20: Mark vi. 2: Acts ii. 22, &c.

That miracles were actually performed by such men we learn from the passage of Origen cited above. God put many true prophecies concerning his people into the mouth of that Balaam who loved the wages of unrighteousness: and Judas was one of those twelve to whom Christ gave power to cast out unclean spirits and to heal all diseases, x. 1.

Prophesying, ejection of devils, and other miracles, are mentioned to shew that no gift, endowment, or accomplishment

whatsoever, without faith and holiness, will avail to our acceptance with God: a caution very proper in those days, when the gifts of the Spirit were to be bestowed in such plenty on those who made profession of Christianity.

23. ὁμολογήσω] I will openly profess. So Ælian V. H. II. 4.

— ὅτι] See Hoogeveen, Doct. Part. c. XXXVIII. Sect. 2. § 6.

— οὐδέποτε ἔγνων] To know, in Scripture frequently signifies to acknowledge and approve. Matt. XXV. 12: 1 Cor. viii. 3: Gal. iv. 9: 2 Tim. ii. 19: John x. 14. Though I called you to be my servants, and you professed yourselves such, I never knew you to be such, nor approved of you. That this is the true meaning of the expression will appear, if the import of the appellation, Lord, Lord, wherewith these wicked men addressed the Judge, is attended to. For in this connection it is as if they had said, Master, dost thou not know thine own servants? Did we not preach by thy authority, and by thy power foretell future events, and cast out devils and work many miracles?

Plaut. Mil. Glor. II. 5, 42, Neque vos, qui homines sitis, novi neque scio. Lucian. Timon. v. οὐκέτι γνωρίζομαι πρὸς αὐτῶν. Eurip. Hec. 259, μηδὲ γινώσκοισθ' ἐμοί, οἱ τοὺς φίλους βλάπτοντες οὐ φροντίζετε.

— ἀποχωρεῖτε] The words of Ps. vi. 8.

— οἱ ἐργαζόμενοι] Several copies have πάντες οἱ conformable to the Septuagint.

24. πᾶς οὖν ὅστις] This is commonly considered a Hebrew construction. The common Greek would be πάντα οὖν ἀκούοντα μου τοὺς λόγους τούτους ..... ὁμοιώσω ἀνδρὶ. There is indeed one of a similar kind in Herod. I. 114, 10, εἷς δὴ τούτων τῶν παιδίων συμπαίζων, ἐὼν Αρτεμβάρεος παῖς, ἀνδρὸς δοκίμου ἐν Μήδοισιν (οὐ γὰρ δὴ ἐποίησε τὸ προσταχθὲν ἐκ τοῦ Κύρου) ἐκέλευε αὐτὸν τοὺς ἄλλους παῖδας διαλαβέειν. But see Matth. Gr. Gram. 310.

Hence it appears that this sermon on the Mount contains those rules of faith which are sufficient for salvation; since otherwise Christ could not promise it to them who observed and practised these his sayings.

— ὁμοιώσω αὐτὸν] In several ὁμοιωθήσεται.

— φρονίμῳ] i. e. γιγνώσκοντι ἃ δεῖ ποιεῖν, as Xen. Œcon. XI. 8, καταμεμαθηκέναι δοκῶ ὅτι οἱ θεοὶ τοῖς ἀνθρώποις, ἄνευ μὲν τοῦ γιγνώσκειν τε ἃ δεῖ ποιεῖν, καὶ ἐπιμελεῖσθαι ὅπως ταῦτα περαίνηται, οὐ θεμιτὸν ἐποίησαν εὖ πράττειν, φρονίμους δ' οὖσι καὶ ἐπιμελέσι τοῖς μὲν διδόασιν εὐδαιμονεῖν, τοῖς δ' οὔ.

—ἐπὶ τὴν πέτραν] On the rocky or stony ground. Mark iv. 5, ἐπὶ τὸ πετρῶδες.

In St. Luke, though the moral is the same, the illustration is somewhat different. There the wise man builds his house, first laying a foundation on the rock: the foolish man builds ἐπὶ τὴν γῆν, and that too χωρὶς θεμελίου.

By this parable our Lord has taught us, that the bare knowledge of true religion, or the simple hearing of the divinest lessons of morality that ever were delivered by man, nay the belief of these instructions, if possible, without the practice of them, is of no importance at all. It is the doing of the precepts of religion alone, which can establish a man so steadfastly, that he shall neither be shaken with the temptations, afflictions and persecutions of the present life, nor by the terrors of the future. Whereas, whosoever heareth and doeth them not, will be overwhelmed and oppressed by the storms of both worlds; oppressed in this life, and utterly overwhelmed in that which is to come.

25. ἡ βροχὴ] See Middleton, Gr. Art. Part I. c. III. Sect. 1. § 5.

—κατέβη] Isai. lv. 10, ὡς γὰρ ἂν καταβῇ ὁ ὑετὸς ἢ χιὼν ἐκ τοῦ οὐρανοῦ. Ps. lxxi. 6. So decidere used in Tibull. I. 2, 30, quum multa decidit imber aquâ.

—ποταμοὶ] Luke vi. 48, πλημμύρας. Land floods or torrents formed from tempestuous rains. Homer's χείμαῤῥοι ποταμοὶ, Il. δ. 452.

—προσέπεσον] Were carried with violence against.

—τεθεμελίωτο] For ἐτεθεμελίωτο, the plusq. perf. being here without the augment., as in Heb. vii. 11, νενομοθέτητο, for ἐνενομοθέτητο:—Acts xiv. 8, περιπεπατήκει for περιεπεπατήκει:—Mark xiv. 44, δεδώκει for ἐδεδώκει. In Joseph. we frequently meet with πεποιήκει.

26. καὶ] Sed. This and the following contain a sentiment the exactly opposite to the former verses.

—μωρῷ] Opposed to φρονίμῳ, see ver. 24. Joined in the Septuagint with ἄφρων, Ps. xciii. 8.

—ἐπὶ τὴν ἄμμον] Luke vi. 49, ἐπὶ τὴν γῆν χωρὶς θεμελίου.

27. πτῶσις μεγάλη] Gloss. vet. πτῶσις ἐπὶ οἰκοδομῆς ruina, rues. Philo de Migr. Abr. p. 400, ἐπειδὰν γοῦν ἀδηλότερα πως ᾖ τὰ νοήματα, κατὰ κενοῦ βαίνει καὶ ὀλισθὼν πολλάκις μέγα πτῶμα ἔπεσεν, ὡς μηκέτι ἀναστῆναι δύνασθαι. III. Alleg. p. 1106, πέσοι τοσοῦτον μου πτῶμα ἡ ψυχὴ καὶ μηδέποτε

ἀναστῆναι ἐπὶ τὸ ἵππειον καὶ σκιρκητικὸν πάθος. Ex quibus, says Loesner, apparet quid potissimum sit πτῶσις μεγάλη, nimirum, unde resurgendi non est facultas. Virg. Æn. II. 310, Jam Deiphobi dedit ampla ruinam Vulcano superante domus. Ib. 465, Ea lapsa repente ruinam cum sonitu trahit.

28. καὶ ἐγένετο ὅτε] i. q. ὅτε δέ.

—συνετέλεσεν, &c.] Hence Doddridge would infer that this discourse was delivered at once, and consequently that several passages related by St. Luke as spoken at different times, are repetitions of it. See also J. Blair's Sermons, Vol. IV. p. 356.

—ἐξεπλήσσοντο] Hesych. ἐξεπλάγη· ἐθαύμασεν, ἐξέστη. In Ps. xlvii. 5, Symmachus renders by ἐξεπλάγησαν, what the Seventy translate by ἐθαύμασαν.—This is repeated Mark i. 22: Luke iv. 32. See also Matt. xiii. 54: xxii. 33: Mark vi. 2: xi. 18: Acts xiii. 12. Ælian. V. H. XII. 41, ἐκπλαγεὶς ἐπὶ τῇ παραδόξῳ θέᾳ. Thucyd. IV. 36, τοὺς μὲν τῷ ἀδοκήτῳ ἐξέπληξε.

—οἱ ὄχλοι] Matt. v. 11, ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου, mentioned Matt. iv. 25: and ἀπὸ τῆς παραλίου Τύρου καὶ Σιδῶνος, Luke vi. 17.

—ἐπὶ τῇ διδαχῇ] The word denotes often the doctrine taught: sometimes the art of teaching: and sometimes even the manner of teaching: which last, from the verse following, Campbell thinks is the import of the expression here. See also Paley's Evidences, Vol. II. p. 52.

29. ἦν γὰρ διδάσκων] For ἐδίδασκε. Beza observes that these words refer to the *continued* course and general character of his teaching, of which this discourse is a specimen.

He spake as a prophet;—having much greater authority than any of the prophets who went before him;—immediately from God to deliver his message to them: not as the scribes, who pretended only to deliver the traditions of their forefathers; and used to say, "Our rabbins or our wise men, say so." Such as were on the side of Hillel made use of his name, and those who were on the side of Shammai made use of his. Scarcely ever would they venture to say any thing as of themselves. But Christ spake boldly of himself, and did not go about to support his doctrine by the testimony of the elders. See Porteus, Lect. VII. p. 194, &c. See also J. Blair, Vol. IV. p. 364. Pearson on the Creed, Vol. I. p. 138.

—ὡς ἐξουσίαν ἔχων] Utpote: see Hoogeveen, Doctr. Part. c. LVII. Sect. 1. § 9. See also Middleton, Gr. Art. Part I. c. V.

Sect. 2. § 1. If we may judge of the teachings of the scribes in Christ's days by the Jewish Talmuds, or even by their Mishna, nothing could be more contemptible.

Philo. Alleg. I. p. 58, *εἰ δὲ ἀφηνιάζοι ὑπὸ τοῦ Κυρίου ὡς Δεσπότου καὶ ἐξουσίαν ἔχοντος, σκορακίζοιτο.* Plin. Ep. I. 22, 3, Jam quanta sermonibus ejus fides! quanta auctoritas! Jambl. Vit. Pythag. 217, *ἐξουσιαστικῶς ἐπιχείρει λέγειν.* Philostratus ascribes something similar to Apollonius, when I. 17, he describes the character of his speaking, *δόξαι βραχεῖαι καὶ ἀδαμάντινοι, κύρια τὰ ὀνόματα καὶ προσηφυκότα τοῖς πράγμασι· καὶ τὰ λεγόμενα ἠχὼ εἶχεν, ὥσπερ ἀπὸ σκήπτρου θεμιστευόμενα.*

—*οἱ γραμματεῖς*] One MS., and the Vulg. Syr. and Armen. versions add *καὶ οἱ Φαρισαῖοι.* These last grounded their doctrine on tradition and human authority. After *γραμματεῖς* some MSS. and versions add *αὐτῶν.*

## CHAP. VIII.

1. *δὲ*] Here *μεταβατικὸς.* See Hoogeveen, Doctr. Part. c. XIV. Sect. 1. § 12.

—*καταβάντι δὲ αὐτῷ*] For *καταβάντος δὲ αὐτοῦ*, as xxi. 23. In which way the Greek writers sometimes use the dative. See Thucyd. IV. 93. Wessel. Diod. Sic. Vol. II. p. 187. In some few MSS. *καταβάντος αὐτοῦ* is read to avoid the recurrence of *αὐτῷ* twice in the same verse; though this is not uncommon with St. Matthew.

—*ἀπὸ τοῦ ὄρους*] See v. 1. The mountain on which he delivered the instructions contained in the three preceding chapters.

2. *καὶ ἰδοὺ*] An introductory phrase for the better transition from one part of the history to another. Many other expressions, which apparently fix the time of events, must also be considered in this point of view, as *ἰδὼν δὲ—καὶ ἐγένετο—καὶ ἐλθὼν—καὶ προσελθὼν—εἰσελθόντι δὲ—περιπατῶν δὲ—καὶ ἀνοίξας τὸ στόμα—τότε—μετὰ ταῦτα—ἐν ταῖς ἡμεραῖς ἐκείναις—ἐν μιᾷ τῶν ἡμερῶν.*

—*ὁ λεπρὸς*] The first miracle specified by St. Matthew is the healing of a leper: and he seems to give it the precedence, though it was not the first in order of time, that he might begin with a work, which proved to them on Scripture authority and their own principles, the divine mission and power of Jesus. For by such a sign did Moses convince the house of Israel that God had sent him to be their deliverer. And the Jews themselves confess that leprosy is the finger of God, a disease

peculiarly of his sending and removing, see 2 Kings v. 3, 7: and that it is not lawful for the physician or any but the priest directed and appointed in his course, so much as to attempt the cure of it.

Leprosy was a most inveterate and infectious kind of itch. For which reason it was considered in the law as an extreme uncleanness; see Stanhope on Ep. and Gosp. Vol. II. p. 99. It made a man unfit to converse and keep company with others. Other uncleannesses separated the unclean person, or rendered him unclean for a day, or a week, or a month; but the leprosy perhaps for ever. Levit. xiii. 45, 46. Those infected were not allowed to inhabit towns. See Numb. v. 2: 2 Kings xv. 5: 2 Chron. xxvi. 21: Luke xvii. 12. So Herod. I. 138, *ὃς ἂν δὲ τῶν ἀστῶν λέπραν ἢ λεύκην ἔχῃ, ἐς πόλιν οὗτος οὐ κατέρχεται οὐδὲ συμμίσγεται τοῖσι ἄλλοισι Πέρσῃσι—φασὶ δὲ μιν ἐς τὸν ἥλιον ἁμαρτόντα τι ταῦτα ἔχειν.*

—*ἐλθών*] Several MSS. and some Fathers read *προσελθών*.

—*προσεκύνει*] See ii. 3. Mark i. 40, *γονυπετῶν αὐτὸν*: Luke v. 12, *πεσὼν ἐπὶ τὸ πρόσωπον*. Some read *προσεκύνησεν*.

This word being used to express civil adoration, Whitby concludes that the adorations given to our blessed Saviour by those Jews and Gentiles who knew nothing of his divinity, could be no argument of his divine nature, but rather were paid to him as the Messiah, or as a prophet sent from God, or as the King of Israel. So also Wall.

—*κύριε*] A title which the Jews usually gave to those with whom they were not acquainted. See John iv. 19: xii. 21: xx. 15. In the same manner the Latins. Senec. Ep. III. Obvios, si nomen non succurrit, *Dominos* salutamus. Martial. I. 113, Cum te non nossem, *dominum* regemque vocabam; Cum benè te novi, jam mihi Priscus eris. And as the disciples addressed their master by this name, it may be equivalent to *διδάσκαλε*.

—*ἐὰν θέλῃς, δύνασαι*, &c.] Callim. in Del. 226, *ἀλλὰ φίλη, δύνασαι γὰρ, ἀμύνειν πότνια δούλοις ὑμετέροις*. Hor. Sat. II. 6, 39, Dixeris, experiar: si vis, potes, addit et instat. Arrian. Epict. III. 10, *τί κολακεύεις τὸν ἰατρόν; τί λέγεις Κύριε ἐὰν θέλῃς, καλῶς ἔξω*. Appian de B. C. III. *εἰ μέντοι καὶ τῶν γεγονότων μεταθέσθαι θέλεις, δύνασαι γὰρ εἰ θέλεις, εἰ δὲ μή*. Hor. Epod. XVII. 45, Et tu, potes nam, solve me dementia.

—*καθαρίσαι*] Leprosy rendering a man unclean, the curing it was termed *cleansing*, and *καθαρίζειν* properly used to express the cure. In ver. 3, *ἐκαθαρίσθη ἡ λέπρα*, and in Luke v. 13, *ἀπῆλθεν ἡ λέπρα ἀπ' αὐτοῦ*. See Mark i. 42.

3. ἐκτείνας τὴν χεῖρα] παρέλκει. for ἥψατο implies it. See Gen. viii. 9: xix. 10. Perhaps a Hebraism.

The Jews cannot reasonably object that our Lord violated the law, either by touching the leper here, or the bier of the dead, Luke vii. 14: for as the effect wrought upon both demonstrated, that the God who gave these laws approved both these actions, they being done by the finger of God; so it was a received rule among them that a prophet might vary from or even change a ritual law. So did Elijah, 1 Kings xvii. 19, 21; and Elisha 2 Kings iv. 34. Whence Theophylact observes, that our Lord touched the leper, to shew it was not necessary that he should observe these lesser matters of the law, and that a pure person is not defiled by touching one unclean.

— θέλω, καθαρίσθητι· καὶ εὐθέως, &c.] This seems an instance of that μεγαλοφροσύνη, which Longinus admired in Moses. See § 9.

— ἐκαθαρίσθη] See Glass. Phil. Sac. p. 654 and 874. Hypallage: i. e. ipse mundatus fuit a leprâ.

4. ὅρα μηδενὶ εἴπῃς] Sub. ἵνα.

— μηδενὶ εἴπῃς] viz. that thou wast healed by me; till thou hast offered thy gift to the priest, and he by receiving it hath owned thee clean from thy leprosy: lest they hearing that thou wast cleansed by me, should out of envy to me, refuse to own that thou wast cleansed. See ix. 30.

— δεῖξον τῷ ἱερεῖ] To the officiating priest (the Syr. has "to the priests") to him that was appointed to examine and enquire into the nature of the leprosy, and to prescribe what was proper for the cure of it. This was done by him without the city, because no leper was allowed to go within the gates. Levit. xiii. 2: xiv. 3.

Here Lightfoot observes, that though the priesthood was much degenerated from its primitive institution and office, and many human inventions were added to God's law, touching the priest's examination of the leper who pretended to be clean; yet doth Christ send this leper to submit to all these human inventions; as knowing that they did indeed corrupt, but not extinguish the Divine institution. Herod. III. 119, οἱ δὲ τῷ βασιλέϊ δεικνύασιν ἑωυτούς, καὶ τὴν αἰτίην εἶπον, δι' ἣν πεπονθότες εἶησαν.

— τὸ δῶρον] Two sparrows, one of which was sacrificed and the other let go. See Levit. xiv. 4, &c. where is an account of the ceremonies used at the cleansing of a leper, and the gifts he was to offer. It was necessary that the priest should have ocular evidence by an accurate inspection in private before the man was

admitted into the temple and allowed to make the oblation: but his obtaining this permission and the solemn ceremony consequent upon it, was the public testimony of the priest, the only legal judge, to the people, that the man's uncleanness was removed.

— Μωσῆς] In a few MSS. and versions Μωϋσῆς. And Joseph. Antiq. II. 9, 6, τὸ γὰρ ὕδωρ μῶ οἱ Αἰγύπτιοι καλοῦσι ὑσῆς δὲ τοὺς ἐξ ὕδατος σωθέντας. But Philo and the old MSS. of the Septuagint write Μωσῆς which agrees with the Hebrew pronunciation, and as scarcely any MS. of the New Testament constantly exhibits the word, as often as it occurs, in the same way, it seems advisable to make no change here.

— εἰς μαρτύριον αὐτοῖς] viz. to the Jews; and particularly to the priests and Pharisees, who withstood the doctrine of Christ. That the sacrifice offered by the leper may be a proof of the reality of this miracle, and consequently of my divine mission. Αὐτοῖς is by some referred to the people who were present; by others to ἱερεῖ considered both collectively and distributively. And sometimes it is rendered against them, i. e. the priests; if hereafter they should wish to deny my having cured this leprosy.

5. τῷ Ἰησοῦ] In many MSS. Versions, and Fathers, the reading is αὐτῷ, and probably τῷ Ἰησοῦ may have been inserted from its being the beginning of a lesson of the Church.

— προσῆλθεν ἑκατόνταρχος] From St. Luke's larger and more circumstantial account it appears that he did not come at first in his own person, but sent some of his friends, the elders of the people, to tell Jesus what is here related; see Luke vii. 6. In the Hebrew style a man is frequently said *to do*, what he only causes or orders to be done. See for instance Matt. xx. 20, compare with Mark x. 35:—John xi. 3:—Matt. xi. 2, 3. It is conjectured by Chrysostom, that he himself as Jesus came nearer to his house, came out of civility to meet him, because Christ says unto him, Go thy way; as thou hast believed, so be it done unto thee.

From the circumstances related, it seems probable that the centurion was by birth a Gentile, but by baptism had been admitted as a Proselyte into communion with the Jewish Church; one of those that are termed in the Acts, fearing God; but whether he was a Roman or employed in Herod's service has been doubted. It does not however appear from History, that the Romans had any garrisons in Galilee; and many of Herod's subjects being Gentiles from Galilee of the Gentiles and Scythopolis, it seems not improbable that this centurion may have been one in his army.

— παρακαλῶν] Thomas M. παρακαλῶ, τὸ προτρέπω ὡς ἐπὶ τὸ πολύ, καὶ παράκλησις ἡ προτροπή. ἅπαξ δὲ καὶ τὸ δεόμαι. Joseph. XIII. 5, 8, θυσίας τῷ Θεῷ προσφέροντες, καὶ ὑπὲρ τῆς ὑμετέρας σωτηρίας τε καὶ νίκης αὐτὸν παρακαλοῦμεν.

6. ὁ παῖς μου] In Luke vii. 2, δοῦλος. Pollux III. 8, καλοῦνται παῖδες οἱ δοῦλοι παρὰ τοῖς Ἀττικοῖς, κἂν ὦσι πρεσβύτεροι. Mœris παῖδα τὸν δοῦλον, κἂν ᾖ γέρων, Ἀττικῶς. Aristoph. Vesp. 1387, τί δ' ἔστιν, ὦ παῖ; παῖδα γὰρ κἂν ᾖ γέρων, καλεῖν δίκαιον, ὅστις ἂν πληγὰς λάβῃ. In the same way puer is used in Latin. Hor. I. Ep. VII. 52, Demetri, puer hic non lævè jussa Philippi Accipiebat. So Sat. I. 10, 92, I puer atque meo citus hæc subscribe libello. So Propert. III. 22, 23. Macrobius, Nostri majores omnem dominis invidiam, omnem servis contumeliam detrahentes, dominum patremfamilias, servos familiares appellaverunt.

— βέβληται] In the pass. and its perf. and plusq. perf. the verb is used in the sense of decumbo, jaceo, particularly of sick persons who are confined to their beds. Matt. viii. 14: Mark vii. 30: and more fully Rev. ii. 22: Luke xvi. 20, ὁ Λάζαρος ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλκωμένος.

— ἐν τῇ οἰκίᾳ] In *my* house, or at home.

— δεινῶς] Plato Protag. p. 237, τὸ γὰρ δεινόν, κακόν ἐστιν. Οὐδεὶς γὰρ λέγει ἑκάστοτε δεινοῦ πλούτου, οὐδὲ δεινῆς εἰρήνης, οὐδὲ δεινῆς ὑγιείας, ἀλλὰ δεινῆς νόσου, καὶ δεινοῦ πολέμου, καὶ δεινῆς πενίας, ὡς τοῦ δεινοῦ κακοῦ ὄντος.

— βασανιζόμενος] properly applied to the torture: but it is not confined, especially in the Hellenistic idiom, to this signification; but often denotes simply afflicted or distressed, as e. g. here, by disease: so Joseph. Ant. II. 14, 4, οὐκ ἠπόρει τὸ θεῖον τὴν πονηρίαν αὐτοῦ (Φαραώθου) ποικίλοις κακοῖς καὶ μείζοσιν τῶν προενδεδημηκότων μετερχόμενον βασανίσαι. Philo de Abrah. p. 563, ὡς τὰς ἐφ' ἡδονὰς ἀγούσας ὀρέξεις ἁπάσας ἐκκεκόφθαι, τὰς δ' ἐναντίας παρεισεληλυθέναι φροντίδας, περὶ ἀπαλλαγῆς ἀνηνύτων βασάνων, ὑφ' ὧν γυμναζόμενος μεθ' ἡμέραν καὶ νύκτωρ ἐξετραχηλίζετο.

8. ἀποκριθεὶς ἔφη] So Herod. ἔφη λέγων, and ὁ δὲ σφι ἔλεγε, φὰς προτοῦ μὲν οὐκ εἰδέναι.

— οὐκ εἰμὶ ἱκανός] i. q. ἄξιος, John i. 27: Matt. iii. 11, Elsner thinks this said not only because he was a heathen, to whom ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ προσέρχεσθαι, Acts x. 28; but also because he seemed to himself so great a sinner, that according to his own religion it was unlawful to be ὁμωρόφιον, or ὁμότοιχον.

Cicero pro Rosc. XVI. Non fuit causa cur tantum laborem caperes et ad me venires; per nuntium hoc quod erat tam leve, transigere potuisti.

— *μοῦ ὑπὸ τὴν στέγην*] House; as tectum, Virg. Æn. I. 631. So Ælian V. H. IV. 1: Gen. xix. 8.

— *εἰπὲ λόγον*] A great many MSS., some Versions, and Fathers read *λόγῳ*, See Luke vii. 7, which seems preferred by Wetstein and Kuinoel. If it be the proper reading, *λόγον* must have arisen from the termination of *μόνον*, or been altered by the copiers who did not understand the phrase *εἰπὲ λόγῳ*. In this case it will be like the phrase Quin tu uno verbo dic quid est quod me velis; Ter. Andr. I. 1, 18, and Phorm. I. 4, 20, Atque id si potes, verbo expedi. Donatus, deest uno. Palairet retains *λόγον* and understands *ἕνα*, as in Aristoph. Acharn. *μηδὲ λέγε δὴ σὺ λόγον*, sc. *ἕνα*.

9. *ὑπὸ ἐξουσίαν*] Scil. *τασσόμενος*, which is added in Luke vii. 8. So also *ἔχων ὑπ' ἐμαυτὸν στρατιώτας*. scil. *τασσομένους* or *ταχθέντας*. Ἐξουσία here is put for the person in power as the tribune, &c. I who am but an inferior officer, can make the soldiers under my command, and the servants in my house, go whither I please, merely by speaking to them, much more canst thou make diseases go or come at thy word, seeing they are all absolutely subject to thee. See also Glass. Phil. Sac. p. 622.

— *ὑπ' ἐμαυτὸν*] The same mode of expression is used by Xenophon speaking of soldiers subject to centurions, Κυρ. παιδ. III. 3, 6, *εἴ τινας ἄγαιντο* (*οἱ ταξιάρχοι δηλαδὴ*) *τῶν ὑφ' ἑαυτούς*. And I. 5, 3, *διαπέμπεται πρὸς τοὺς ὑφ' ἑαυτὸν πάντας*. But in II. 1, 13, *εἶχον οἱ ταξιάρχοι ὑφ' ἑαυτοῖς τὰς τάξεις*. Polyb. V. 65, Σωκράτης δὲ ὁ Βοιώτιος πελταστὰς *ὑφ' ἑαυτὸν εἶχε δισχιλίους*.

— *καὶ λέγω τούτῳ*, &c.] Arrian. Epictet. I. 25, *καταγεὶς Ἀγαμέμνων λέγει μοι, πορεύου πρὸς τὸν Ἀχιλλέα, καὶ ἀπόσπασον τὴν Βρισηΐδα, πορεύομαι. Ἔρχου, ἔρχομαι*. See also c. XIV. p. 62.

10. *ἐθαύμασε καὶ εἶπε*] Admirabundus dixit. This by no means implies that he was ignorant either of the centurion's faith, or of the grounds on which it was built.

— *τοσαύτην πίστιν*] Nothing can give a greater idea of the centurion's faith and reliance on Christ's power than what he says ver. 9, where he looks upon him as the absolute disposer of diseases, who can command and be obeyed by them as he was himself obeyed by his soldiers. See Porteus, Lect. IX. p. 209, &c.

His faith seems to have taken its rise from the miraculous cure that was performed some time before this, on a nobleman's son in Capernaum; for as the centurion dwelt there, he might know that at the time of the cure, Jesus was not in Capernaum but in Cana, at the distance of a day's journey from the sick person when he performed it.

— Ἰσραήλ] The Jews seem to have thought it necessary for Christ to be present and touch the sick in order to heal them: the centurion had a more sublime idea of his power.

11. πολλοὶ] The Gentiles: for to them are opposed οἱ υἱοὶ τῆς βασιλείας, i. e. the Jews. The words contain a prophecy of the calling in of the Gentiles, which was at hand.

— ἀπὸ ἀνατολῶν καὶ δυσμῶν] Scil. ἡλίου. From all parts of the earth. When the Hebrews wish to express the whole world, they sometimes mention the east and west, as Isai. xlv. 6: lix. 19: or the right and left, i. e. the south and north; or all the four quarters, Ps. cvi. 3: Luke xiii. 29. Xen. Κυρ. παιδ. i. 1, 5, ἥν τε πρὸς ἕω, ἥν τε πρὸς ἑσπέραν, ἥν τε πρὸς ἄρκτον, ἥν τε μεσημβρίαν.

— ἀνακλιθήσονται] Shall sit down at table. The verb will signify the same as ἐσθίειν, δειπνεῖν μετά τινος, synonymous with κατακεῖσθαι, Mark ii. 15: and ἀνακεῖσθαι, Luke vii. 36, 37. In Matt. ix. 10, 11, συνανακεῖσθαι and ἐσθίειν μετά τινος are used for each other. In Judith xii. 15, we find κατακλίνεσθαι εἰς τὸ ἐσθίειν.

Hereby is expressed the future happiness of the Gentiles (though the Jews would perhaps understand it of their becoming proselytes to their religion) agreeably to the phraseology of Scripture which represents the rewards of the righteous under the idea of a sumptuous entertainment. Luke xiv. 15: Matt. xxii. 1: Rev. xix. 9. And though the joys of heaven be all of a spiritual kind, this metaphor need not be thought strange, since we can neither speak ourselves, nor understand others speaking of our state in the life to come, unless phrases taken from the affairs of this life be made use of. The metaphor is not peculiar to the inspired writers. The Greeks, as well philosophers, as poets, represented divine pleasures under the notion of a feast.

Whitby thinks the phrase does not here signify to enjoy everlasting happiness in heaven with them: but this shall be the blessing of the believing Gentiles: they shall be sons of Abraham and heirs of the promises made to the Patriarchs, and mentioned by all the prophets of the Old Testament; whereas

the unbelieving Jews wanting the faith of Abraham, shall be deprived of the blessings promised to his seed.

12. *οἱ υἱοὶ τῆς βασιλείας*] Sub. *θεοῦ*, Bos. Ell. Gr. p. 114: this being frequently understood in the New Testament after *βασιλεία* when speaking of the times of the Messiah and the New Testament. See also Glass. Phil. Sac. p. 101. Here are meant such of the professed people of God, as come short of the faith of the Patriarchs: the Jews that were born heirs of the kingdom, who had a right to it by birth, by virtue of promises and covenant. Thus also the *son* or *child* of death is used in Scripture to signify a person appointed unto death: see John xvii. 12: see also Ps. lxxxviii. 22: so the son of Gehenna or Hell, Matt. xxiii. 15: *ὁ υἱὸς τῆς εἰρήνης*, Luke x. 6: *οἱ υἱοὶ τῆς ἄκρας* the keepers of the ark, 1 Macc. iv. 2.

The Jews were wont to say "All Israel shall have a portion in the world to come, but the heathens are to be fuel for hell fire."

— *ἐκβληθήσονται*] Shall be cast out, ejected, as it were, from the possession of that inheritance which belonged to them in consequence of the promise given to Abraham. See xxi. 12.

— *σκότος ἐξώτερον*] For the superlative. It has justly been observed by many commentators that this phrase which is often used after the kingdom of heaven has been compared to a banquet, contains a beautiful allusion to the lustre of those illuminated rooms, in which such feasts were generally celebrated, as opposed to that darkness which surounded those who by night were turned out. But it also sometimes goes yet farther when the persons excluded are supposed to be thrown into a dark dungeon. See xxv. 30: xxii. 13.

Quintil. D. VIII. In carceribus et in illâ profunda nocte tenebrarum. Cic. Catilin. IV. 5. Non dubitat P. Lentulum æternis tenebris vinculisque mandare. Silius II. 341, Vidi ego cum geminas arctis post terga catenis Succinctus palmas vulgo traheretur ovante Carceris in tenebras. Soph. Electr. 381, *μέλλουσι γὰρ σε—ἐνταῦθα πέμψειν ἔνθα μήποθ' ἡλίου φέγγος προσόψει, ζῶσα δ' ἐν κατηρεφεῖ στέγῃ χθονὸς τῆς δ' ἐκτὸς ὑμνήσεις κακά.*

— *ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς*] The expression occurs in the New Testament seven times, and always in the same form: and the reason why the articles are inserted is plain: Middleton, Gr. Art. p. 195. The weeping and gnashing of the teeth here spoken of, he says, is that of the persons last mentioned, and the sense is, There shall *they* weep and gnash *their* teeth. Without the articles the proposition would have asserted only that

*some persons* should there weep; which falls short of the real meaning. Our English translations however in general say nothing more. The Complut. omits the first article, probably because it had been observed that in propositions which merely affirm or deny existence, the noun is commonly anarthrous. Here however the case is different; the affirmation terminates not in ἔσται, but in ἐκεῖ.

— κλαυθμὸς] signifies also the cries and howlings that sometimes accompany weeping. And the gnashing of teeth that is added here, completes the description of rage and despair. See xiii. 42—50: Acts vii. 54.

— βρυγμὸς] The addition of ὀδόντων pleonastic. Galen. Gloss. Hippoc. βρυγμὸς, ὁ ἀπὸ τῶν ὀδόντων συγκρουόμενος ψόφος, καὶ βρύχειν τὸ οὕτω ψοφεῖν. Suid. βρυγμὸς· τρισμὸς ὀδόντων. Hesych. βρυγμὸς ἀπὸ τοῦ βρύχειν ὃ ἐστὶ τοῖς ὀδοῦσι πιέζοντα ψόφον ἀποτελεῖν, ὡς ἐν ῥίγει συμβαίνει. ἢ ἀκόνησις μύλων ἢ τρισμὸς ὀδόντων. Juv. v. 158, Ergo omnia fiunt. Si nescis ut per lachrymas effundere bilem Cogaris, pressoque diu stridere molari. See Ps. iii. 16: xxxvi. 12.

13. ἑκατοντάρχῳ] In a great many MSS. ἑκατονταρχῃ, which Griesbach admits.

This would seem to prove that the centurion was at length come out of his house, probably on hearing that Jesus was nearer to it than he apprehended when he sent the second message by his friends. See ver. 5.

— ὡς ἐπίστευσας, γενηθήτω σοι] Scil. οὕτως. So also Matt. vi. 10: Luke xi. 2: xv. 28.

— ἐν τῇ ὥρᾳ ἐκείνῃ] At that very point of time; at that instant; i. q. εὐθέως, Matt. viii. 3: παραχρῆμα, Acts iii. 7: ἐξαυτῆς, Acts x. 33. Ὥρα does not always mean *hour*. This is its meaning when joined with a number either ordinal or cardinal; as he went out about the third *hour*: are there not twelve *hours* in the day? On other occasions it more commonly denotes the precise time, as Mine hour is not yet come.

The reading of some MSS. ἀπὸ τῆς ὥρας ἐκείνης has arisen from the similar passages ix. 22: xv. 28: xvii. 18. But the readings καὶ ὑποστρέψας ὁ ἑκατόνταρχος εἰς τὸν οἶκον αὐτοῦ ἐν αὐτῇ τῇ ὥρᾳ, εὗρε τὸν παῖδα (s. αὐτὸν, s. τὸν ἀσθενοῦντα δοῦλον) or as in some copies καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον, εὗρον τὸν ἀσθενοῦντα δοῦλον ὑγιαίνοντα, must have arisen from the grammarians having written them on the margin from Luke vii. 10, and the transcribers thence inserted them in the text.

14. *οἰκίαν Πέτρου*] Peter was a native of Bethsaida, and when first admitted to the honour of Christ's acquaintance seems to have had his residence there. Hence St. John calls Bethsaida the City of Andrew and Peter. But happening to marry a woman of Capernaum as is generally supposed, he removed thither with his brother Andrew; and there they prosecuted their common business of fishing in company with James and John the sons of Zebedee, who lived with them in one house.

— *βεβλημένην*] See ver. 6.

15. *ἥψατο*] Specially used of physicians touching those who are sick. Lucilius Anthol. Gr. II. 22, 214, *τοῦ λιθίνου Διὸς ἐχθὲς ὁ κλίνικος ἥψατο Μάρκος, Καὶ λίθος ὢν καὶ Ζεὺς σήμερον ἐκφέρεται.* Nicarchus ib. VII. 215, *οὔτ' ἔκλυσεν Φείδων μ', οὔτ ἥψατο, ἀλλὰ πυρέξας Ἐμνήσθην αὐτοῦ τοὔνομα, κἀπέθανον.* Hence Martial's Epigram, v. 9, Languebam; sed tu comitatus protinus ad me Venisti centum, Symmache, discipulis. Centum me *tetigere* manus, aquilone gelatæ; Non habui febrem, Symmache, nunc habeo.

— *ἀφῆκεν αὐτὴν ὁ πυρετὸς*] Hippocr. Aphor. Sect. IV. § 30, *ἢν ἂν ὥρην ἀφῇ ὁ πυρετὸς,* § LXI. *πυρέσσοντι, ἢν μὴ ἐν περισσῇσιν ἡμέρῃσιν ἀφῇ ὁ πυρετὸς, ὑποτροπιάζειν εἴωθεν.*

Fevers are common distempers, and very often cured by ordinary means, so that the nature of this miracle did not consist in the cure of an incurable disease, but in the manner of the cure, which was with a touch; the suddenness of it, and the perfectness of it.

*διηκόνει*] Waited upon them at table, Matt. iv. 11; thereby shewing she was restored to perfect health.

— *αὐτοῖς*] Many MSS. versions, and Fathers read *αὐτῷ*: and in the preceding and succeeding verses the reference is to Jesus only; *αὐτοῖς* therefore has been supposed to have been inserted in the text from some marginal notes of the parallel passages in St. Mark and St. Luke. But that some of the disciples accompanied Jesus is evident not only from Mark i. 29; but from Matt. viii. 18, 23; and therefore St. Matthew might probably write *αὐτοῖς*.

16. *ὀψίας*] Scil. *ὥρας*, which St. Mark xi. 11, adds, *ὀψίας ἤδη οὔσης τῆς ὥρας.* Thucyd. VIII. 26, *περὶ δείλην ἤδη ὀψίαν.* Hesych. *ὀψίας· ἑσπέρας.* St. Mark in the parallel place i. 32, adds, *ὅτε ἔδυ ὁ ἥλιος.* See Middleton, Gr. Art. p. 195, who says the article could not here be used.

The Jews kept their Sabbath from evening to evening according to Levit. xxiii. 32: and therefore when it began to be dark,

before the Sabbath, Nehemiah commands the gates of Jerusalem to be shut, Neh. xiii. 19: and the author of Cosri, Part II. p. 88, says the Sabbath doth not enter but when the sun is set: as St. Mark and St. Luke speak.

— ἐξέβαλε λόγῳ] Cic. Cat. II. 6, Ego vehemens ille Consul, qui verbo cives in exilium ejicio.

This verse plainly shews that the curing of diseases and the casting out of devils were two distinct things, and consequently the error of those, who where they are mentioned separately, endeavour to persuade us that the devils cast out were only diseases.

17. ὅπως πληρωθῇ] The passage in Isaiah liii. 4. is not in the same words. The Heb. as translated by the English, He hath borne our sins and carried our sorrows. And Symmachus much the same. The Seventy, he bare our sins and was in pain for us. The Vulg. for sins has languores. And Abp. Magee says the word infirmities by which Lowth and Vitringa in agreement with the old English Versions, have rendered it in this place cannot possibly be rejected. He therefore refers ἀσθενείας and the corresponding Hebrew word to bodily pains and distempers, and νόσους and its correspondent Hebrew to diseases and torments of the mind: the former clause signifying Christ's removing the sicknesses of men by miraculous cures; the latter his bearing their sins upon the cross. See Vol. I. p. 415, 417, 424, &c. or rather the whole of No. XLII. from p. 395 to 482.

However the latter Jews would elude the prophecy of that chapter out of which this quotation is taken, and would take it off from being applied to Christ, yet the antient learned of the nation in old time did so apply it, as may be perceived by the gloss of the Chaldee Paraphrast upon the place, and by a remarkable passage in the Talmud. See Lightfoot I. p. 643.

— ἔλαβε] This has been taken for ἀνέλαβε, or understand ἐφ' ἑαυτῷ. λαμβάνω is the expression commonly applied by the Seventy throughout Leviticus to express the bearing of sin, in those cases in which the offender was to suffer the actual punishment of his transgressions. In the sense of suscipio in me, fero, porto. Abp. Magee says this is generic, and extends to all modes of taking, or bearing, on or away: ἐβάστασεν specific and confined to the single mode of bearing as a burden, I. p. 431.

— ἐβάστασεν] This verb signifies to carry a heavy load, Rom. XV. 1: Gal. VI. 2: as the corresponding Hebrew word is

applied strictly and exclusively to bearing burdens on the shoulder. Epictet. xxxvi. ἄνθρωπε, πρῶτον ἐπίσκεψαι, ὁποῖόν ἐστι τὸ πρᾶγμα· εἶτα τὴν σεαυτοῦ φύσιν κατάμαθε, εἰ δύνασαι βαστάσαι. Polyb. xxxii. 25, 14, τὸ τοῦ Ασκληπιοῦ ἄγαλμα βαστάσας, ἀπήνεγκεν ὡς αὐτόν.

The expressions used by Isaiah, and the application made of them by St. Matthew, are not in any degree inconsistent with the acceptation of the phrase *bearing sins* here employed by the prophet, in the sense of sustaining or undergoing the burden of them by suffering for them. Magee i. p. 463.

18. ἀπελθεῖν] ἀπέρχεσθαι as also ἔρχεσθαι is used of persons passing by vessels, Jon. i. 3: where the Seventy use πλεῦσαι: Mark iv. 35: John vi. 1, 22: x. 40.

— εἰς τὸ πέραν] To the country of the Gergesenes, which was on the eastern side of the Lake of Tiberias. Christ seems to have avoided keeping the multitudes long together, in order to avoid tumults and sedition, especially as they accounted him to be the Messiah.

19. εἷς γραμματεύς] i. q. τὶς, John xx. 7: Luke v. 12: Plutarch de Audit. p. 46, εἷς ἐγέλασεν. Id. de Superstit. p. 169, ὥσπερ ἐν συαγήνῃ μιᾷ. Id. in Apothegm. p. 181, Ταξίλης εἷς τῶν Ἰνδῶν βασιλεύς ὤν. Lucian. Dial. Mar. Alph. et Nept. Vol. i. p. 295, τῶν Νηρηίδων αὐτῶν μιᾶς. Id. in Demonacte, Vol. ii. p. 391, ἕνα γοῦν ἰδὼν κυνικὸν. Dion. Hal. Ant. i. p. 58, ἀπὸ μιᾶς τῶν Ἰλιάδων. Ter. Andr. i. 1, 91, Forte *unam* aspicio adolescentulam. Donat. Ex consuetudine dicit unam; ut dicimus unus est adolescens. Tolle unam et fiet ut sensui nihil desit: unam ergo τῷ ἰδιωτισμῷ dixit, vel unam pro quandam. Plin. H. N. xxxv. 36, Aberat ipse .... sed tabulam anus *una* custodiebat.

— ἀκολουθήσω, &c.] This seems to be said at Capernaum, after that our Saviour had given the order for a ship to be got ready, but was not yet gone aboard. St. Luke ix. 57, has related it as happening at a different time and place, when the inhabitants of a certain town in Samaria would not receive him. But it seems probable that in this case St. Matthew has kept the order of time: or perhaps there were two several offers by several men.

— ὅπου ἐὰν] Joined with relatives ἐὰν has the signification of the Latin cunque, as ὃς ἐὰν, οὗ ἐὰν, ὅπου ἐὰν, ὅσοι ἐὰν, &c. See Hoogeveen, Doctr. Part. c. xvi. Sect. 9. § 7.

— ὅπου ἐὰν ἀπέρχῃ] Plato Euthyphro. ἀνάγκη γὰρ τὸν ἐρωτῶντα τῷ ἐρωτωμένῳ ἀκολουθεῖν ὅπῃ ἂν ἐκεῖνος ὑπάγῃ.

20. *λέγει αὐτῷ ὁ Ἰησοῦς*] From this answer it appears that the Scribe was willing to become Christ's disciple with no other view but that he might partake of the temporal advantages which he expected to find in following the Messiah.

— *φωλεοὺς*] Ammon. *φωλεὸς ἐπὶ τῶν ἑρπετῶν τάσσεται.* Hesych. *φωλεὸς· σπήλαιον οὗ τὰ θηρία κοιμᾶται.* Plut. de Tib. Gracch. p. 828, *ὁ γὰρ Τιβέριος . . . . λόγῳ καὶ φαυλότερα κοσμῆσαι δυναμένῳ πράγματα δεινὸς ἦν καὶ ἄμαχος, ὅποτε . . . . . λέγοι περὶ τῶν πενήτων, ὡς τὰ μὲν θηρία τὰ τὴν Ἰταλίαν νεμόμενα καὶ φωλεὸν ἔχει καὶ κοιταῖον ἐστὶν αὐτῶν ἑκάστῳ καὶ καταδύσεις· τοῖς δ' ὑπὲρ τῆς Ἰταλίας μαχομένοις καὶ ἀποθνήσκουσιν ἀέρος καὶ φωτὸς, ἄλλου δὲ οὐδενὸς μέτεστιν, ἀλλ' ἄοικοι καὶ ἀνίδρυτοι μετὰ τέκνων πλανῶνται καὶ γυναικῶν.*

— *κατασκηνώσεις*] Sheltering places. We should not here understand *nests*, with the Vulgate and many of the translators: but places where the birds settle, perch, or roost, secure from the inclemency of the weather. The Greek name for nest or place of hatching is *νοσσιὰ*, which occurs often in this sense in the Septuagint, as *ἐννοσσεύω* does to build a nest. But *κατασκήνωσις* is never so employed. The verb *κατασκηνοῦν* is used of birds settling and resting on the branches of trees, xiii. 32: Mark iv. 32: Luke xiii. 19. Theoph. says, *κατασκηνώσεις· κατοικίας· σκηνὴ γὰρ λέγεται πᾶσα οἴκησις.* Juvencus has, Vulpibus in saltu rupes excisa latebras Præbet, et aëreis avibus dat silva quietem: Ast hominis nato nullis succedere tectis Est licitum: gentis sic sunt molimina vestræ.

— *ὁ υἱὸς τοῦ ἀνθρώπου*] This is the first time that we find Jesus giving himself this title, which is borrowed from the prophets, Dan. vii. 13: Ps. viii. 4: and is that which Jesus Christ commonly gives himself: in which way it occurs seventeen times in St. Matthew's Gospel, twelve times in St. Mark's, twenty-one in St. Luke's, and eleven in St. John's. As he was called so by none but himself before his ascension, it is plain that he chose this title out of humility, as having some relation to his mean and humble appearance in this world. *Son of Man* in the prophets Ezekiel, Daniel, and Zechariah, does not so much denote the human nature, as the frailty and weakness of man, and in this sense undoubtedly is this expression used Ps. viii. 4: xlviii. 2. Jesus Christ takes care indeed to lay a stress upon it, when he would make his power and authority known, Matt. ix. 6: Mark xiii. 26, &c.: but he certainly made use of it for this end, that he might rectify the mistaken notions they had framed of the nature of his kingdom, and to give

them to understand that the way he was to enter into glory was through sufferings and the cross. See John v. 27.

— *οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ*] *κεφαλὴν* used for the whole body. Knows not one day where he shall find food and lodging for the next. A proverbial expression implying penury. Thus Cicero ad Brut. Is ubi consistat uspiam, non habet: and Phil. xiii, Vestigium ubi imprimam non habeo. There is a similar sentiment in Aristoph. *εκκλησ.* 623, *γεωργεῖν τὸν μὲν πολλὴν (γῆν) τῷ δὲ εἶναι μηδὲ ταφῆναι.*

Theophylact, in loc. has observed that in this phrase Christ's poverty is declared, *Οὗτος ἰδὼν τὰ πολλὰ σημεῖα, προσεδόκησεν ἐκ τούτων χρήματα συνάγειν τὸν Χριστὸν, διὸ καὶ σπουδάζει ἀκολουθεῖν αὐτῷ, ἵνα καὶ αὐτὸς συλλέγῃ. Ὁ δὲ Χριστὸς πρὸς τὴν διάνοιαν αὐτοῦ ἁπάντων, μονονουχὶ τοῦτο φησὶ· προσδοκᾷς ἀκολουθῶν ἐμοὶ χρήματα συλλέγειν; οὐχ ὁρᾷς ὅτι ἀοικός εἰμι; τοιοῦτος καὶ ὁ ἀκολουθῶν ἐμοὶ ὀφείλει εἶναι.* And on Luke ix. he observes, *ἐπεὶ εἶδε τὸν Κύριον πολὺν ὄχλον ἐπαγόμενον, ἐνόμισεν ὅτι ἀπὸ τούτων χρήματα συλλέγει ὁ Κύριος, καὶ ᾤετο καὶ αὐτὸς, εἰ ἀκολουθήσει τῷ Ἰησοῦ, συναγάγειν χρήματα. διὰ τοῦτο οὖν ἀποκρούεται αὐτὸν ὁ Κύριος, μονονουχὶ λέγων αὐτῷ τοιαῦτα. Σὺ μὲν νομίζεις χρήματα συνάξειν ἀπὸ τοῦ ἀκολουθεῖν ἐμοὶ. οἶδα γὰρ ὅτι ὁ ἐμὸς βίος τοιοῦτος ἐστιν. ἀλλ' οὐχ οὕτως ἔχει. τοσοῦτον γὰρ πτωχείαν εἰσηγοῦμαι καὶ διδάσκω, ὥστε τἆλλα μὲν ζῶα φωλεοὺς ἔχειν, ἐμὲ μηδὲ οἰκίαν.*

21. *ἕτερος*] i. q. *ἄλλος*. One of the twelve, or of his disciples in general. See v. 1. Clemens Alexandrinus Strom. III. 4, mentions a tradition that it was Philip. It may be inferred that his father was not yet dead, as it was usual for the Jews to bury them on the day on which they died. Acts v. 7—10: Matt. ix. 23.

— *Κύριε ἐπίτρεψον*] This answer supposes Christ had ordered him to follow him, *ἀκολούθει μοι*, Luke ix. 59.

It was the especial duty of children among the Jews to take care of the funerals of their parents. See Tob. vi. 14, where Tobit dreads death on this very account, because *υἱὸς ἕτερος οὐκ ὑπάρχει αὐτοῖς, ὃς θάψει αὐτούς.* And Joseph. Ant. XIX., tells us that Phasael was first careful *τάφον κοσμεῖν τῷ πατρὶ*, before he avenged his death. A similar regard to the funerals of parents seems to have been paid by the Greeks: Xen. Mem. II. 2, 13, *ἐὰν τίς τῶν γονέων τελευτησάντων τοὺς τάφους μὴ κοσμῇ, καὶ τοῦτο ἐξετάζει ἡ πόλις ἐν ταῖς τῶν ἀρχόντων δοκιμασίαις.* Demosth. c. Aristog. Vol. I. p. 787, *πατέρα ἀποθάνοντα ὁ ἀσεβὴς οὗτος καὶ μιαρὸς οὐκ ἔθαψεν, οὐδὲ τοῖς θάψασι τὴν ταφὴν ἀπέδωκεν.* Philostr. Vit. Apollon. p. 14, *ἐπεὶ δὲ*

τεθνεῶτα τὸν πατέρα ἤκουσεν, ἔδραμεν εἰς τὰ τύανα, κἀκεῖνον μὲν ταῖς ἑαυτοῦ χερσὶν ἔθαψεν πρὸς τῷ τῆς μητρὸς σήματι.

22. *νεκροὺς*] This is a form of speech common in all sorts of authors, when in the same place they use the same words twice, though very frequently in different senses. See Ps. xvii. 26: Levit. xxvi. 23, 24. It must not be dissembled however that *οἱ νεκροὶ* in Scripture doth often signify not those who in a natural sense are dead by dissolution of the soul and body, but those who in a spiritual sense are so, by being alienated from the life of God, and dead in trespasses and sins, *νεκροὶ τοῖς παραπτώμασι*. Clem. Alex. Strom. v. *ἐν τῇ βαρβάρῳ φιλοσοφίᾳ νεκροὺς καλοῦσι τοὺς ἐκπεσόντας τῶν δογμάτων καὶ καθυποτάξοντας τὸν νοῦν τοῖς πάθεσι ψυχικοῖς*. Philo Leg. All. i. p. 45, stiles this the death of the soul *ἐντυμβευομένης πάθεσι καὶ κακίαις ἁπάσαις*. Cyrill. Alexand. xvi. de Adoratione, p. 580, *ἄφες νεκροὺς θάπτειν τοὺς ἑαυτῶν νεκρούς, νεκροὺς οἶμαι λέγων, τοὺς τὰ ἐν κόσμῳ φρονεῖν ἑλομένους, καὶ τῶν τῆς νεκρότητος ἔργων οὐκ ἀπεσχημένους*. Here then Christ teacheth, that when we are called by him to the promotion of the Gospel and the salvation of men's souls, we should not suffer earthly business which may be done as well by others who are unfit to be employed in spiritual, to give us the least hindrance from setting instantly upon that work.

The circumstances under which this order was given, were plainly extraordinary, and might turn on reasons unknown to us. Christ might, for instance, foresee some particular obstruction that would have arisen from the interview of his friends at his father's funeral, which might have prevented his devoting himself to the ministry, to which he might refer.

Palairet thinks *ἄφες τοὺς νεκροὺς* put elliptically for *ἄφες τοὺς ἔμψυχους νεκροὺς*, as Soph. Antig. 1181, *τὰς γὰρ ἡδονὰς ὅταν προδῶσιν ἄνδρες, οὐ τίθημ' ἐγὼ Ζῆν τοῦτον, ἀλλ' ἔμψυχον ἡγοῦμαι νεκρόν*. Aristoph. Ran. 419, *νυνὶ δὲ δημαγωγεῖ ἐν τοῖς ἄνω νεκροῖσιν*. Seneca Ep. lx. Hos itaque, ut ait Sallustius, ventri obedientes, animalium loco numeremus, non hominum; quosdam vero ne animalium quidem, sed mortuorum. Ep. cxxii. Isti vero mihi defunctorum loco sunt. Juvencus Hist. Evang. ii. 23, translates this passage Et sine defunctis defunctos condere terrâ.

23. *ἐμβάντι αὐτῷ*] Phavor. *ἐμβαίνει· εἰσέρχεται, καὶ ἐπὶ νηὸς καὶ ἐπὶ οἴκου*.

It is a common construction in St. Matthew, to repeat the participle with the pronoun in the dat. immediately after the

pronoun in the dat. See viii. 1, 28: ix. 27, 28. So Joseph. Ant. VIII. 13, 4, *μονωθέντι δ' αὖ ἀπὸ τοῦ βασιλέως ὠβεδίᾳ, συνήντησεν αὐτῷ ὁ προφήτης.*

— *οἱ μαθηταὶ*] It would seem from ver. 27, that more than the twelve followed.

— *εἰς τὸ πλοῖον*] In some MSS. *τὸ* is wanting. In this place it may be the vessel *implied* above, ver. 18, in the order given to cross the lake: and it is remarkable that one good MS. places this very verse immediately after ver. 18. Were this admissible, the reference of the article would here be sufficiently plain. Middleton, Gr. Art. p. 196.

24. *σεισμὸς μέγας*] A mighty agitation: properly applied to earthquakes. Here i. q. *λαῖλαψ* (i. e. according to Aristotle de Mund. c. IV. *πνεῦμα βίαιον καὶ εἰλούμενον κατώθεν ἄνω*) which word St. Mark and St. Luke use. It answers to a Heb. word, which in the Septuagint is translated, Jon. i. 4, *κλύδων*: Jer. xxiii. 19, *σεισμὸς*: Job xxxviii. 1, *λαῖλαψ*.

— *ἐν τῇ θαλάσσῃ*] i. e. in the Lake of Gennesareth.

— *καλύπτεσθαι*] Luke *συμπληροῦσθαι*, Mark *τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον.*

— *κυμάτων*] After this in the Syr. of Jerusalem, is inserted *ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς*, from xiv 24.

25. *οἱ μαθηταὶ αὐτοῦ*] Many MSS. omit *αὐτοῦ*, and the Cod. Vat. and several versions *μαθηταί*. The former may have easily been omitted by the transcriber from *αὐτὸν* following; and *μαθηταὶ* from the circumstance of its not being in Mark iv. 38, and Luke viii. 24.

— *ἤγειραν αὐτὸν*] Or as St. Mark and St. Luke express it, *διεγείρουσιν αὐτὸν*, scil. *ἐξ ὕπνου*, which is found in full in Hom. Il. ε. 413, *ἐξ ὕπνου οἰκῆας ἐγείρῃ.*

— *σῶσον ἡμᾶς, ἀπολλύμεθα*] Sub. *ὅτι*. Ter. Adelph. III. 2, 26, Perimus, actum est. So Arrian. Diss. II. 19, some persons in peril of shipwreck cry out, *ἀπολλύμεθα, καὶ σὺ θέλων παίζεις.* Anthol. Gr. I. 7. 200, *εἰ τοὺς ἐν πελάγει σώζεις, κἀμὲ τὸν ἐν γῇ Ναυηγὸς φιλίης σῶσον ἀπολλύμενον.* In the same sense *ἀποθνήσκω* is frequently used, as 1 Cor. xv. 31: 2 Cor. vi. 9.

26. *τί δειλοί*, &c.] Potest hic intelligi *ὅτι*. Hoogeveen, Doctr. Part. c. LIX. Sect. 5. § 4.

— *ὀλιγόπιστοι*] The disciples having seen their master perform many miracles, had abundant reason to rely on his power and goodness, even in a greater danger than this. For though their vessel had sunk, he who gave sight to the blind could

have saved them all by making them walk firmly on the water as he enabled one of them to do afterwards. Their timidity therefore was altogether culpable, and the reproof he gave them just. Ye undertook this voyage at my command, and are you afraid that you perish in it?

—*ἐπετίμησε*] Mark iv. 39, *εἶπε τῇ θαλάσσῃ, σιώπα.* See Luke iv. 35, 39: Nah. i. 4: Ps. lxvii. 30: ciii. 7: cv. 9.

—*τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ*] Natural objects. See Middleton, Gr. Art. Part I. c. III. Sect. 1. § 5.

Theocr. Idyll. XXII. 15, *παταγεῖ δ' εὐρεῖα θάλασσα, Κοπτομένη πνοιαῖς τε καὶ ἀῤῥήκτοισι χαλάζαις. Ἀλλ' ἔμπης ὑμεῖς τε καὶ ἐκ βυθοῦ ἕλκετε νῆας Αὐτοῖσιν ναύταισιν ὀϊομένοις θανέεσθαι. Αἶψα δ' ἀπολήγοντ' ἄνεμοι, λιπαρὰ δὲ γαλάνα Ἀμπέλαγος.* Virg. Æn. I. 255, Cœlum tempestatemque serenat.

—*γαλήνη*] Etymol. M. *γαλήνη· ἡ πραεῖα καὶ ἐφεσταμένη θάλασσα.*

27. *ποταπὸς*] Very often taken in both the significations of qualis and quantus, as in this case. It being so often made the property of God "to still the raging of the sea," Ps. lxiv. 7: cvi. 25, 29: it is not to be wondered that Christ's disciples should conceive there must be a divine power in him who could perform such things.

28. *Γεργεσηνῶν*] Not only here but in Mark v. 1: Luke viii. 26, 27, some MSS. read *Γεργεσηνῶν*, some *Γερασηνῶν*, and some *Γαδαρηνῶν*, which last is the reading which most critics seem to prefer. As *Γέρασα* was *τῆς Ἀραβίας πόλις οὔτε θάλασσαν οὔτε λίμνην ἔχουσα πλησίον*, and transcribers have made frequent mistakes in the names of places, Origen changes *Γερασηνῶν* into *Γεργεσηνῶν*, and tells us *ἀλλὰ Γέργεσα ἀφ' ἧς οἱ Γεργεσηνοί, πόλις ἀρχαία περὶ τὴν νῦν καλουμένην Τιβεριάδος λίμνην, περὶ ἣν κρημνὸς παρακείμενος τῇ λίμνῃ, ἀφ' οὗ δείκνυται τοὺς χοίρους ὑπὸ τῶν δαιμόνων καταβεβλῆσθαι.* Origen also rejects the reading *Γαδαρηνῶν*, because *Γάδαρα πόλις μέν ἐστι τῆς Ἰουδαίας, παρὰ ἣν τὰ διαβόητα θερμὰ τυγχάνει, λίμνη δὲ κρημνοῖς παρακειμένη οὐδαμῶς ἐστιν ἐν αὐτῇ, ἡ θάλασσα.* This conjecture of Origen's seems to have been readily adopted, and to have superseded the old reading. But admitting what Origen says of Gadara, still its distance from the border of the lake was not so great as to authorize the change, or create any great difficulty: as the distance from Gadara to Tiberias, which was on the opposite side of the lake, was sixty stadia, and the width of the lake forty: or even if we suppose the lake here to be below its average width, the distance could not be above

three or at most four English miles: and the country might therefore be called χώρα Γαδαρηνῶν, especially too as Gadara was a place of some importance, and the capital of Peræa. But if we retain the reading Γεργεσηνῶν here, and Γαδαρηνῶν in St. Mark and St. Luke, we must suppose to be meant that which lay between or in the neighbourhood of the two cities; both which lay within the district of Decapolis: and the owners of the swine may have been not only Gergesenes but Gadarenes also.

The Gadarenes, at least the ruling part of them, seem to have been Gentiles: for the Jews, however they might dislike Herod, would hardly have desired to be separated from a prince of their own religion, and put under a Pagan jurisdiction; as the Gadarenes requested of Augustus, asking to be made part of the province of Syria. One of the charges which on this occasion they brought against Herod was κατασκαφὰς ἱερῶν, where ἱερὰ seems to denote Pagan temples and not Jewish synagogues, which Herod probably would not have destroyed. Joseph. Ant. xv. 10, 3.

—δύο δαιμονιζόμενοι] St. Luke and St. Mark speak but of one; either because there was one fiercer than the other, that called himself Legion: or because he distinguished himself by offering to follow Jesus: or as Lightfoot conjectures, that one being a Gergesene and a Jew, and so in casting the devil out of him our Saviour did only what he frequently had done in Judea; but the other a Gadarene, i. e. of a heathen city, is noticed as being more remarkable; this and that of the Syrophœnician woman being the only instances of cures wrought upon the heathens. Whatever hypothesis we admit, there is not any contradiction: for the others do not affirm that there was *but* one: this indeed would have clashed with him who affirms there were *two*. Nor was it needful that each Evangelist should relate every particular: it is enough that they are not inconsistent. There were *three* angels who appeared to Abraham; and yet he speaks to them as *one*, Gen. xviii. 3, 4. *Two* appeared to Lot, and yet he speaks to them as *one*, Gen. xix. 18, 19, compare ver. 21. There were *two* at our Lord's resurrection, and yet two of the Evangelists only make mention of *one*. St. Matthew speaks of two blind men begging at Jericho, xx. 30; whereas St. Mark speaks but of *one*, x. 46: and so likewise St. Matthew speaks of both the thieves mocking Christ, xxvii. 44; whereas St. Luke speaks but of *one* of them so doing, xxiii. 39.

—ἐκ τῶν μνημείων] Suid. μνημεῖον· ὁ τάφος. ἐχρήσαντο δὲ οἱ ῥήτορες τῷ ὀνόματι καὶ ἐπὶ τάφου καὶ τοῦ ἔργου καὶ τοῦ πράγματος, οὗ μνημονεύοιτο ἄν τις. Phavorinus, μνημεῖα· τὰ οἰκαδε πεμπόμενα ὑπὸ τῶν ἐν τῷ πολέμῳ τετελευτηκότων τοῖς οἰκείοις. The word is used in as extensive a signification as the Latin monumentum, and here denotes sepulchrum. The tombs which the Evangelists here mention, were in the wildest and most unfrequented situations, amid rocks and mountains; cut out like so many little cells, in the sides of caverns or the hollow parts of rocks and mountains. Some idea of their form and arrangement may perhaps be gained from the νεκροπόλεις as described and represented in Denon's Travels in Egypt.

It is one of the marks of demoniacs in Jewish writers, that they lodged in tombs. And Grotius supposes that the demons chose to drive the men that they possessed among the tombs, to confirm some superstitious notions of the Jews relating to the power of evil spirits over the dead. The heathens had undoubtedly such notions; but it seems probable that they chose these places, which were at some distance from their towns, and in lonely and desert places, as a kind of shelter. Josephus informs us that the robbers who infested the country, commonly lurked in such places. And Philo tells us that the Jews, when driven from their abodes, took refuge in them, in Flacc. p. 973, οἱ δὲ ἐξήρχοντο διὰ τὸ πλῆθος εἰς αἰγιαλοὺς καὶ κοπρίας καὶ μνήματα, πάντων στερούμενοι τῶν ἰδίων.

—χαλεποὶ] Signifies not only difficult: but whatever brings danger, trouble, or detriment; and applied to things animate and inanimate: here terrible from their fierceness. Hesych. χαλεπὸς, σκληρὸς. Hom. Od. τ. 201, χαλεπὸς δὲ τις ὥρορε δαίμων. Aristot. Rhet. II. Ἰδρίεα λυθέντα ἐκ τῶν δεσμῶν εἶναι χαλεπὸν.

—χαλεποὶ λίαν] Pallas in Anthol. Gr. I. 19, 4, δουλεύειν σέ λέγω μετριώτερον, εἴγε πέπρασαι σώφρονι δεσποίνῃ, μηδὲ λίην χαλεπῇ.

—ἰσχύειν] Which the Seventy use for δύνασθαι, Gen. xxxi. 29.

29. τί ἡμῖν καὶ σοὶ] Sub. κοινὸν or ξυνὸν, expressed in Achill. Tat. VI. 367, τὶ ἐμοὶ καὶ Θερσάνδρῳ κοινὸν; καλὸς ἔστω Μελίττη. Leonidas in Anthol. Gr. IV. 12, 31, εἰπὲ τὶ σοὶ ξυνὸν καὶ Παλλάδι; τῇ γὰρ ἄκοντες καὶ πόλεμοι, παρὰ σοὶ δ' εὔαδον εἰλαπίναι. But the elliptical is not a mode of expression peculiar to Jews and Hellenists, but is used by Greek authors who had no converse with them. Arrian. Epict. I. 1, τὶ ἡμῖν καὶ αὐτῷ; and II. 19,

τὶ ἡμῖν καὶ σοὶ ἄνθρωπε; ἀπολλύμεθα καὶ σὺ θέλων παίζεις. Anthol. I. 80, 1, οὐδὲν ἐμοὶ χ' ὑμῖν. Anacreon XXIV. μέθες οὖν με φροντὶ δεινῇ, οὐδὲν ἐστι σοὶ τε κἀμοὶ. Q. Curtius, Quid nobis tecum est? nunquam terram tuam attigimus. See 2 Sam. xvi. 10: 2 Chron. xxxv. 21.

—Ἰησοῦ] Wanting in many MSS.

—πρὸ καιροῦ] Before the day of judgment, against which evil spirits are reserved (2 Pet. ii. 4; Jude 6.) that they may be publicly doomed to condign punishment in presence of the whole creation: when they expect no other than to be eternally punished, or as the Scripture expresses it, to be cast into the lake of fire and brimstone for ever.

—βασανίσαι] Thus Philost. Vit. Apoll. IV. p. 166, δακρύοντι ἐφκει τὸ φάσμα, καὶ ἐδεῖτο μὴ βασανίζειν αὐτὸ, μήτε ἀναγκάζειν ὁμολογεῖν ὅ, τι εἴη.

30. ἦν δὲ μακρὰν] i. e. κατὰ μακρὰν ὁδὸν. At some distance from them. The Vulgate has *non* longe, against the authority of all MSS. It is evident that in such general ways of speaking there is always a tacit comparison; and the same thing may be denominated far or not far, according to the extent of ground with which in our thoughts we compare it. Thus Luke xviii. 13, μακρόθεν is used, where both the Pharisee and the publican were in the outer court of the temple, and in sight of each other at least, if not within hearing. So also the Hebrews use the word corresponding to μακρὰν for any distance, even though short: as Exod. xxxiii. 7, where μακρὰν is used in the Septuagint; and Hist. of Susannah 51. In the same way the Latins use procul in the sense of juxta or prope. Virg. Ecl. VI. 15, Serta *procul* tantum capiti delapsa jacebant. On which Servius observes, *Serta procul.* Modo prope, id est, juxta. Nam ideo intulit, *Tantum capiti delapsa:* ut ostenderet non longius provolutam coronam, ut est *procul* aerea ramis dependet, Æn. x. 835. Hom. Il. χ. 468, Ἥρπε δ' ἐξοπίσω..., Τῆλε δ' ἀπὸ κρατὸς χέε δέσματα σιγαλόεντα Ἄμπυκα.

—χοίρων πολλῶν] St. Mark v. 13, says there were about two thousand: which will not seem strange, if it be considered that the generality of the inhabitants of that country were heathens. See ver. 28. And Josephus ranks Gadara among the cities that lived according to the Greek customs and manners.

It is well known that swine's flesh was prohibited by the law of Moses: and so far from being allowed for *sacrifice*, that it was not allowed for *food*. How much soever the Romans valued that flesh, there was nothing that the Jews, who adhered to their

law, more detested. A nourisher of swine was one of an ill name: in their Talmud it is reckoned an infamy, and ranked among the crimes of drunkenness and usury. Maimonides reports as a saying of their wise men, Cursed is he that brings up dogs or swine, because they are mischievous. The author of the Misna also says, They do not bring up small beasts in the land of Israel,—they do not bring up cocks in Jerusalem—nor may an Israelite bring up swine in any place. Hence, if the swine belonged to Jews, it cannot be denied but they were justly punished for breaking their own laws and constitutions which forbad them to keep any. If they were heathens, our Saviour might be induced to permit the devils to enter into them, not only to teach them the sacredness of the Jewish laws, but to cure them likewise of their idolatrous worship of demons, and to engage them to embrace the Christian faith.

31. *οἱ δὲ δαίμονες*] Some are of opinion that the persons represented in the New Testament as demoniacs, were only persons afflicted with some strange diseases, convulsions, falling sickness, &c.; but this cavil may be evidently confuted, (1) From the Scriptures and ecclesiastical writers, which make a constant and plain distinction between these two things, the curing *diseases* and the casting out *devils*. See Matt. iv. 24; x. 1: Mark i. 34: Luke iv. 40, 41. See also Irenæus II. c. 56, 57: Origen. c. Cels. I. p. 34: Tertullian ad Scap. IV. (2) From many circumstances relating to the devils to be cast out, or actually ejected. As ver. 9. Christ suffered not the devils to speak, because they knew him to be the Christ, Mark i. 34: that they said thou art the Christ the Son of God, Luke iv. 41: that they expostulate with Christ, saying what have we to do with thee, &c.? and ask his leave to enter into the swine, and being entered hurry them down into the sea, Mark v. 1—14: Luke viii. 27—33. Now to make all these sayings the effects of a disease, or to conceive that Christ spake thus to a disease, is too great an evidence of one that is himself diseased. (3) Christ sometimes puts questions to these demons, asking their names, sometimes commands them to be silent, and sometimes to come out of a man, and enter no more into him, Mark i. 25: Luke iv. 41: Mark ix. 25. (4) From the symptoms of these demoniacs, their being of such strength that no chain or fetters could bind them, Mark v. 3: their fear of being destroyed, tormented, sent out of the country or into the abyss by Christ.

Nor can it be objected that persons thus possessed with the devil were not known before our Saviour's coming; for that

they were known among the Jews in former ages, may be proved from the testimony of Josephus (Ant. VIII. 2, 5), Justin M. (Dial. p. 311), and Irenæus (II. 5), and amongst the heathens from Plutarch (Sympos. I. 5), Lucian (Philops.), Justin Martyr (as before), and Origen (B. IV.) So that the history of Christ and his Apostles casting out devils in Judea, and of Christians casting them out throughout all the world, was therefore never questioned by Jew or Gentile, because they had among themselves, in every place, pretenders to it.

— *ἐπίτρεψον ἡμᾶς*] In some few copies and versions the reading is *ἀπόστειλον ἡμᾶς*, which Griesbach prefers.

This action evidently appears both wise and gracious; inasmuch as it unanswerably demonstrated at once the motive of Satan, and the extent of Christ's power over him. No miracles are more suspicious than pretended dispossessions, as there is so much room for collusion in them; but it was self-evident that a herd of swine could not be confederates in any fraud: their death therefore, in this instructive and convincing circumstance, was ten thousand times a greater blessing to mankind, than if they had been slain for food, as was intended. See Warburton's Works, Vol. VI. p. 334.

32. *ὑπάγετε*] Which imperative must be taken in the sense of permitting them. For the imper. St. Luke uses *καὶ ἐπέτρεψεν αὐτοῖς*, viii. 32. See Glass. Phil. Sac. p. 287.

— *εἰς τὴν ἀγέλην τῶν χοίρων*] In some MSS. and versions the reading is *εἰς τοὺς χοίρους*· and afterwards at *ἡ ἀγέλη, τῶν χοίρων* is omitted. Possibly on account of *ἀγέλη τῶν χοίρων* being thrice repeated, the grammarians might insert *εἰς τοὺς χοίρους* in one place, and exclude it from the other. But it is not unusual with the Hebrews to repeat a noun which has gone before, and use it in the place of a pronoun. See v. 24: and so here *ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων* is put for *εἰς αὐτήν*.

— *κατὰ τοῦ κρημνοῦ*] i. q. *ἀπό*. Apollodor. Biblioth. III. 14, 8, *διʼ ὀργὴν Ἀθηνᾶς ἐμμανεῖς γενόμεναι κατὰ τῆς ἀκροπόλεως αὐτὰς ἔῤῥιψαν*. Pausan. Attic. XVIII. *καὶ κατὰ τῆς ἀκροπόλεως, ἔνθα ἦν μάλιστα ἀπότομον, αὐτὰς ῥίψαι*.

— *εἰς τὴν θάλασσαν*] Scil. *τῆς Γαλιλαίας* or *Τιβεριάδος*.

33. *οἱ δὲ βόσκοντες*] Substantively for *οἱ χοιροβοσκοί*.

— *ἀπελθόντες*] Pleonastic: as *ἐξελθόντες*, ver. 32.

— *πάντα*] Scil. *τὰ συμβεβηκότα*, which is read 1 Macc. iv. 26, *ἀπήγγειλαν πάντα τὰ συμβεβηκότα*. They told all, *καὶ τὰ τῶν δαιμονιζομένων*. Abresch has remarked that it is not unusual

even with the best writers, to mention particularly the chief thing, though it is included in the general declaration.

34. *ἐξῆλθεν εἰς συνάντησιν*] i. q. *συναντᾶν*. See Gen. xiv. 17.

— *πᾶσα ἡ πόλις*] Thucyd. VII. 77, *ἄνδρες γὰρ πόλις καὶ οὐ τείχη*. Lucian. Pseudom. XIII. *συνδεδραμήκει γὰρ σχεδὸν ἅπασα ἡ πόλις ἅμα γυναιξὶ καὶ παιδίοις*. Apuleius III, Statim civitas omnis effusa mira densitate nos insequitur.

— *μεταβῇ*] i. e. *ἀποχωρήσῃ*, or in the sense of *ἀπελθεῖν*, Mark v. 17: Luke viii. 37. See 2 Macc. vi. 1, 9. They were probably a licentious sort of people, and might naturally, from what they saw, fear some farther chastisement from so holy a prophet.

To an impartial enquirer this story is an unanswerable demonstration of the error of the hypothesis that these swine were frightened by the two madmen, and so driven down the precipice. One might venture to appeal to any person who has observed what awkward creatures swine are to drive, whether it would be possible without a miracle for two men to drive twenty, and much less two thousand of them into the water. So that there seems little doubt this extraordinary occurrence was permitted chiefly to prove the reality of these possessions.

## CHAP. IX.

1. *εἰς τὸ πλοῖον*] Some MSS. and Origen omit *τὸ*. The vessel, however, Middleton observes, Gr. Art. p 198, may be the same with that already mentioned, waiting to carry Christ back again. See xiii. 2. After this some add *ὁ Ἰησοῦς*.

— *εἰς τὴν ἰδίαν πόλιν*] for *αὐτοῦ*, i. e. into Capernaum, Mark ii. 1. Christ having left Nazareth to go to dwell at Capernaum: see Matt. iv. 13. Πόλις *ἰδία* signified not only the place of a person's birth, but also his habitation. Polyb. x. 18, 4, *γράφειν εἰς τὰς ἰδίας πόλεις πρὸς τοὺς ἀναγκαίους*. Also XXIII. 9, 14, *διέλυσαν εἰς τὰς ἰδίας ἕκαστοι πόλεις*. In the same way the Seventy use *εἰς τὴν πόλιν αὐτοῦ*, 1 Sam. viii. 22. See also Gen. xxiii. 10. Thus Ovid. Trist II. 414. Pulsus Aristides nec tamen urbe suâ. See also Seneca Consol. ad Helv. c. VI. According to the Jewish canons he was entitled to citizenship by dwelling there twelve months, or by purchasing a dwelling-house.

2. *ἰδὼν δὲ τὴν πίστιν αὐτῶν*] i. e. the faith of those who let down the sick of the palsy. This remark is made by the Evangelist, upon occasion of what the persons did who carried the paralytic, when not being able by reason of the crowd, to bring him into the room where Jesus was, they let him down through

the roof; a plain demonstration of the full reliance they had on our Saviour's power and goodness.

Hence it is manifest that the faith of others may prevail for the obtaining temporal and corporal blessings. Thus viii. 13, the faith of the centurion prevails to heal his servant: ix. 33, the devil is cast out of a deaf and dumb man who had no tongue to ask it, through the faith of them who brought him. The daughter of Jairus is raised, and the unclean spirit is cast out of the son by the father's faith, Mark ix. 22, 23. It may be observed that Theophylact here adds *καὶ αὐτοῦ τοῦ παραλυτικοῦ*, for had he not believed he should be healed, he would not have consented to their action.

— *θάρσει*] Thomas M. *θαῤῥῶ Ἀττικοὶ, οὐ θαρσῶ*. Mœris *θάῤῥος Ἀττικῶς, θάρσος Ἑλληνικῶς*.

— *τέκνον*] A title of condescension and tenderness by which superiors addressed inferiors; as father was a corresponding title of respect. Callimachus Hymn to Ceres, 47, *τέκνον, ὅτις τὰ θεοῖσιν ἀνειμένα δένδρεα κόπτεις, τέκνον ἐλίνυσον, τέκνον πολύθεστε τοκεῦσι Παύεο, καὶ θεράποντας ἀπότρεπε*. Dion. Hal. A. R. xi. p. 695, *ἀναχώρει δὴ πάλιν εἰς τὴν σεαυτοῦ φύσιν, Ἄττις τέκνον*.

— *ἀφέωνται*] The præt. pass. indic. and *ἀφέωμαι* Atticè for *ἀφεῖμαι, ἀφέωνται* for *ἀφεῖνται*, as Luke vii. 47: 1 John ii. 12, and *ἀφέωκα* for *ἀφεῖκα*. Etymol. *οἱ γὰρ Ἀττικοι, ἡνίκα πλεονάζουσι τὸ ε. κατὰ τὸν παρακείμενον, τότε τὸ ἐπαγόμενον φωνῆεν τρέπουσιν εἰς ω. ὁ παθητικὸς ἀφέωμαι, καὶ τὸ τρίτον τῶν πληθυντικῶν ἀφέωνται*. The words are an affirmative, not a prayer or wish.

— *ἀφέωνταί σοι αἱ ἁμαρτίαι σου*] Shewing, says Theophylact, that diseases and chiefly palsies proceed from sins, he first speaks of forgiving them. But then it must be noted that our Lord here speaks of remission not of the eternal punishments, but of the temporal punishments inflicted for sin. See Archbishop Magee on the Atonement, Vol. i. p. 432, 435.

It is usual in Scripture, and was so among the Jews, to represent bodily afflictions, miseries and diseases as the effects of sin, according to the common proverb, nisi essent peccata, non essent flagella. Hence the enquiry of the disciples touching the man born blind, John ix. 2: and to the paralytic, Christ having healed him, speaks thus, Behold thou art made whole, sin no more lest a worse thing come unto thee, John v. 14. For the law of Moses threatened various kinds of diseases to the transgressors of it, Deut. xxviii. 21, 22, &c.: see also Isai. xxxiii. 24, and when

they were remitted, these diseases were removed and not till then. And it is also usual in the Old and New Testament to intimate deliverance from corporal diseases by remission of sins, as when the Prophet says to David, 2 Sam. xii. 13, The Lord hath taken away thy sin, thou shalt not die for it: and 2 Chron. vii. 14, I will be merciful to their iniquities and will heal their land. So what is worded thus, Matt. ix. 22, Thy faith hath saved thee, is Mark v. 34, Thou art made whole. See Bp. Taylor's Works, Vol. IV. p. 534, and v. p. 118.

3. *εἶπον ἐν ἑαυτοῖς*] Mark ii. 6, *διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν*. Luke v. 21, *ἤρξαντο διαλογίζεσθαι*.

— *βλασφημεῖ*] In profane writings signifies slander, calumny or any kind of opprobrious language. But in Scripture it denotes opprobrious speeches against God's being, attributes or operations, such as when we ascribe to God the infirmities of men, or to men the perfections and operations of God: as also irreverent speeches addressed immediately to God, such as when we curse God, as Job's wife desired him to do. The Pharisees and teachers of the law therefore being ignorant of our Lord's Divinity, thought he was guilty of blasphemy in pretending to forgive the man his sins, because it was an assuming of what God had declared to be his incommunicable prerogative, Isai. xliii. 25.

4. *ἰδὼν*] for *εἰδὼς* which is the reading of several MSS. and some versions, *ἰδεῖν* properly signifying to perceive with the eyes, and *εἰδέναι* by the mind. Hence St. Luke accurately expresses vi. 8, *αὐτὸς δὲ ᾔδει τοὺς διαλογισμούς*, and xi. 17, *εἰδὼς αὐτῶν διανοήματα*. But the distinction is not observed by other writers. Joseph. Ant. x. 11, 6, *ὁ βασιλεὺς οὐ συνιδὼν τὴν κακουργίαν αὐτῶν*. Philo de Abrah. p. 376, *ὅτι δὲ τῷ ὄντι ἐπαινετὴ καὶ ἀξιέραστος ἡ πράξις ἐκ πολλῶν ἐνμαρὲς ἰδεῖν*. De Præm. et P. p. 916, *γνήσιον δὲ ἵμερον ἰδὼν ὁ πατὴρ ἠλέησε καὶ κράτος δοὺς τῇ τῆς ὀψεως προσβολῇ τῆς ἑαυτοῦ θέας οὐκ ἐφθόνησε*. Quod Mund. incorr. p. 943, *ὅτι δὲ μύθου πλάσμα τοῦτ' ἔστι συνιδεῖν ἐκ πολλῶν ῥᾴδιον*.

— *ἵνα τί*] Aristoph. Nub. 1198, *ἵνα τί προσέθηκεν*. Pac. 408, *ἱνατί τοῦτο δρᾶσον*. Martial III. 60, ut quid enim Bætice, *sapropharyngeis*; Joseph. B. J. VI. 24, *ἱνατί σώσητε τοιοῦτον*; Hoogeveen, Doctr. Part. XXIII. Sect. 2. § 14, thinks there is an ellipsis of the subjunctive of some verb after *ἵνα τί*, when an indic. follows: and here understands *ὠφαληθῆτε*.

— *ἐν ταῖς καρδίαις ὑμῶν*] *πλεονάζει*. Implied in *ἐνθυμεῖσθε*.

5. *τί γάρ ἐστιν*, &c.] *τί* for *πότερον*. Jesus Christ here implies that since he had the power of curing diseases, he must

consequently have at the same time and for the very same reason the power of remitting sins that were the causes of them.

— *εἰπεῖν*] to command: for so it signifies, Matt. iv. 3: Luke xix. 15.

— *σοὶ αἱ ἁμαρτίαι*] For *σοὶ* many MSS. have *σοῦ* which Wetstein would admit into the text. To Bishop Middleton *σοῦ* appears to have been originally the correction of some one who knew not that *αἱ ἁμαρτίαι* might signify your sins; and this conjecture is strengthened by the addition of *σοῦ* after *ἁμαρτίαι* in a few MSS. and some versions.

— *ὁ υἱὸς τοῦ ἀνθρώπου*] He called himself on this occasion, not the Son of God, but the Son of Man, that they might know he was speaking of himself, and be sensible that even in his state of humiliation, and while he was on earth, he acted as God. Perhaps also he meant to tell them he was Messiah, that being one of the names of Messiah in Daniel's prophecies.

— *ἐπὶ γῆς ἀφίεναι τὰς ἁμαρτίας*] i. e. of absolving and releasing men from the temporal punishments of sin, whilst he is in his state of humiliation; for that Christ speaks here only of the temporal punishments of sin is evident, not only from what has been already said, but also from the effect: Christ only giving him power to rise up and walk. Moreover that Christ here speaks of a power inherent in him, and not only of the power of God assisting him, as it did the Apostles when they healed diseases, is evident; because if Christ had only pronounced, that the sins of this paralytic were remitted by God, and the cure performed by his power, the Pharisees would have had no cause to be offended with him, and much less to have accused him of blasphemy.

— *τότε λέγει τῷ Παραλυτικῷ*] In a parenthesis.

7. *καὶ ἐγερθεὶς*] Lucian. Philopseud. xi. Vol. iii. p. 39, *Μίδας αὐτὸς ἁράμενος τὸν σκίμποδα ἐφ' οὗ ἐκεκόμιστο, ᾤχετο εἰς τὸν ἀγρὸν ἀπιών.*

8. *οἱ ὄχλοι*] Which were there. What was to the Scribes an occasion of blaspheming, proved to the people an incitement to bless God. Or, when the Scribes beheld this miracle, they were confounded: for no doubt they scrupulously examined it, and could find no fault with it. They pronounced it therefore a very strange thing, and by that judgment glorified God, i. e. did honour to the miracle, perhaps without intending it.

— *ἐθαύμασαν*] Several MSS. and versions read *ἐφοβήθησαν*, the sense being pretty much the same; probably from St. Luke. The Gothic version retains both. The common reading not only

has the advantage in point of evidence, but is more clearly connected with the context.

— *τοῖς ἀνθρώποις*] Plur. for sing. i. e. to Jesus. In Gen. xxvii. 29, we have plur. which in ver. 37, is explained by sing. In Hos. ii. 1, the Heb. has plur. which the Greek and Latin express by sing. So Gen. xxi. 7, the Hebrew plur. is rendered by Greek sing.

9. *παράγων ἐκεῖθεν*] *παράγειν* signifies not only præterire, but also abire, discedere, i. q. *ἀπέρχεσθαι*, in which latter signification it is here taken, as may be concluded from the addition of *ἐκεῖθεν*.

— *τελώνιον*] Written also *τελωνεῖον*. The booth near the lake, where the collectors of the tax waited to levy it; possibly from the vessels that entered Capernaum. There were toll booths also on the great roads, as well as on the lakes and rivers.

By calling St. Matthew from the receipt of custom our Lord might intend perhaps to reprove the self-righteousness and arrogance of the Pharisees, and to shew them that the most despised among men were preferred before them in the sight of God. The Jews were in the habit of expressing the utmost contempt and hatred of all those of their countrymen who accepted this office: and in their opinion, vows made to thieves, murderers and publicans might be broken.

— *Ματθαῖον λεγόμενον*] See p. 4. Writing of himself he here uses the third person, in the same way as other historians, e. g. Julius Cæsar, Herodotus, &c. See also Daniel i. 6: John xiii. 23. Five disciples of Christ are mentioned by the Talmudists, among whom Matthew seems to be named. These they relate were led out and killed. Perhaps five only are mentioned by them, because five of the disciples were chiefly employed among the Jews in Judea, viz. Matthew who wrote his Gospel there, Peter, James, John, and Judas.

10. *αὐτου ἀνακειμένου*] In Matthew's house; Mark ii. 15: Luke v. 29. It is not necessary to suppose that Matthew made this entertainment on the same day that Christ called him to attend upon him. See Jones, Vindication of Matthew, p. 129—137.

Suidas, *ἀνακεῖσθαι ἐπὶ ἀνδριάντων, κατακεῖσθαι δὲ—ἐπὶ τῆς τραπέζης, καὶ ἀνακεῖσθαι πολλάκις ἀντὶ τοῦ κατακεῖσθαι.* Alex. Aphrodis. *ἐξαρχῆς ἐν τῷ ἐσθίειν ἐπὶ σοὶ θώρακα ἀνακείμεθα.* Athen. iv. p. 137, *Μάτρωνα τῶνδ' ἐγὼ οὐδενὸς ἦσθον ἁπλῶς, μεστὸς δ' ἀνεκείμην.*

— *ἐν τῇ οἰκίᾳ*] Scil. *τοῦ Ματθαίου.*

— ἁμαρτωλοὶ] This is the name the Jews were wont to give the publicans and those that conversed with them. The former they looked upon as infidels and heathens, which are in Scripture styled sinners, xxvi. 45: Mark xiv. 41: Luke xxiv. 7, &c. They thought they would have defiled themselves, had they eaten with them.

A similar sentiment prevailed amongst the heathens, that they were polluted by eating with the impious. Thus Orestes complains, Iph. Taur. 949, ξένια μονοτράπεζά μοι παρέσχον οἴκων, and 951, ὅπως δαιτὸς γενοίμην πωματος τ' αὐτῶν δίχα, εἰς δ' ἄγγος ἴδιον ἴσον ἅπασι βακχίου μέτρημα πληρώσαντες, εἶχον ἡδονήν. Lucian. Toxar. xxviii. Vol. ii. p. 538, καὶ ἀσέβημα αὐτῶν ἡγοῦντο εἶναι, εἰ συνέπιόν ποτε καὶ συνειστιάσθησαν αὐτῷ. Seneca i. 2, Hispo Romanus...tractavit, impuram esse... quæ cibum cum impuris ceperit. Theognis 30, κακοῖσι δὲ μὴ προσομίλει ἀνδράσιν, ἀλλ' αἰεὶ τῶν ἀγαθῶν ἔχεο, καὶ μετὰ τοῖσι πίνε καὶ ἔσθιε καὶ μετὰ τοῖσιν ἵζε.

— τελῶναι καὶ ἁμαρτωλοὶ] See v. 46.

11. ἐσθίει] i. q. δειπνεῖ, συνεσθίει. Some copies add καὶ πίνει, which most probably has arisen from both words being used, Mark ii. 16: Luke v. 30.

12. οὐ χρείαν ἔχουσι, &c.] This is a proverbial expression known to some heathen philosophers who have made use of it in return to such reproaches. Ovid de Ponto iii. 4, 7, Firma valent per se, nullumque Machaona quærunt, Ad medicam dubius confugit æger opem. Pausanias apud Plut. Prov. Lac. p. 230, οὐδ' ἰατροὶ, ἔφη, παρὰ τοῖς ὑγιαίνουσιν, ὅπου δὲ οἱ νοσοῦντες διατρίβειν εἰώθασι. Stobæus xi. de Diogene, οὐδὲ γὰρ ἰατρὸς, εἶπεν, ὑγιείας ὢν ποιητικὸς ἐν τοῖς ὑγιαίνουσι διατριβὴν ποιεῖται. Quintil. de Clar. Orat. 41. Supervacuus inter sanos medicus.

Theodoret. Orat. iii. de provid. οἱ εὖ μάλα τ' σῶμα διακείμενοι, τῆς ὑπὸ τῶν ἰατρῶν θεραπείας οὐ δέονται. Theophylact ad 1 Tim. i. 9, ὥσπερ καὶ ὁ ἰατρὸς τὰ τραύματα ἔχοντι καὶ τῷ νοσοῦντι ἡτοίμασται, οὐ τῷ ὑγιαίνοντι, καὶ ὁ χαλινὸς τῷ ἀτακτοῦντι ἵππῳ, οὐχὶ τῷ εὐηνίῳ. Cæsarius Arelat. Serm. xxxvii. Non requirit medicum, qui se non sentit ægrotum. See Stanhope, Epist. and Gosp. Vol. iv. p. 472.

13. πορευθέντες] Redundant. Thus Virg. Æn. ix. 634, I verbis virtutem illude superbis. So Dion. Hal. A. R. iii. p. 154, πορευθέντες ἀποκρίνασθε τῷ Τύλλῳ τὴν εὐσεβῆ καὶ καλὴν ἀπόκρισιν. Ælian. V. H. ix. 26, πορευθεὶς ἔμεσον. Joseph. Ant. viii. 14, 1, τοῖς πρέσβεσιν ἐκέλευσεν πορευθεῖσι λέγειν αὐτῷ τῷ βασιλεῖ.

— ἔλεον θέλω, &c.] 1 Sam. xv. 22: Hos. vi. 7. These words are not to be understood absolutely; because God had commanded sacrifice and therefore could not absolutely say he would not have them; and accordingly the prophet alters the turn of expression and adds, "and the knowledge of God more than burnt-offerings." The meaning of Jesus Christ here is, A ceremonial institution of Divine Authority, and much more a mere human tradition is less pleasing to God, and therefore to give way to the great duties of humanity and charity, even where men's bodies and much more where their souls are concerned. Acts of mercy are not to be left undone, though attended with the violation of the most sacred ceremonial institution. See Stanhope, Vol. IV. as above.

According to the genius of the Hebrew language, one thing seems commanded and another forbidden, when the meaning only is that the former is greatly to be preferred to the latter. Instances of this are Joel ii. 13: Matt. vi. 19, 20: Luke xii. 4, 5: John vi. 27: Col. iii. 2. And it is evident that Gen. xlv. 8: Exod. xvi. 8: John v. 30: vii. 19: and many more passages are to be expounded in the same comparative sense. So Ælian. V. H. XII. 56, τῶν θρεμμάτων ποιοῦνται πρόνοιαν οἱ Μεγαρεῖς, τῶν παιδῶν δὲ οὐχί. Isocr. ad Nicoel. p. 42, ἐλλείπειν αἱροῦ, καὶ μὴ πλεονάζειν.

The opinion expressed in this verse may also be found in some heathen writers. Porphyry de Abstin. II. p. 233, πεισθεὶς δὲ ὅτι τούτων χρείαν οὐκ ἔχουσιν οἱ θεοί, εἰς δὲ τὸ ἦθος ἀποβλέπουσι τῶν προσιόντων, μεγίστην θυσίαν λαμβάνοντες, τὴν ὀρθὴν περὶ αὐτῶν τε καὶ τῶν πραγμάτων διάληψιν, πῶς οὐ σώφρων, καὶ ὅσιος καὶ δίκαιος ἔσται; θεοῖς δὲ ἀρίστη μὲν καταρχὴ, νοῦς καθαρὸς καὶ ψυχὴ ἀπαθής. Hierocles in Aur. Carm. Pythag. p. 25. μόνος οἶδε τιμᾶν ὁ τὴν ἀξίαν μὴ συγχέων τῶν τιμωμένων, καὶ ὁ προηγουμένως ἱερεῖον ἑαυτὸν προσάγων καὶ ἄγαλμα θεῖον τεκταίνων τὴν ἑαυτοῦ ψυχὴν καὶ ναὸν εἰς ὑποδοχὴν τοῦ θείου φωτὸς τὸν ἑαυτοῦ πρασκευάζων νοῦν. Plato in Eutyph. τὸ δὲ σοὶ ἁπλῶς λέγω, ὅτι ἔαν μὲν κεχωρίσμενα τις ἐπίστηται τοῖς θεοῖς λέγειν τε καὶ πράττειν εὐχόμενος τε καὶ θύων, ταῦτ' ἐστι τὰ ὅσια.

— θέλω] in the sense of εὐδοκῶ, as Heb. x. 5: Ps. v. 4.

— καὶ μὴ] for μᾶλλον ἢ, see Ex. above: or καὶ μὴ μόνον. The Hebrew form of comparison.

— θυσίαν] may perhaps here include those religious observances which the ceremonial law required.

— οὐ γὰρ ἦλθον καλέσαι δικαίους] i. e. says Suicer, σχῆμα vel προσωπεῖον τῶν δικαίων vel δικαιοσύνης περικειμένους. So

Chrysostom explains it, Hom. xxxi. on Matt. *ταῦτα δὲ εἰρωνευόμενος πρὸς αὐτοὺς λέγει· ὡς ὅταν λέγῃ, ἰδοὺ Ἀδὰμ γέγονεν ὡς εἷς ἐξ ἡμῶν.* And Theophylact on this passage *οὐκ ἦλθον καλέσαι δικαίους εἰρωνευόμενος λέγει· τουτέστιν, ὑμᾶς, τοὺς δικαιοῦντας ἑαυτούς, ἐπεὶ οὐδεὶς τῶν ἀνθρώπων ἐστι δίκαιος.* And Kidder, Dem. of Mess. II. 174. They who find sin a burden, who have a sense of its ugly nature, that feel the load of guilt, that are sorrowful for their wickedness, these are disposed for Christ and his Gospel. He came to seek and save such as these; such he invites: he is ready to bind up these broken hearts, and to comfort these mourners, and fill the souls which hunger and thirst after righteousness. They who are proud and justify themselves, that buoy themselves up with a vain conceit and confidence, are far from being prepared and disposed for this kingdom of God, or grace of the Gospel.

The scope and connection of the passage however, would lead us to understand by *δικαίους* not those who are only righteous in their own conceits, such as the Pharisees were "who justified themselves before men," Luke xvi. 15, and trusted to themselves that they were righteous and despised others in comparison of themselves, Luke xviii. 9, for such are not whole, but have great need of the spiritual physician, and such especially the Gospel calleth to repentance. Moreover the word *ἁμαρτωλοὺς* imports such persons as live in a customary practice of sin, and who are therefore to be called to that repentance which consists in the change of their lives from the service of sin to holiness; and therefore by the righteous who need no repentance we are not to understand those who are entirely free from sin; for so there is not a just man upon earth; but those who are truly and sincerely righteous, have truly reformed their lives, who carefully endeavour to abstain from all known sins, and set themselves sincerely to the performance of their whole duty both to God and man, and so are righteous and accepted in the sight of God; as Job, Zacharias and Elizabeth, Simeon, and Cornelius; and so they needed not that repentance which consists in the change of the life from a course of sinning, to living unto God.

— *εἰς μετάνοιαν*] Omitted in many MSS. versions and Fathers. But as they are universally found in Luke v. 32, and omitted by many here, some have supposed that they might have been inserted in the text from marginal annotations. Mill, though considering them a Gloss from St. Luke, allows it to be of the earliest date. Griesbach excludes, and Wetstein properly defends them. Whitby also contends for their genuineness.

14. *τότε*] When he had answered the objection of the Pharisees.

— *προσέρχονται αὐτῷ*] The question here proposed by John's disciples, is in Luke v. 33, attributed to the lawyers who were of the sect of the Pharisees: and St. Mark ii. 18, says that the Pharisees and John's disciples who were then fasting, jointly asked the question.

— *πολλά*] Sub. *κατά*, i. q. *πολλάκις*, or *πυκνά*, as Rom. xv. 22. So Herod. II. 174, *πολλὰ μὲν δὴ καὶ ἀλίσκετο ὑπὸ τῶν μαντηίων, πολλὰ δὲ καὶ ἀποφεύγεσκε*. So also apud Cæcin. Ep. VI. 7, 4, Multa venerari Deos.

Their private fastings are here referred to. Besides those which they kept twice a week, they had a multitude of others on divers occasions, particularly for rain. On this account they sometimes appointed thirteen fast days: they observed them on other accounts, as because of pestilence, famine, war, sieges, or inundations; sometimes for trifling things, as for dreams.

15. *μὴ δύνανται*] *δύνασθαι*, as well as the Latin posse, is often joined to other verbs, so as to be redundant and form a circumlocution: or to imply only that it was fit. Gen. xliii. 32, *οὐ γὰρ ἐδύναντο Αἰγύπτιοι συνεσθίειν μετὰ τῶν Ἑβραίων ἄρτους*. See Gen. xix. 22: xxxvii. 4: Luke xvi. 2: John vii. 7: xii. 39: Acts iv. 20: Rev. ii. 2. So Xen. Œcon. XI. 11.

— *οἱ υἱοὶ*] Here used to signify those who were destined for any purpose, as 2 Sam. xii. 5, *υἱὸς θανάτου*: John xvii. 12, *ὁ υἱὸς τῆς ἀπωλείας*.

— *οἱ υἱοὶ τοῦ νυμφῶνος*] Those who are admitted into it; called by the Greeks *παράνυμφιοι* and *πρόχοροι*, by the Latins pronubi: and their business was to enter into the bride-chamber, and to rejoice and exhilarate themselves with the bridegroom during the marriage festival, which was seven days: and these were usually *φίλοι τοῦ νυμφίου*. Whence John the Baptist represents himself as rejoicing to hear the voice of the bridegroom as being one of his friends, John iii. 29. The argument therefore will run thus, I am the bridegroom, and the church is my bride: as long as I am here, lasts the marriage feast, and my disciples are the children and friends of the bridegroom, and so are not to mourn but rejoice with me whilst this time lasts; at my death and departure from them, this bridegroom will be taken from them, and then will be the time for them to fast and mourn.

— *πενθεῖν*] St. Mark and St. Luke use *νηστεύειν*, which is also read here in a few MSS.; fasting being among the signs of grief.

— *ἐφ' ὅσον*] Scil. *χρόνον*, Mark ii. 19. See Bos. Ell. Gr. 318. Several MSS. here add *χρόνον*.

— *ὁ νυμφίος*] This was a title given by the antient Hebrews to Christ. See Ps. xliv: Hos. ii. which the Jews interpreted of the Messiah. Some have supposed there is in this similitude a reference to the book of Canticles, and possibly there may. No doubt there is a reference to what John had lately said to his disciples so expressly on that head, John iii. 29.

*Νυμφίου βίος* is a Greek proverb for feasting. Though great mirth and cheerfulness accompanied the celebration of nuptials among the Jews; a singular ceremony, according to the Rabbins was introduced, to set some bounds to their exultation: a glass vessel was brought in amongst the company, and broken to pieces, that they might by this action restrain their joy, and not run to excess. The Gemara produces some instances of this sort.

— *ἐλεύσονται ἡμέραι*] Three MSS. have *αἱ ἡμέραι*. Middleton, Gr. Art. p. 199, says this is an instance in which as in propositions asserting existence, the predicate is contained in the verb. It is probable therefore that the common reading is the true one: at the same time it must be admitted, that there may be a reference anticipative of *ὅταν* following. In the parallel places the MSS. are without the article.

— *τότε νηστεύσουσιν*] Christ did not mean that the Pharisaical fasts should be introduced into his church, when he was gone, but that his disciples should fast and mourn on account of the various calamities befalling them after his departure, and that they should repeat those fasts as often as the circumstances of distress and danger in which they were placed, required it. And it is worth meditation, how the disciples, when Christ was with them, suffered no persecution at all: but when he was absent, all manner of persecution overtook them. See Acts x. 30: xiii. 2, 3: xiv. 23: 1 Cor. iv. 11: 2 Cor. vi. 5: xi. 27. The Christian in Lucian, Philopat. 26, Vol. III. p. 614, *ἡλίους δέκα ἄσιτοι διαμενοῦμεν, καὶ ἐπὶ πανύχους ὑμνῳδίας ἐπαγρυπνοῦντες.*

16. *ἐπίβλημα*] Suid. *τὸ τῷ προτέρῳ ἐπιβαλλόμενον*. And as *ἐπιβάλλειν* is in the sense of *ἐπιῤῥάπτειν*, Mark ii. 21; so *ἐπίβλημα* is the same as *ἐπίῤῥημα*. Here the patch sewed to a torn garment, to mend it. Hor. A. P. 16, Assuitur pannus.

— *ῥάκους ἀγνάφου*] Cloth that has not passed the fuller's hands, and therefore *καινὸν* (Luke). It is therefore much harsher than what has been often washed and worn; and therefore yield-

ing less than that, will tear away the edges to which it is sewed. This is a just representation of persons that have not yet been trained up and instructed.

— *πλήρωμα*] The *ἐπίβλημα* which is put in to fill up the rest.

— *αὐτοῦ*] Scil. *ἱματίου παλαιοῦ*. Some would understand it of *τοῦ ῥάκους ἀγνάφου*.

— *αἴρει ἀπὸ τοῦ ἱματίου*] *ἐλλειπτικῶς* for *τί ἀπὸ τοῦ ἱματιοῦ*, or *μέρος τοῦ ἱματίου*. Thus Levit. x. 18, *οὐ γὰρ εἰσήχθη ἀπὸ τοῦ ἅιματος*, scil. *τί*. Philo giving an account of the law which forbids *ἔρια καὶ λινὰ συννφαίνεσθαι* has a passage not very dissimilar, *καὶ γὰρ ἐπὶ τούτων οὐ μόνον ἡ διαφερότης ἀκοινώνητον, ἀλλὰ καὶ ἡ ἐπικράτεια θατέρου, ῥῆξιν ἀπεργασομένου μᾶλλον ἢ ἕνωσιν ὅταν δέῃ χρῆσθαι*.

It is the opinion of many Fathers and Interpreters, that Christ by these two similitudes intended to shew, he thought it not fit at their first entrance, and before the Holy Spirit was come down upon his disciples, to impose the burden of fasting upon them, because they were not fitted to bear it by reason of their infirmity, and that they might be tempted by such austerities, as were frequent fastings, imposed on them, to fall off from him. And hence they add, that Christ, by his example, recommends this condescension to weak and infirm consciences, to his disciples and to the ministers of the Gospel, viz. not to impose upon them that *βάρος ἐπιταγμάτων*, weight of ordinances which they cannot bear. Theophyl. in loc. *οὔπω, φησὶν, οἱ μαθηταὶ γεγόνασιν ἰσχυροὶ, ἀλλὰ συγκαταβάσεως δέονται· καὶ οὐ χρὴ βάρος αὐτοῖς ἐπιτιθέναι ἐπιταγμάτων*. The same explanation he gives on Mark ii.; though different on Luke v.

17. *βάλλουσιν*] Sub. *οἱ ἄνθρωποι*. See Bos. Ell. Gr. p. 22. For *βάλλεται*. *Βάλλειν* used for infundere xxvi. 12: John xiii. 5. So Arrian. Diss. iv. 13, *οἶνον ἵνα βαλῶ εἰς τὸν ἐμὸν πίθον*.

— *ἀσκοὺς παλαιοὺς*] Vessels made with goat-skins, wherein they formerly put wine: Josh. ix. 13. Hom. Il. *γ*. 247, *οἶνον ἐύφρονα καρπὸν ἀρούρης ἀσκῷ ἐν αἰγείῳ*. Od. *ι*. 196, *αἴγεον ἀσκὸν μέλανος οἴνοιο*. Apuleius, Adveniunt illi vinarios utres ferentes. These when old being weakened, or not so easily distended, were more ready to burst by the fermentation of the new wine.

— *εἰ δὲ μήγε*] Scil. *οὕτως ἔχει*. See Glass. Phil. Sac. p. 519. And Hoogeveen, Doct. Part. c. xvi. Sect. 4. § 14.

— *ἀμφότερα*] In very many MSS. *ἀμφότεροι*, which may perhaps have been transferred hither from Luke v. 38. In Isocr.

Nicocl. p. 76, after οἱ τὴν νῆσον οἰκοῦντες and βασιλεὺς we find ἀμφότερα.

18. ταῦτα αὐτοῦ λαλοῦντος] In Matthew's house: or if we suppose him come out [from the question ver. 11.] he had gone to his usual residence in Capernaum. Some MSS. read λέγοντος.

— ἄρχων] Scil. τῆς συναγωγῆς, which St. Luke adds viii. 41; and St. Mark v. 22, calls him ἀρχισυνάγωγος.

There were in every famous synagogue several Doctors that were named the rulers or princes of it: see Acts xiii. 15; and above them all a president, by whose command the affairs of the synagogue were appointed, viz. who shall read the prophet, who shall recite the phylacteries, who shall pass before the ark; as Philo says, τὰ μὴ γνώριμα ἐν τοῖς βίβλοις ἀναδιδάσκειν, and also τὸ διαλέγεσθαι καὶ τὸν ὕμνον ᾄδειν. Of this order and function was Jairus in the synagogue of Capernaum; so that the word ἄρχων being understood in this sense, admits of little obscurity though εἷς or τίς (which are read in some MSS.) be not there; he speaking these words, Behold the ruler of that synagogue, &c. If the reading εἷς be admitted, it is for τίς, as viii. 19, which see: xvi. 14: xviii. 28, &c. And hence perhaps the reading εἰσελθὼν, προσελθὼν, προσῆλθεν.

— προσεκύνει] See ii. 2.

— ὅτι] After λέγων redundant. In a few it is wanting. Epictet. Enchir. xv. μηδέποτε ἐπὶ μηδενὸς εἴπῃς ὅτι ἀπώλεσα αὐτό, ἀλλ' ὅτι ἀπέδωκα. Xen. Κυρ. παιδ. III. 1, 4, εἶπε δ' ὅτι εἰς καιρὸν ἥκεις. Herod. II. 115, τέλος δὲ δή σφι λόγον τόνδε ἐκφαίνει ὁ Πρωτεὺς, λέγων ὅτι, ἐγὼ εἰ μὴ περὶ παλλοῦ ἠγεόμην.

— ἄρτι] Pollux, ἄρτι, ὃ ἐστι, πρὸ μικροῦ. Philostrat. ἄρτι, περὶ τὸν καιρὸν τῶν ῥημάτων. Suidas, ἄρτι, τὸ μέρος τοῦ παρεληλυθότος συνάπτων τῷ νῦν. ἐναντίως ἔχον τὸ αὐτίκα, τοῦτο γὰρ κατὰ τὸ μέλλον συνάπτει τῷ νῦν.

St. Mark's expression is ἐσχάτως ἔχει, is in the last extremity; and St. Luke's ἀπέθνησκεν lay a dying; and the message which both he and St. Luke afterwards mention, relating to her death, shews that she was not dead when the father came out. She had been *given over* when her father left her, and actually *was dead* before he could return; and he might therefore, when he applied to Christ for his miraculous assistance be ready to fear she was *by this time dead*.

— ἐπίθες τὴν χεῖρα] An antient ceremony practised by the prophets, which they joined with the prayers they made for any person. See Numb. xxvii. 18: 2 Kings v. 11: Matt. xix. 13, &c.

20. *γυνὴ αἱμαῤῥοοῦσα*] Euseb. Eccl. Hist. VII. 18, says she was of Paneas: but the story of the statues of this woman and Christ set up at Paneas or Cæsarea Philippi seems unworthy of any credit. Her disease was of such a nature as rendered those whom she touched unclean, Levit. xv. 25. She seems therefore to have come behind Jesus, as if fearing she might not have been permitted to touch him, had her distemper been known.

— *κρασπεδοῦ*] Hesych. *κράσπεδα· τὰ ἐν τῷ ἄκρῳ τοῦ ἱματίου κεκλωσμένα ῥάμματα.* See Numb. xv. 38.

21. *σωθήσομαι*] Scil. *ἐκ τῆς νόσου*, I shall be cured, recovered. There are many other passages in which the word is used in the same sense; and with great propriety may be applied to a *rescue* from any imminent danger or pressing calamity, especially in an extraordinary way. See Mark v. 23: vi. 56: Luke vi. 9: viii. 36: xvii. 19: xviii. 42: John xi. 12: Acts iv. 9.

23. *τοὺς αὐλητὰς*] From several passages of Scripture, particularly Jer. ix. 17: xvi. 6, 7: xxxi. 36, it appears that the people of the East used to bewail the dead, by tearing their hair, cutting their flesh, and crying most bitterly. The relations also hired persons whose employment it was to mourn over the dead in like frantic manner, and besides sang doleful ditties. In process of time they accompanied these lamentations with music, particularly of flutes, (see Pareau. Antiq. Heb. p. 475) a custom which prevailed also in the West, and which is frequently mentioned among the Romans under the style of siccinium, and in Apuleius, monumentarii choraulæ; and among the Greeks under that of *τυμβαύλοι*. Ovid. Fast. VI. 660, Cantabat mœstis tibia funeribus. Trist. v. 1, 48, Tibia funeribus convenit ista meis. Hom. Il. *ω*. 721, *τὸν μὲν* (Hector) *ἔπειτα Τρητοῖς ἐν λεχέεσσι θέσαν, παρὰ δ' εἶσαν ἀοιδοὺς Θρήνων ἐξάρχους, οἵτε στονόεσσαν ἀοιδὴν Οἱ μὲν ἄρ' ἐθρήνεον, ἐπὶ δὲ στενάχοντο γυναῖκες.*

But the Jews were forbidden to tear their hair and cut their flesh in mourning for the dead, Levit. xix. 28: Deut. xiv. 1, because such expressions of grief are inconsistent with resignation to the Divine will, or the hope of a future resurrection. Besides these rites were practised by the heathens as a kind of sacrifice to the manes of the dead.

Maimonides says the husband is bound to bury his dead wife, and make lamentations and mournings for her according to the custom of all countries. And also the very poorest among

the Israelites will afford her two pipes and one lamenting woman: but if he be rich, let all things be done according to his quality. The custom in the time of our Lord, seems to have been for the musicians to begin the dirge, and for those who were present to follow, beating their breasts according to what was played by the instruments.

— ὄχλον θορυβούμενον] By their cries and lamentations; Mark v. 38, θεωρεῖ θόρυβον κλαίοντας καὶ ἀλαλάζοντας πολλά, making such lamentations for the damsel as they usually made for the dead.

24. οὐκ ἀπέθανε] He did not mean that her soul was not separated from her body, but that it was not to continue so; which was the idea the mourners affixed to the word death. Her state he expressed by saying that she slept, intimating that this death should be but like a transient sleep. See John xi. 11, 13.

Antiphanes, οὐ γὰρ τεθνᾶσιν ἀλλὰ τὴν αὐτὴν ὁδὸν ἣν πᾶσιν ἐλθεῖν ἐστ' ἀναγκαίως ἔχον προεληλύθασιν.

25. ἐξεβλήθη] Was dismissed or required to depart. Mark i. 43: Acts xvi. 37. Æsch. Dial. II. 22, ὥστε καὶ ἐκβληθῆναι ἐκ τοῦ γυμνασίου.

— εἰσελθών] viz. the chamber in which the damsel lay. St. Mark v. 37, 40, tells us that her parents, and Peter, James and John entered with him.

26. ἡ φήμη αὕτη] As Jesus's miracles were generally done in public, they could not fail to be much spoken of. Wherefore when the fame of any of them in particular is mentioned, it implies that the reports concerning it spread far abroad, that the truth of it was enquired into by many, and that upon enquiry the reality of the miracle was universally acknowledged. This being the proper meaning of the observation, the Evangelists by thus openly and frequently appealing to the notoriety of the facts, have given us all the assurance possible of the reality of the miracles which they have recorded.

— ἐξῆλθεν ἡ φήμη] Thus Herod. IX. 17, διεξῆλθε διὰ τοῦ στρατοπέδου τοῦ Ἑλληνικοῦ φήμη, ὡς κατακοντιεῖ σφέας.

27. παράγοντι ἐκεῖθεν] viz. from Jairus's House. See Note ver. 9.

— δύο τυφλοὶ] As these men were blind, they could have no evidence of sense for Christ's miracles. They believed them therefore on the testimony of others who had seen them. In this light their persuasion of Christ's power to cure them was an exercise of faith highly commendable in them, and reflected

great honour upon Jesus, as on the one hand it shewed the probity of their disposition, and on the other, the truth and notoriety of his miracles. It was therefore for the glory of God and for the edification of others, that the strength of their faith should be discovered. This being sufficiently shewn by their persevering to importune him, notwithstanding he seemed at first to refuse them, and by the answer which they returned to his question concerning their faith, he at length graciously granted their request.

— *υἱὲ Δαβίδ*] Many MSS. read *υἱὸς*. This is one of the names that were then by the Jews ascribed to the Messiah, xii. 23; &c.; probably therefore they meant to acknowledge him for the Messiah. See p. 13.

28. *εἰς τὴν οἰκίαν*] Into that house, in which he usually took up his abode, when at Capernaum.

30. *ἐνεβριμήσατο*] Hesych. *ἐμβριμώμενος· μετὰ ἀπειλῆς ἐντελλόμενος.* Suid. *ἐνεβριμήσατο· μετὰ αὐστηρότητος ἐπετίμησεν,* evidently taken from this passage. It imports not a passionate, but a rational earnestness, Mark i. 43.

— *ὁρᾶτε μηδεὶς γινωσκέτω*] Sub. *ἵνα*. See Bos. Ell. Gr. 478. When Christ does his miracles among the Heathens or upon those that dwelt among them, e. g. the Syro-phœnician woman and the woman of Paneas, he never imposes silence on the person healed, but sometimes on the contrary bids them declare what God had done for them; Mark v. 19. And though he charged his disciples to tell no man among the Jews that he was the Christ till his resurrection, Matt. xvi. 20; he himself declares to the Samaritan woman that he was the Messiah, John iv. 25, 26; because these things would prepare these Heathens and Samaritans, when Christ was preached to them by his Apostles, to receive their testimony.

The reason why he was thus concerned to have his miracles concealed, must be somewhat peculiar to the Jewish nation. And it is generally supposed that he did this to avoid the malice of the Scribes and Pharisees and Herodians against him, who were so far from being convinced by his miracles, that they not only did blaspheme them, but oft consulted how they might entrap him in his words, and get something out of his mouth, by which they might accuse him as an enemy to God and Cæsar. Luke xi. 53, 54: Matt. xxii. 15, 18: Mark iii. 6: John vii. 30, 31, 32: xi. 47, 49, 50, 57. That therefore they might not take him off before his time, and that they might have less occasion to do it for his popularity or the resort of multitudes unto him,

he commands his miracles should be concealed; and when they could not be so, he departs from the multitudes into desert places; and when his fame was spread forth in one country round about, he departs thence into some other place. But his chief design in thus concealing that he was the Christ, and giving charge not to divulge his miracles was this, that he might not indulge that pernicious conceit which had obtained among them that their Messiah was to be a temporal King. Had he therefore openly declared himself the Messiah before his resurrection and ascension, they would have inferred that he must be their king, their deliverer, and the subduer of their enemies, and would have attempted by tumults and seditions to set up his kingdom. See John vi. 15. But his kingdom not being of this world, and it being his great concern that no sedition or disturbance of the civil government should be laid either to his person or doctrine, he charges those he healed not to make his miracles known, and his disciples not to declare that he was the Christ.

31. *διεφήμισαν*] When speaking of a person, *διαφημίζειν* signifies notum facio, celebro, *φανερὸν ποιῆσαί τινα*, Mark iii. 12. Phavorin. *διαφημίζω*, *διασαλπίζω*.

— *ἐν ὅλῃ τῇ γῇ ἐκείνῃ*] The whole of that tract of country in which Capernaum was situated.

32. *ἐξερχομένων*] Scil. *ἐκ τῆς οἰκίας*.

— *κωφὸν*] Hesych. *κωφὸς, οὔτε λαλῶν οὔτε ἀκούων*. Pind. Schol. Pyth. Od. IX. *ἀπὸ κοινοῦ τὸ κωφός ἐστιν ὁ μὴ ἀκούσας οὐδὲ εἰπεῖν δύναται*. Theophylact on Luke xi. 14, p. 392, *κωφὸς λέγεται μὲν ὡς ἐπὶ τὸ πολὺ ὁ μὴ λαλῶν. λέγοιτο δ' ἂν καὶ ὁ μὴ ἀκούων. κυριώτερον δὲ, ὁ μήτε ἀκούων μήτε λαλῶν. καὶ οἵγε ἐκ γενετῆς μὴ ἀκούοντες, οὐδὲ λαλοῦσιν. ἐξ ἀνάγκης γὰρ τοῦτο συμβαίνει αὐτοῖς· ἐκεῖνα γὰρ λαλοῦμεν, ὅσα διὰ τοῦ ἀκούειν μανθάνομεν δηλαδή*.

— *τοῦ δαιμονίου*] In reference to *δαιμόνιον* implied in *διαμονιζόμενον* in the verse preceding. See Middleton, Gr. Art. p. 199, and Part I. c. III. Sect. 1. § 1. *Δαιμόνιον* in Scripture always signifies the same as *δαίμων*, the evil spirit—either the devil, or one of his satellites. This meaning is not frequent in profane writers.

33. *λέγοντες*, &c.] These words seem to refer, not to that peculiar miracle only, that was then done, but to all his miracles.

— *οὕτως*] For *τοιοῦτο*, or sub. *τί γενόμενον*. A similar phrase occurs in Judg. xix. 30. Seneca de Mort. Claud., Stupebant omnes novitate rei attoniti: negabant, hoc unquam factum.

No one of the Prophets that we read of in the Old Testament, appears to have wrought so many beneficial miracles in his whole life, as our Lord did in this one afternoon. He raised the daughter of Jairus from the dead, healed the woman that had a bloody issue, restored two blind men to their sight, and cured a dumb man possessed with a devil; and all this in Capernaum.

34. *ἐν*] By the aid of.

— *τῷ ἄρχοντι τῶν δαιμονίων*] Eurip. Alcest. 1159, *δαιμόνων* (or *νερτέρων*) *τῷ κοιράνῳ*. Jambl. de Myster. Ægypt. Sect. III. c. XXX. *ὁ μέγας ἡγεμὼν τῶν δαιμόνων*. Porphyr. de Abstin. Anim. II. 41, *τούτους* (scil. *κακοδαίμονας*) *μάλιστα καὶ τὸν προεστῶτα αὐτῶν ἐκτιμῶσιν, οἱ τὰ κακὰ διὰ τῶν γοητείων διαπραττόμενοι*.

35. *περιῆγεν*] See iv. 23, p. 101.

— *τὰς κώμας*] viz. of Galilee.

— *τὸ εὐαγγέλιον τῆς βασιλείας*] i. e. de regno Dei, Glass. Phil. Sac. p. 77.

— *ἐν τῷ λαῷ*] Omitted in many MSS. and versions, Theophylact and Chrysostom. It may have been here inserted from the similar passage, iv. 23.

36. *ἐσπλαγχνίσθη*] This verb *σπλαγχνίζομαι* does not appear to be met with in any profane authors: and though the participle *σπλαγχνιζόμενος* occurs in the Alexandrian, and the compound *ἐπισπλαγχνιζόμενος* in the Vatican copy of the Septuagint (Prov. xvii. 5), yet the sentence in which those participles stand, having nothing in the Hebrew to answer, it seems a spurious addition to the text. It seems to have been formed by the writers of the New Testament to express the Hebrew verb derived in like manner from the noun signifying a bowel. In 2 Macc. vi. 8, *σπλαγχνίζειν* is used to signify sacrificare, or viscera animalium sacrificatorum comedere, more Gentilium: but *σπλαγχνίζεσθαι* is used in the New Testament in the sense of *ἐλεεῖν*. This application, both of the Hebrew and Greek verb, is taken from that commotion or yearning of the bowels which is felt in tender affection, whether of love or pity.

— *περὶ αὐτῶν*] The construction of the verb is sometimes with *περὶ*, sometimes with *ἐπὶ*, and an acc.; Matt. xiv. 14: Mark viii. 2: with the gen. without *περὶ*, Matt. xviii. 27: and sometimes alone without any case, Matt. xx. 34: Luke x. 33.

These multitudes came not only from several parts of Galilee, but also from Judea and Idumæa, from beyond Jordan and the borders of Tyre and Sidon. See Mark iii. 7, 8.

— *ἐκλελυμένοι*] If this be admitted as the correct reading,

—*πνευμάτων ἀκάθαρτων*] See Middleton, Gr. Art. p. 199. As the Jews were persuaded that God suffered evil spirits to inflict several diseases on mankind, they distinguished these diseases into such as rendered men unclean, and those that did not. Thus the woman mentioned Luke xiii. 11, which had a *spirit of infirmity* that kept her bowed together, had not an *unclean spirit*, because her distemper was not defiling; whereas those that were afflicted with polluting distempers, were in their opinion possessed with *unclean* spirits. Those lying spirits also which inspired the false prophets are named in Scripture unclean spirits, Zech. xiii. 2: Rev. xvi. 13, 14: compare Luke iv. 33; because in all probability those prophets went into sepulchres to endeavour to get there some inspiration: they were a kind of necromancers. For ever since the captivity the Jews were very much addicted to magic.

—*ὥστε ἐκβάλλειν*] *ὥστε* here declaring what kind of power was given against the unclean spirits. Thus Polyb. v. 35, 12, *ταύτην οὖν τὴν ἐπιβολὴν, ὥστ' ἐκπέμπειν αὐτὸν μετὰ χορηγίας, ἀπεδοκίμασαν.*

It may be observed, that Christ here delegates power to the Apostles, and afterwards to the seventy disciples, Luke x. 9, 17, and after his resurrection to believers in general, to do this in his name, Mark xvi. 17, 18. And though the Apostles were not empowered at present to impart these gifts to others, yet after our Lord's resurrection they were enabled to do it, by baptizing and laying their hands on them: which is so eminent a demonstration of the truth of the Christian faith, as has no parallel in any history, except in the case of Moses and Elijah: though this was done, not by any power they had to communicate to others the virtue which resided in them; but in one case by the particular command, and in the other by the will of God: and was a signal confirmation that they were both prophets sent by God. But among all the accounts the heathens have given us of their famous magicians and workers of wonders, there is not one to be found, who ever pretended to a power to delegate their virtue to others, or to impart their power to them, upon the invocation or using of their names, or belief of their doctrine. In this, as in many other respects, Christ stands unrivalled and alone. See Porteus, Lect. IX. p. 223—226.

2. *ἀποστόλων*] Of this name, which signifies *sent*, St. Mark iii. 14, assigns the reason, because Jesus Christ sent them to preach. These he set apart, that they being fully satisfied and convinced of the truth of his doctrine and miracles, of his

resurrection and ascension into heaven, might bear witness to the certainty of them: by which his mission from God was to be clearly demonstrated. But their name was more peculiarly applicable to them, and their office was raised to its perfection after Christ's ascension, when he sent them out into all the world with the doctrine of the Gospel, which he enabled them to preach by inspiration, giving them power at the same time to confirm it by the most astonishing miracles. That this was the nature of the dignity conferred on the twelve, is evident from John xx. 21, where we find him confirming them in the apostolical office, As my Father hath sent me, so send I you. The appellation was granted after his death to Matthias; also to Paul, Barnabas, and perhaps to others the most distinguished founders of the Christian faith.

Procop. in Esai. xviii. 2, *μέχρι δὲ νῦν Ἀποστόλους καλοῦσι τοὺς ἐν κύκλῳ παρὰ τῶν ἀρχόντων περιφέροντας γράμματα.*

—*πρῶτος Σίμων*] The word *πρῶτος*, says Middleton, Gr. Art. p. 200, though found in all the MSS., has been supposed to be interpolated by some zealot who wished to establish the Pope's supremacy. The Papists, however, must be allowed the advantages, if there be any, arising from the undoubted authenticity of the reading: but probably more stress would have been laid on it, had it been preceded by the article. Being an ordinal however, it is not the less definite by being anarthrous. Still there is nothing in the text to support the pretensions of the Prelates of Rome. It is a sufficient explanation of *πρῶτος*, that Peter was the Apostle first called to the ministry. *Προτίθησι δὲ*, says Theophylact, *Πέτρον καὶ Ἀνδρέαν, διότι καὶ πρωτόκλητοι. εἶτα τοὺς τοῦ Ζεβεδαίου, προτάττει δὲ τὸν Ἰάκωβον, τοῦ Ἰωάννου. οὐ γὰρ κατὰ τὴν ἀξίαν, ἀλλ' ἁπλῶς κατὰ τὸ παραπεσὸν καταλέγει τούτους.* Chrysostom Hom. LXXXII. calls him *ὁ πρῶτος ἐν τῇ ἐκκλησίᾳ, ὁ πρῶτος τῶν μαθητῶν*, and in the same sense, Hom. CLXVIII. *τῆς τοῦ καλοῦ ποιμένος ἀγέλης πρωτότοκον πρόβατον.* Œcumenius in Act. I. p. 6, says *ἀνίσταται ὁ Πέτρος καὶ ὡς θερμότερος καὶ ὡς τὴν προστασίαν τῶν μαθητῶν ἐγκεχειρισμένος.* But as if to guard against being misunderstood, he adds *ὅρα δὲ πάντα μετὰ κοινῆς αὐτὸν γνώμης ποιοῦντα, καὶ οὐκ ἀρχικῶς, οὐδὲ μετ' ἐξουσίας.* In the same manner, on the same passage, Chrysostom. Hom. III. in Act. *Ὅρα δὲ αὐτὸν μετὰ κοινῆς πάντων ποιοῦντα γνώμης· οὐδὲν αὐθεντικῶς οὐδὲ ἀρχικῶς.*

The word is omitted both by St. Mark iii. 16, and St. Luke vi. 14, which surely they would not have done, had they imagined

it to be so remarkable for establishing St. Peter's monarchy. Nor do we ever find this authority of St. Peter over his brethren, declared by Christ, or claimed by Peter, or owned by any of the rest of the Apostles; but find many Scriptures which appear to look a contrary way. See Matt. xxiii. 8—12: Acts xv. 13, &c. 2 Cor. xii. 11: Gal. ii. 11.

The following is the order in which the Apostles are arranged in

| St. Matthew. | St. Mark iii. 16. | St. Luke vi. 13. | Acts i. 13. | John i. 42. |
|---|---|---|---|---|
| Simon who is called Peter | Simon surnamed Peter | Simon named Peter | Peter | Simon called Kephas. |
| Andrew his Brother | James Son of Zebedee | Andrew his Brother | James | |
| James Son of Zebedee | John his Brother | James | John | |
| John his Brother | Andrew | John | Andrew | |
| Philip | Philip | Philip | Philip | |
| Bartholomew | Bartholomew | Bartholomew | Thomas | |
| Thomas | Matthew | Matthew | Bartholomew | |
| Matthew the Publican | Thomas | Thomas | Matthew | |
| James Son of Alpheus | James Son of Alpheus | James Son of Alpheus | James Son of Alpheus | |
| Lebbeus surnamed Thaddeus | Thaddeus | Simon called Zelotes | Simon Zelotes | |
| Simon the Canaanite | Simon the Canaanite | Judas Brother of James | Judas Brother of James | |
| Judas Iscariot | Judas Iscariot | Judas Iscariot | ——— | |

— Πέτρος] See iv. 18. Christ changed the names of three disciples with whom he held more intimate familiarity, Simon, James, and John. See Stanhope, Ep. and Gosp. Vol. IV. p. 359.

— Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ] See iv. 18, p. 99.

— Ἰάκωβος ὁ τοῦ Ζεβεδαίου] Scil. υἱός. James and John were also fishermen: they dwelt at Capernaum, and seem to have been rather in better circumstances than Peter and Andrew; for the Gospels speak of their having hired servants to assist them in their business. John is thought to have been the youngest of all the Apostles, yet he was old enough to have been a follower of the Baptist, before he came to Christ. The two brothers obtained the surname of Boanerges, i. e. Sons of Thunder, perhaps because of the vehemence and impetuosity of their tempers. Accordingly their spirit shewed itself in the desire which they expressed to have the Samaritans destroyed by fire from heaven, because they refused to lodge Jesus on his way to Jerusalem. It appeared also in their ambition to become the great officers of state in their Master's kingdom, which they supposed would be a secular one. John's writings shew that he was of a warm and affectionate turn of mind. This warmth

of temper gave him a singular fitness for friendship, in which he was not only amiable above the rest of the disciples, but happy as it rendered him the object of Christ's peculiar love. James's being put to death by Herod is a proof that his zeal was uncommon, and that it moved him to be more active and bold in the work of the Gospel. First of all the twelve he died a martyr for the Christian cause. These two were called at the same time with the two former, as they were fishing at the sea of Galilee. James is said to have preached to the Jews of the dispersion; but that his labours carried him at all out of Judea, or even from Jerusalem itself, no authentic history informs us.

3. Φίλιππος] Philip is said to have been a native of Bethsaida and is generally reckoned among the married disciples. He was originally a disciple of the Baptist; but he left him to follow Jesus, as soon as he became acquainted with him at Jordan; John i. 44. He was called the day after Andrew and Peter. He is said to have preached in the Upper Asia, and to have wrought many miracles in Hierapolis a city of Phrygia; in which place he is reported to have suffered martyrdom, by being fastened to a cross and stoned to death. We know not of any writings he left behind him, though the Gnostics are said to have alledged some such, in defence of their heresy. See Stanhope, Ep. and Gosp. iv. p. 265.

— Βαρθολομαῖος] If we compare the order wherein the disciples are called, John i. with the order wherein they are for the most part reckoned, we shall find Bartholomew falling in at the same place with Nathanael: so that he is supposed to have been the same person. And the supposition is probable, were it for no other reason but this, that all the persons who became acquainted with Jesus at Jordan when he was baptized and who believed upon him there, were chosen of the number of Apostles. If so, why should Nathanael have been excluded? He was one of those who believed on Jesus then; and was a person of such probity that he obtained from Jesus the high character of an Israelite indeed, in whom there was no guile. And when Jesus shewed himself to the Apostles, at the sea of Tiberias after his resurrection, Nathanael is expressly mentioned by John (xxi. 1, 2,) among them. In this catalogue too, where the Apostles are thought to be coupled in pairs, as they were sent out to preach, Philip is joined with Bartholomew, which agrees very well with the supposition that Bartholomew was the same person with Nathanael: for Philip was his intimate acquaintance and first

introduced him to Jesus. The difference of names is no objection to the supposition; Bartholomew signifying the son of Tolmai, may have been a patronymic; or he may have had two names as well as Matthew. Also, after the death of Judas Iscariot, Nathanael though still alive and associating with the disciples is not proposed as a candidate for the Apostleship; from which it is inferred that he enjoyed that office already. The antients also seem to have thought Bartholomew the same with Nathanael: for from what St. John tells us of the latter that he was of Cana, xxi. 2, they assign the honour of Bartholomew's nativity to the same town, and add that he was a person skilled in the law. He is said to have preached in India, Lycaonia and the greater Armenia; but in what order he travelled these countries is not agreed. St. Jerome says he died and was buried at Albanopolis a city of the latter country. See Stanhope, Epist. and Gosp. Vol. IV. p. 415, and the account of his death from the Roman breviary.

— Θωμᾶς] There is no mention made of Thomas before his conversion: and three of the Evangelists take no other notice of him than what regards his call to the Apostleship. Though St. John mentions some particulars concerning him, yet we learn nothing concerning his descent and country, his education and business; but it is conjectured that like the rest he was of mean extraction; and because he is named among those who went a fishing, John xxi. 2, 3, it is supposed he was a fisherman by occupation, and perhaps concerned with Peter in carrying on that trade. He obtained the surname of Didymus, John xi. 16, probably because he was a twin. He made himself remarkable by continuing longer than his brethren to doubt of Christ's resurrection. The province assigned to this Apostle's labours, was Parthia; Chrysostom adds Æthiopia: Gregory Nazianzen, India: and though some have doubted of this last, the generally received opinion has been that he not only preached but suffered martyrdom in India. The account of him in "Jerome's Catalogue" is, Thomas the Apostle, as the common tradition goes, preached our Lord's Gospel to the Parthians, Medes, Persians, Germans, Hyrcanians, Bactrians and Magi: and died at the city Calamino in India. See Stanhope, Ep. and Gosp. IV. p. 41.

—Ματθαῖος ὁ τελώνης] See p. 3. Michaelis understands ποτὲ, Bos. Ell. Gr. 489: He who was formerly a publican. See also Glass. Phil. Sac. p. 7. St. Matthew alone makes this addition to his name intending no doubt thereby, to magnify the grace of God, and the condescension of our blessed Saviour, who did not

disdain to take into the highest dignity of the Christian Church those whom the world rejected and accounted vile.

— Ἰάκωβος ὁ τοῦ Ἁλφαίου] Scil. *υἱὸς*. Surnamed the Less or Younger, Mark xv. 40, to distinguish him from James the son of Zebedee, who was elder than he. He is also known by the title of James the Just, from his extraordinary sanctity, which was such that he is said to have had the privilege of entering at pleasure into the holy place. James the Less, Judas Thaddeus or Lebbeus, and Simon Zelotes were brothers, and sons of one Alpheus or Cleophas[1], (John xix. 25, comp. with Matt. xxvii. 56, and Matt. xiii. 55, and Mark iii. 18,) who was likewise a disciple, being one of the two to whom our Lord appeared on the road to Emmaus after his resurrection. They are called Christ's brethren, xiii. 55; i. e. his cousins, in which sense the word is used, Levit. x. 4. It seems their mother Mary, xxvii. 56, comp. with John xix. 25, was sister to Mary our Lord's mother: for it was no unusual thing among the Jews to have more children than one of a family called by the same name.

This James was a person of great authority among the Apostles: and was by them made Bishop of Jerusalem the year after our Lord's passion. Hence in the council which met at Jerusalem to decide the dispute about the necessity of circumcision, we find him as president of the meeting, summing up the debate and wording the decree. He was the author of the general Epistle which is extant among the books of the New Testament.

The occasion and manner of his death is related with the following circumstances. The governing part of the Jews, enraged at the disappointment of their malice against St. Paul by his appeal to Cæsar, revenged it upon St. James. The death of Festus gave them an opportunity of acting in this matter more arbitrarily than otherwise they durst have done. In the interval therefore between that and the arrival of his successor Albinus, Ananus the high priest summoned St. James, and required him to renounce the Christian faith. For the compelling him to do this in the most public manner, he was carried up to the battlements of the temple, and threatened to be cast down, in case of

[1] Lightfoot says the Hebrew name may admit a double pronunciation; viz. either to sound Alphai or Cleophi. Hence that Alpheus who was the father of these Apostles is also called Cleophas, Luke xxiv. 18, which sufficiently appears from hence, that she who is called Mary the mother of James the Less and Joses, Mark xv. 40, by John is called Mary the wife of Cleophas, John xix. 25.

refusal. He on the contrary with greater vehemence confessed and exhorted to the faith of Christ, in the presence of those who met to hear his renunciation of Him. Provoked by such inflexible constancy, they threw him headlong down. The fall broke his legs, yet he prayed: the rabble below received him with showers of stones: and at last one with a club, such as is used by Fullers in dressing their cloths, gave him a blow on the head, after which he presently expired. A fact condemned even by their own historian Josephus, (Ant. xx. 8,) and said by him to be so by all persons who bore any regard to justice or the laws. Insomuch that for this offence against both, the High Priest, by whose authority it was committed, was in a few months degraded, and another put in his stead. See Stanhope, Ep. and Gosp. iv. p. 266.

— Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος] In some copies and versions ὁ ἐπικληθεὶς Θαδδαῖος are wanting, and in others Λεββαῖος ὁ ἐπικληθεὶς. Mill thinks Λεββαῖος ὁ ἐπικληθεὶς had been subjoined in the margin at the name Ματθαῖος (Λεββαῖος being for Λεϋὶ) and afterwards inserted in the text by some transcriber who did not know to what name it belonged. But Λευὶ and Λεββαῖος are quite different names, as is evident from their form.

The person here meant is the Ἰούδας of St. Luke vi. 16; of which Θαδδαῖος is a different inflexion, to distinguish this Apostle from Judas Iscariot: Judas in Syriac being Thaddai. Concerning the other name of Lebbeus, conjectures have been various. Some deriving it from a Hebrew word, which signifies the heart, will have it to intimate the extraordinary wisdom and courage of this Apostle. Others draw it from a root which imports a lion, and think it an allusion to that prophecy of Jacob which compares his son Judah to an old lion and a lion's whelp. Lightfoot thinks it may be a surname from Lebba a town of Galilee near mount Carmel, mentioned by Pliny, Hist. Nat. v. 19; and where he supposes this Apostle to have been born.

After his call, we find nothing particular concerning him, except in one passage of St. John's Gospel xiv. 22, &c. He wrote the Epistle which goes under the name of Jude. He preached for some time about Judea and Galilee, then in Samaria, Idumæa, Syria and Mesopotamia: and is supposed at last to have travelled into Persia; and at the instigation of the Magi there, whom he had provoked with open rebukes for their idolatrous worship of the Sun, and for several other idle superstitions, to have been assaulted by the common people, and after other

previous cruelties, crucified. See Stanhope, Ep. and Gosp. IV. p. 536.

— *ὁ ἐπικληθεὶς*] Lucian in Macrob. xv. Vol. III. p. 218, *ὁ μνήμων ἐπικληθείς*. De Cal. XVI. Vol. III. p. 146, *Πτολεμαίῳ τῷ Διονύσῳ ἐπικληθέντι*. Plut. Æmilius, p. 262, *ὁ Νασικᾶς ἐπικαλούμενος Σκιπίων*. See Acts i. 23: x. 32: xii. 12.

4. *Σίμων ὁ Κανανίτης*] The place of his birth is uncertain: and no particulars are mentioned of him in the New Testament. Had the epithet here used been meant to express his being from Cana, it would have been *Κανίτης* or *Κανᾶιος*. (A very few MSS. read *Καναναῖος*). And St. Matthew xv. 22, writes *γυνὴ Χαναναία* and elsewhere *Χαναὰν* where the discourse is about the place. Besides St. Luke vi. 15, expressly calls him *Σίμωνα τὸν καλούμενον Ζηλωτήν*, which seems to be the Greek translation of the Hebrew appellation. For from the Hebrew word signifying "he was jealous," comes the Chaldaic word signifying a Zealot. Put the Greek termination to this Chaldaic word and it becomes *Κανανίτης*. This appellation therefore and the *Ζηλωτὴς* of St. Luke are as perfectly the same as Cephas and Petros, Tabitha and Dorcas. Or possibly *Σίμων ὁ Κανανίτης* may be similar to *Ματθαῖος ὁ τελώνης*, as expressive of his former conduct and party.

The *Ζηλωταὶ* were a particular sect or faction among the Jews, who in later times under colour of zeal for God committed all the disorders imaginable. They pretended to imitate the zeal of Phinehas, Elijah, and the Maccabees, expressed in their manner of punishing offenders. But they acted from blind fury or from worse principles, without regard either to the laws of God or to the dictates of reason. See Joseph. B. J. IV. 3, 9: IV. 6, 3: VII. 8, 1. Some are of opinion that Simon was formerly one of this faction. But as there is no mention made of it till a little before the destruction of Jerusalem, others have supposed the surname to have been given him on account of his uncommon zeal in matters of true piety and religion.

Upon the dispersion of the Apostles he is said to have preached in Egypt, Cyrene, Africa, Mauritania, and the barbarous parts of Libya: to which some add Mesopotamia; and say that meeting there with St. Jude, they went together into Persia, and there both received the crown of martyrdom. This tradition may possibly be the cause why the Church commemorates both together in one festival. See Stanhope, Ep. and Gosp. Vol. IV. p. 535.

— *Ἰούδας ὁ Ἰσκαριώτης*] Many MSS. omit *ὁ* and it is

observable that almost wherever the word occurs in the New Testament there is either a variation in the MSS. or the article is wholly omitted.

The meaning and origin of the surname Ἰσκαριώτης is unknown; and commentators are divided in their opinions about it. Some suppose it to have been given after his death, and derived from *iscara* which signifies strangling. The majority however suppose it derived from Carioth a town of the tribe of Judah, Josh. xv. 25. In the five passages in St. John, the Camb. MS. uniformly renders it ἀπὸ καριώτου. Bp. Middleton however, Gr. Art. p. 201, thinks that the frequent absence of the article authorizes a suspicion that the word is a surname and not an epithet significant of the place of birth or residence; because in that case the article should be prefixed, as in Μαρία ἡ Μαγδαληνή. St. Mark has indeed xv. 21, τινὰ Σίμωνα Κυρηναῖον: but this is only on the first mention, besides that τινὰ would make τὸν Κυρηναῖον absurd. He seems inclined to think the same inference strengthened by the compound ἐπικαλούμενον used of the name Iscariot, Luke xxii. 3, and which as far as he has observed is confined, as in strictness it ought to be, to surnames: thus in the present verse ἐπικληθεὶς Θαδδαῖος: Acts i. 23, ὃς ἐπεκλήθη Ἰοῦστος: x. 5, ὃς ἐπικαλεῖται Πέτρος: xii. 12, τοῦ ἐπικαλουμένου Μάρκου. If this notion be well founded, the article in this verse and in every other in which Ἰούδας precedes Ἰσκαριώτης, ought to be omitted.

— ὁ καὶ παραδούς] Dion. Hal. VII. 69, δοῦλον ἐπὶ τιμωρίᾳ θανάτου παραδούς. Ælian. XIII. 37, οἱ δὲ τοὺς ἐπιβουλεύοντας παρέδοσαν αὐτῷ κολάσαι. The Vulgate here reads tradidit, properly; most others prodidit. But παραδοῦναι is tradere, προδοῦναι prodere. The former expresses simply the fact, without any note of praise or blame: the other marks the fact as criminal, and is properly a term of reproach. Now there is this peculiarity in the spirit of the Evangelists, that when speaking in their own character as historians, they satisfy themselves with relating the bare facts, without either using such terms, or affixing such epithets as might serve to impress their readers with their sentiments concerning them, either of censure or commendation. They tell the naked truth without hinting an opinion, and leave the truth to speak for itself. A few MSS. here read παραδιδούς.

5. παραγγείλας, λέγων] In these words, i. q. τάδε.

— εἰς ὁδὸν ἐθνῶν] See Middleton, Gr. Art. p. 201. For εἰς ὁδὸν ἦ ἄγαι εἰς τὰ ἔθνη. So Jer. ii. 18, ἡ ὁδὸς Αἰγύπτου.

The reason why Christ gave his disciples this prohibition was, that he might not give any offence to the Jews. For as they were persuaded that the Messiah was to come only for them, they would have imagined that Jesus was not the Messiah, had he preached the Gospel to the Gentiles. It was besides expedient that he should maintain the privileges of that nation. They were the children of the kingdom, viii. 12, comp. Acts xiii. 46. When about finally to leave them, this prohibition was removed, xxviii. 19: Mark xvi. 15: and the Apostles directed to teach *all* nations.

— *εἰς πόλιν*] Sub. *τινά*. The Jews entertained no better opinion of the Samaritans than they did of the heathens. Nay those two nations had such an extreme aversion the one for the other, that the Samaritans were much more odious to the Jews than the heathens themselves, John iv. 9; viii. 48. To preserve therefore the privileges of the Jews safe, and that they might not otherwise prove an offence to that nation, the Samaritans are made parallel to the heathen, and as distant as they from partaking of the Gospel.

Theophylact in loc. says *συνάπτει τοὺς Σαμαρείτας τοῖς ἐθνικοῖς, ἐπεὶ Βαβυλώνιοι ὄντες κατῴκησαν τὴν Ἰουδαίαν.* They seem to have been a mixture of such Jews as remained in the land, when the ten tribes were carried away captive; or such as afterwards returned thither on several occasions; and likewise of those idolatrous people, which were transplanted thither by Salmaneser, and are known by the general name of Cuthæans. So that there was among the Samaritans a mixture of religions as well as of nations. How far the antient inhabitants of Samaria were concerned in this way of worship, cannot be determined: but it seems probable that they embraced the religion of their conquerors; or at least that their worship had some tincture of paganism in it. This however has been supposed to have been reformed before the time of our Saviour.

The mutual antipathy of the two nations began with the schism of Jeroboam; and was increased by the opposition the Samaritans made against the Jews on their return from the Babylonish captivity, both in rebuilding the temple and repairing the walls of Jerusalem. On all occasions they were industrious in shewing their anger: and one particular instance Josephus mentions, Ant. XVIII. 2, 2; when a few years before the birth of Christ, they strewed the temple of Jerusalem with dead men's bones to defile and pollute it. No wonder therefore that feuds and animosities existed between them.

— *εἰσέλθητε*] Theodor. Mopsuest. Οἱ *Σαμαρεῖται πόλεις*

κατῴκουν ἐν μέσῳ τῆς Ἰουδαίας, δι' ὧν ἀναγκαῖον ἦν τοὺς Ἀποστόλους πορεύεσθαι, διὸ καὶ ἐκώλυεν αὐτοὺς, μὴ εἰσέλθητε. Ἐπὶ δὲ τῶν ἐθνῶν οὐκ εἶπεν· μὴ εἰσέλθητε, ἀλλὰ μὴ ἀπέλθητε. This situation of Samaria gave the inhabitants frequent opportunities of exercising acts of hostility against the Galileans, and of offering them affronts and injuries when they were going up to the solemn feasts at Jerusalem. See Luke ix. 51—53: Joseph. Ant. xx. 5: B. J. II. 12, 3.

— μᾶλλον] See Glass, Phil. Sac. p. 415.

6. πρόβατα ἀπολωλότα] He calls all Israel *sheep*, though they were not obedient to the voice of the shepherd, as being all God's chosen people; he calls them *lost sheep*, because they were in so great peril of being lost and ruined by the ignorance and wickedness of their guides. See ix. 36: so Ps. cxviii. 176: Isai. liii. 6: Jer. xxvii. 6. See also 1 Pet. ii. 25, who has πρόβατα πλανώμενα in which sense ἀπολωλὸς is used Luke xv. 4. To them the Apostles are first sent, because they were the children of the kingdom, viii. 12, to whom the promise of the Messiah was made, Gen. xvii. 1, and the adoption and promises especially belonged, Rom. ix. 4. Whence the Apostle saith, the Gospel ought first to be preached to them, Acts xiii. 46.

— οἴκου Ἰσραὴλ] i. q. υἱῶν Ἰσραὴλ.

7. κηρύσσετε] Proclaim, from κήρυξ. See p. 63.

— ἤγγικεν ἡ βασιλεία] Properly speaking, the Kingdom of Heaven or Gospel Dispensation did not begin till the Jewish Œconomy was abolished: and therefore the Apostles in our Lord's time, and even our Lord himself preached the approach only and not the actual existence of that kingdom. But though the Apostles were directed to preach the approach of the kingdom of Heaven, they did not yet fully understand its nature, that it was not to be a temporal but a spiritual kingdom, consisting in the dominion of righteousness and truth within men.

8. ἀσθενοῦντας, λεπροὺς, &c.] Without the article: for not *all* the sick were healed, nor all lepers cleansed. Middleton, Gr. Art. p. 201.

— νεκροὺς ἐγείρετε] These words are wanting in many MSS. and some Fathers and versions: and because the Apostles raised none from the dead before Christ's resurrection, they have been supposed to have been added to the text: and for this opinion there are great authorities. But they are found in the Vulgate, Syriac, Arabic, and Ethiopic versions; and it is easier to *drop* than to *insert* a clause by accident. Chrysostom, who is one of the Fathers mentioned as omitting them in

his Commentary on this passage, quotes them six times in other parts of his works: and Euthymius and Theophylact have not denied their existence, though they omit them in the text prefixed to their Commentaries, and which was adapted to the copies at hand, and therefore of more recent date. Besides the argument used for excluding these, would exclude also λεπρους καθαρίζετε, for we read of none cleansed by them.

It is very evident that some passages in this discourse refer to events which did not immediately take place: see vers. 17, 18, 19, 20, &c. They have therefore a reference to the period comprehended under that more extensive commission which they received after our Lord's resurrection, John xx. 21. To this second mission relates the commission to cleanse the lepers and to raise the dead; for most of the things mentioned in this chapter are the very things spoken of in our Lord's prediction of the destruction of Jerusalem, and are there mentioned as things to be done then; Matt. xxiv. 9. And these words ver. 22, He that endures to the end shall be saved, are the very words which Christ uses when he speaks of the destruction of the Jewish polity, Matt. xxiv. 13: Mark xiii. 13: and therefore it is observable that St. Mark vi. 7, and St. Luke ix. 1, 2, who only relate what happened to their first mission, speak nothing in these chapters of their commission to cleanse the lepers or raise the dead.

— δωρεὰν ἐλάβετε, &c.] This was not an unusual saying among the Hebrews. The direction here given relates to the dispensing of miraculous gifts, and not to the stated offices of the Apostolical functions, as is evident from Luke x. 7; where our Lord in giving a similar commission to the seventy, bids them eat and drink what was set before them, because the labourer was worthy of his hire. And in this very charge, after these words, he forbids them to provide gold, &c.; for the workman is worthy of his meat: plainly intimating that while they were preaching the Gospel, they had a right to maintenance from those who enjoyed the benefit of their labours, and should in the course of Divine Providence be supplied with all things necessary. Accordingly we find the Apostles receiving maintenance, and insisting upon it as their due, 1 Cor. ix. 4, 5, 14: Gal. vi. 6.

9. κτήσησθε] Here signifies to get, to furnish one's self with a thing: as quærere in Ovid. A. A. II. 13, Nec minor est virtus, quam quærere, parta tueri. Plato Theætet. p. 143, οὐ τοίνυν μοι ταυτὸν φαίνεται τὸ κεκτῆσθαι τῷ ἔχειν, οἷον εἰ

πριάμενος τις καὶ ἐγκρατὴς ὢν μὴ φορᾶι, ἔχειν μὲν οὐκ ἂν αὐτὸν αὐτὸ, κεκτῆσθαι δὲ γε φαίμεν. And καὶ τιμὴν αὐτῷ καὶ γένει ἀείζωον κτώμενος. Isocr. ad Phil. τὴν γε εὔνοιαν κτῆσῃ τὴν παρὰ τῶν Ἑλλήνων. Demosth. Ol. I. πολλάκις δοκεῖ τὸ φυλαξαι τ' ἀγαθὰ τοῦ κτήσασθαι χαλεπώτερον εἶναι. And II. πολὺ γὰρ ῥᾷον ἔχοντας φυλάττειν ἢ κτήσασθαι πάντα πέφυκε. Eurip. in Stobæi Florileg. Tit. x. p. 71, βίᾳ νῦν ἕλκετ' ὦ κακοὶ τιμὰς βροτοὶ Καὶ κτᾶσθε πλοῦτον πάντοθεν.

— χρυσὸν, ἄργυρον, χαλκὸν] i. e. money. Mark vi. 8, has only χαλκὸν. Luke ix. 3, ἀργύριον. Species pro genere.

— εἰς τὰς ζώνας] In your girdles. Clothed as the Eastern people were with long robes, girdles were indispensibly necessary to bind together their flowing vestments. They were worn about the waist, and properly confined their loose garments. These *girdles* were so contrived as to be used for purses; and they are still so worn in the East. Dr. Shaw, speaking of the dress of the Arabs in Barbary, says, "The girdles of these people are usually of worsted, very artfully woven into a variety of figures, and made to wrap several times about their bodies. One end of them being doubled and sewed along the edges, serves them for a purse, agreeably to the acceptation of the word ζώνη in the Holy Scriptures." Ælian. V. H. Fragm. p. 970, χρυσίου ζώνην ἐπαγόμενον πεπληρωμένην. Thus C. Gracchus in Aul. Gell. xv. 12, Quum Romam profectus sum, Zonas quas plenas argenti extuli, eas ex provinciâ inanes retuli. Livy xxxiii. 29, Negotiandi ferme causâ argentum in Zonis habentes. Hor. Ep. II. 2, 40, Ibit eo, quo vis, qui Zonam perdidit, inquit.

Money in the girdle, and provision in the scrip were forbidden the disciples by Christ, 1. That they might not be careful for temporal things, but resign themselves wholly to the care of Christ. 2. They ought to live of the Gospel, which he hints in the last clause of this verse.

10. μὴ πήραν εἰς ὁδὸν] Suidas, πήρα· ἡ θήκη τῶν ἄρτων. Ammonius, πήρα· δέρμα τι ἀρτοφόρον, ὃ ἐπὶ τῶν ὤμων φέρουσιν οἱ ποιμένες. A sort of large bag in which shepherds and those that journeyed carried their provisions. Thus the bag into which David put the smooth stones, wherewith he smote Goliath, is called both a scrip and a shepherd's bag. Hom. Od. ρ. 197, Ἥρα καὶ ἀμφ' ὤμοισιν ἀείκεα βάλλετο πήρην. Eustath. οὐ γὰρ φορεῖται ἄλλως ἡ πήρα. Apuleius I. Manticam meam humero exuo, caseum cum pane propere ei porrigo.

— δύο χιτῶνας] The Greeks and Romans, as well as the Jews of that time, used to wear two, one next the skin, called

by the Latins interula, also indusium and subucula, and by the Attics χιτωνίσκος, and the other Greeks ὑποδύτης· the other called χιτὼν and ἐπενδύτης. Over this was the ἱμάτιον. Joseph. Ant. XVII. 5, 7, τῶν φίλων τις τῶν τοῦ Ἡρώδου θεώμενος ὑπερῤαμένον τοῦ δούλου τὸν ἐντὸς χιτῶνα, ἐνεδεδύκει γὰρ δύο, εἴκασεν ἐντὸς τῆς ἐπιπτυχῆς κρύπτεσθαι τὰ γράμματα· καὶ ἦν δὲ οὕτως.

Lightfoot says, a single coat bespake a meaner condition, a double a more plentiful. Hence is that counsel of the Baptist, Luke iii. 11, He that hath two coats, let him impart to him that hath none. Two coats and shoes therefore are forbidden, that they might not at all affect pride or worldly pomp, but rather that their habit and guise might bespeak the greatest humility.

— ὑποδήματα] St. Mark vi. 9, tells us the Apostles were to be ὑποδεδεμένοι σανδάλια, whence some have made a distinction between ὑποδήματα and σανδάλια, which is not perhaps sufficiently supported. But the passages are easily reconciled by supposing our Lord to have permitted them to have what they were wearing, but to take no other shoes with them; κτήσησθε being here understood; and not to be anxious in getting together what may be necessary for their journey: Christ's design in giving his Disciples these directions, being to teach them even in their first journey that they ought to trust to Providence, and that provided they did their duty, they should want nothing. But it must be observed, that this injunction relates only to their first mission, being afterwards repealed, Luke xxii. 35.

— ῥάβδον] St. Mark vi. 8, says, εἰ μὴ ῥάβδον μόνον. The staff, shoes, and purse were the usual appendages of a Jewish traveller; sometimes adding the book of the law. Here therefore understand κτήσησθε again: do not furnish yourselves with a staff: not forbidding them to use what they had.

Many MSS. some versions, and Theophylact read ῥάβδους, which Wetstein, Griesbach and Whitby think the right reading. In this case, one is permitted, more forbidden.

— ἄξιος γὰρ ὁ ἐργάτης] A proverbial expression. Levit. xix. 13: Deut. xxiv. 14, 15. You may cheerfully trust the providence of God to take care of you while engaged in such a cause: and you may reasonably expect to find sustenance among those for whose benefit you labour.

— τροφῆς] Whatever is necessary for subsistence. A few MSS. read τοῦ μισθοῦ.

11. ἐξετάσατε] Isocr. ad Demonic. p. 13, μηδένα φίλον ποιοῦ, πρὶν ἂν ἐξετάσῃς πῶς κέχρηται τοῖς προτέροις φίλοις.

— *τίς ἐν αὐτῇ ἄξιος*] Ἄξιος being here put without the case of the noun signifying what he was worthy of, as xxii. 8, *οὐκ ἦσαν ἄξιοι*; some have understood *ὑμῶν*, as in ver. 37, *ἄξιός μου*, i. e. worthy of having this divine doctrine delivered to them. Others again, from the words *κἀκεῖ μείνατε* following, understand perhaps more properly *παρ' ᾧ μείνητε*. Those who are expecting the Messiah's Kingdon, who will receive the news of it with pleasure, and who in all probability will assist you in publishing it.

Ἄξιος is used alone in the same way, Aristoph. Equ. 511, *εἰ μὲν τις ἀνὴρ τῶν ἀρχαίων κωμοδιδάσκαλος ἡμᾶς Ἠνάγκαζεν ἕπη λέξοντας γ' ἐς τὸ θέατρον παραβῆναι Οὐκ ἂν φαύλως ἔτυχεν τούτου. νῦν δ' ἄξιος ἐσθ' ὁ ποιητὴς Ὅτι τοὺς αὐτοὺς ἡμῖν μισεῖ, τολμᾷ τε λέγειν τὰ δίκαια.* Demosth. Ep. III. p. 115, *ἀφεῖσθαι δὲ καλῶς ποιοῦντι· ἄξιος γὰρ ἀνήρ.* Soph. Œd. Col. 984, *σὺ δ' ἄξιαν οὐκ οὖσαν αἰσχύνεις πόλιν. Schol. οὐκ οὖσαν ἄξιαν αἰσχύνεσθαι τὴν Θήβην δηλονότι, αἰσχύνεις.* See also Sallust, Cat. 36.

— *κἀκεῖ μείνατε*] In that person's house. So Luke x. 7, in the instructions to the Seventy, "In the same house remain, eating and drinking such things as they have; go not from house to house." Μένειν used in the sense of *ξενίζεσθαι*. Acts xxi. 8, 16.

— *ἕως ἂν ἐξέλθητε*] Scil. *ἐκ τῆς πόλεως ἢ ἐκ τῆς κώμης*. Acts xii. 17: xvi. 40: xviii. 23. Thus Demosth. adv. Aristocr. p. 434, *ἐάν τις τινὰ τῶν ἀνδροφόνων τῶν ἐξεληλυθότων—πέρα ὅρων ἐλαύνῃ.*

Antiently they had not houses of entertainment for the accommodation of travellers, such as we have, but only houses for lodging them, called in modern language Caravanserais, into which travellers brought their own provisions and accommodated themselves the best way they could. But it was common for persons of humane dispositions to entertain strangers according to their ability. Some think these are meant by *ἄξιοι*.

12. *ἀσπάσασθε αὐτήν*] Sub. *οἰκίαν*, put for the family. The form of salutation was *εἰρήνη τῷ οἴκῳ τούτῳ*, which is given in St. Luke x. 5, *λέγετε· εἰρήνη*, &c. whence some MSS. and versions have here added, *λέγοντες· εἰρήνη*, &c. but this is not found in so many as to give any countenance for relinquishing the common reading, which agrees with the Syriac and the greater number of antient versions. Thus also when Moses and his father-in-law Jethro met, the text says they asked each other peace, Exod. xviii. 7, i. e. asked for peace, prayed for it, wished it to each other. See John xiv. 27.

13. ἄξια] Scil. τούτου, i. e. of the good wished for in your salutation.

— ἐλθέτω ἐπ' αὐτὴν] This is one of those passages in which the imperative is put for the future; shall rest upon it. So 1 Cor. xvi. 22. St. Luke x. 6, uses the future.

— ἡ εἰρήνη ὑμῶν] i. e. that which ye have wished for in your salutation.

— ἐπιστραφήτω] This is a Hebraism. A prayer or blessing is said to return, when it is frustrated of the hoped-for success, i. e. they shall not obtain the peace you wish them, or receive any benefit from your wishes. So Ps. xxxiv. 13, my prayer returned into my bosom. Isai. lv. 11: Ps. vii. 16.

14. καὶ ὃς ἐὰν] i. q. ἐὰν δὲ τις. Mark vi. 11, καὶ ὅσοι ἂν, i. q. ἐὰν δὲ τινες. Herod. i. 136, Ἀνδραγαθίη δ' αὕτη ἀποδέδεκται, μετὰ τὸ μάχεσθαι εἶναι ἀγαθὸν, ὃς ἂν πολλοὺς ἀποδέξῃ παῖδας. Arrian. Hist. Ind. ὅσοι δὲ ἰητροὶ Ἕλληνες, τούτοισιν οὐδὲν ἄκος ἐξεύρητο, ὅστις ὑπὸ ὄφεως δηχθείη Ἰνδικοῦ, for ἐὰν τις.

— δέξηται] Here signifies to entertain hospitably. It is applied twice to Rahab's entertaining the spies, Heb. xi. 31. James ii. 25.

— ἐκτινάξατε τὸν κονιορτὸν] The Jews fancied the very dust of Heathen countries polluted them: hence they would not suffer herbs to be brought out of a Heathen country, lest dust should be brought along with them. And when they returned to their own land, they used to stop at the borders of it, and wipe their feet, that the holy inheritance might not be defiled. If our Lord had this custom in his eye, his meaning is, Look upon such as Heathens, and shake off the dust of your feet as a testimony that you so esteem them: Declare that you will not have the least intercourse with them. Tertullian explains it, Pulverem jubet excuti in illos in testificationem et abhorrentiam terræ eorum, nedum communicationis reliquæ. See Luke ix. 5: Acts xiii. 51: xviii. 6.

15. ἀνεκτότερον ἔσται] Sub. κρίμα. Bos. Ell. Gr. 137. The verb here shews that Christ had respect not to the past, but to the future sufferings of Sodom and Gomorrha: and he adds ἐν ἡμέρᾳ κρίσεως. Now the times of the destruction of the Jewish nation are sometimes stiled the days of vengeance, and never the day of judgment: but that phrase still relates unto the final judgment and perdition of ungodly men, 2 Pet. iii. 7; that day to which the wicked are reserved to be punished, 2 Pet. ii. 9. See Matt. xii. 36. So does ἐν τῇ κρίσει, used by St. Luke x. 14, concerning the same persons, always signify. No other

judgment could at that time await Sodom and Gomorrha: for these cities with their inhabitants had long since been exterminated, and were therefore no longer subject to temporal visitations. See Middleton, Gr. Art. p. 202.

Theophylact says ἐκεῖ μετριώτερον κολασθήσονται. The sin of those who reject the Gospel, rendering them obnoxious to greater punishment than Sodom and Gomorrha were to suffer at the day of judgment, because committed against greater light xi. 22, and greater confirmation of the truth, must be a wilful sin, which it was in their power to avoid.

— γῇ Σοδόμων] for city, i. e. its inhabitants. Thus Virg. Æn. xi. 245, Concidit Ilia tellus, where Servius observes ἐμφατικῶς pro Urbs Ilia; nam terra non concidit, sed civitas Ilium. See p. 49. For Γομόῤῥων several MSS. read Γομόῤῥας.

16. ὡς πρόβατα] Here Middleton, Gr. Art. p. 203, observes, we have ὡς πρόβατα, but ὡς Οἱ ὄφεις. It is not without reason, that even this apparently minute distinction is observed. *All* sheep are not supposed to be in the midst of wolves: but all serpents are assumed to be prudent.

— ἐν μέσῳ] i. e. εἰς λύκους—μέσον like the Latin medius often redundant: or εἰς μέσον, see Glass, Phil. Sac. 454, I send you forth weak and defenceless among a cruel and wicked people.

Hom. Il. χ. 263, οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσι. Hor. Epod. iv. 1, Lupis et agnis quanta sortito obtigit, Tecum mihi discordia est.

— φρόνιμοι ὡς οἱ ὄφεις] The serpent is generally reckoned a prudent and wary creature in preserving itself from danger. Gen. xlix. 17: Gen. iii. 1, ὁ δὲ ὄφις ἦν φρονιμώτατος. Whence among the Hebrews it was looked upon as a symbol of circumspection and prudence. Pliny Hist. Nat. has given us some very remarkable stories of the sagacity of serpents, some of which have the air of fables. But it is certain there is a peculiar vivacity in their eyes; so that to be as sharp-sighted as a serpent was a proverb both among the Greeks and Romans.

— ἀκέραιοι ὡς αἱ περιστεραί] The reading ἁπλούστατοι evidently came from the margin. Several derivations of ἀκέραιοι have been given, but that of Eustath. Il. β. 855, seems most acquiesced in, ὅθεν ἀκέραιος λέγεται, ὡς μηδένα κεραΐζων, ὅ ἐστι βλάπτων, or as the Schol. Eurip. Orest. 920, ἀκέραιος, ἀνεπίληπτον ἡσυχαίως βίον, interprets ὁ ἁπλοῦς. Plato de Repub. i. joins ἀκέραιος καὶ ἀβλαβής. It answers to the Latin *innocens*. Hence καθαρὸς, ἄκακος as Hesychius explains it. Augustin. de Civ. D. xvi. 24, Sive a negotiosis conversationibus

hominum se removeant, sicut turtur, sive inter illos degant sicut columba, utraque tamen avis est simplex et innoxia. See Bp. Taylor's Works, Vol. XII. p. 378.

Cicero Off. II. 10, tells us multos esse qui versutos homines et callidos admirantes, malitiam sapientiam judicant. Our Saviour therefore requires them to join prudence and innocence together, rendering themselves remarkable for integrity amidst the greatest temptations, and for meekness under the greatest provocations.

17. *προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων*] i. e. Avoid as much as in you lies the persecutions you may suffer from them: for as Theophylact here observes, This is to be wise as serpents, viz. to be circumspect in declining their snares, and giving them no just occasion to afflict us: and to be harmless as doves, is to offend no man by word or example, and so to give them no occasion to do evil to us.

— *τῶν ἀνθρώπων*] Palairet says for *τούτων ἀνθρώπων*. Here evidently from the context must be understood the Jews of whom he is speaking. But this is not determined from the article as Markland thought, but as Middleton observes, merely from the context. In ver. 32, *ἔμπροσθεν τῶν ἀνθρώπων*, the meaning is adequately conveyed by our phrase, *the world*, as opposed to God, who is mentioned in the same verse. And generally, he thinks, the word *ἄνθρωποι* takes the article, even where no particular men are meant, but only men indiscriminately, unless some of the alledged causes interfere. See Gr. Art. p. 204.

— *συνέδρια*] Not only the Sanhedrim, but the other inferior tribunals. See v. 22.

— *συναγωγαῖς*] Here most probably to be understood of religious assemblies, synagogues properly so called, Acts xxii. 19: xxvi. 11. And indeed it is very probable that the Jews had some particular place in their synagogues where they caused those whom they thought guilty of heresy to be punished. Some commentators have pretended, that there was in each synagogue a council consisting of three judges, which was to order and appoint when any one was to be scourged. Epiphan. Hær. Ebion. I. 10, *τὸν δὲ ἄνδρα ἁρπάζουσιν σύροντες χαμαὶ καὶ βοῶντες, καὶ αἰκίας ἐπιφέροντες οὐ τὰς τυχούσας, ἀπάγουσι μὲν εἰς τὴν συναγωγὴν, καὶ μαστίζουσι τοῦτον.*

— *μαστιγώσουσι*] This punishment was very common among the Jews, with whom there were two ways of inflicting it; one with thongs or whips made of ropes-ends or straps of leather; the other with rods, twigs, or branches of some tree. The Rabbins think that ordinary faults committed against the law

were punished by the former mode. They reckon up 168 faults liable to this penalty; and they hold that all punishable faults, to which the law has not annexed the penalty of death, must be punished by the scourge. Some maintain that they never gave more or less than thirty-nine strokes, but that in greater faults they struck with proportionable violence. This was done in open court before the judges. All the time the executioner was scourging the offender, the principal judge proclaimed these words with a loud voice, If thou observe not all the words of this law, &c. Deut. xxviii. 58; adding, Keep therefore the words of this covenant, Deut. xxix. 9: and concluding at last with those of the Psalmist, But he being full of compassion forgave their iniquities, Ps. lxxvii. 38.

18. *ἐπὶ ἡγεμόνας καὶ βασιλεῖς*] Thus Polyb. v. 28, 6, *προστάξας ἄγειν αὐτὸν ἐπὶ τὰς ἀρχὰς πρὸς τὴν ἐγγύην.*

The words *ἡγεμὼν, ἡγεμονία*, and *ἡγεμόνες* are applied to all who were in great power and dignity. Thus kings, Soph. Œd. Tyr. 103; the Cæsars, Joseph. Ant. xviii. 7, 9, are called *ἡγεμόνες*, and Antiq. xix. 1, 15, *οἱ ἐν τῇ ἡγεμονίᾳ γεγονότες*, But *ἡγεμόνες* is also applied to the governors of provinces as here, including Proconsuls, Proprætors, and Procurators: whence Pontius Pilate, Matt. xxvii. 2, 11, 14: xxviii. 14: Luke xx. 20: and Felix and Portius Festus, Acts xxiii. 24, 33: xxiv. 1, 10: xxvi. 1, 30; who were properly *ἐπίτροποι*, may be called *ἡγεμόνες*. See 1 Pet. ii. 14, where the words are put in opposition.

These things did not happen while the Apostles were out in their first mission. They came to pass after Christ's ascension, when Peter and John were called before the Sanhedrim, Acts iv. 6, 7, and beaten, Acts v. 40. And when James and Peter were brought before Herod, Acts xii. 3: Paul before King Agrippa and his wife, and the Roman governors Gallio, Felix, Festus; and last of all before the Emperor Nero and his prefect Hælius Cæsariensis.

— *εἰς μαρτύριον αὐτοῖς*] A testimony of your innocence and of the truth of the Gospel, and consequently an undeniable proof of the guilt both of the Jews and Gentiles who rejected it.

19. *παραδιδῶσιν*] Some MSS. have *παραδώσουσι*, which has crept in from ver. 17.

— *πῶς ἢ τί λαλήσητε*] Val. Flacc. vii. 433, Nec quibus incipiat demens videt, ordine nec quo, Quove tenus, &c. Hom. Od. γ. 26, *Μέντορ, πῶς δ' ἄρ' ἴω, πῶς τ' ἄρ' προσπτύξομαι αὐτῷ; Οὔτε τί πω μύθοισι πεπείρημαι πυκινοῖσιν*—Τηλεμαχ'

ἄλλα μὲν αὐτὸς ἔνι φρεσὶ σῇσι νοήσεις, Ἄλλα δὲ καὶ δαίμων ὑποθήσεται.

This direction was repeated on several occasions afterwards, particularly Luke xii. 11: Mark xiii. 11. The Apostles being illiterate men, and wholly unacquainted with the laws of the different countries whither they were to go, and with the forms of their courts, their Master foresaw they would be in great perplexity when they appeared as criminals before persons of the first distinction. He foresaw likewise that this circumstance would occur to themselves, and render them anxious to meditate beforehand, by what apology they might best defend so noble a cause. More than once therefore he expressly forbade them to be in the least solicitous about the defences they were to make; or so much as to premeditate any part of them; promising to afford them on all occasions the aid of their Father's Spirit, which would inspire them to speak in a manner becoming the cause they were to defend.

20. *οὐ γὰρ ὑμεῖς*] See Glass. Phil. Sac. p. 420. The negation here is not to be taken absolutely, but comparatively: i. e. it shall not be *so much* you that shall speak, as the Spirit of God through your mouth. The expression is similar to ix. 13. So 2 Sam. xxiii. 2, *πνεῦμα Κυρίου ἐλάλησεν ἐν ἐμοί.* And Lucian. Philopat. xviii. Vol. iii. p. 605, *ἀλλὰ λέγε, παρὰ τοῦ Πνεύματος τὴν δύναμιν τοῦ λόγου λαβών.* See Bp. Taylor's Works, Vol. x. p. 14.

21. *παραδώσει εἰς θάνατον*] Shall deliver him up to be put to death. Thus Acts viii. 3, *παραδιδόναι τινὰ εἰς φυλακήν.* Isai. xxxiv. 2, *παραδοῦναι αὐτοὺς εἰς σφαγήν.*

— *ἐπαναστήσονται*] In the New Testament this verb only occurs in the middle voice, and signifies to rise up against any one in hostility; and is used particularly of those who having been provoked by no injury persecute others with hostility. Thus Schol. on Thucyd. iii. 39, *ἐπανάστασις ὅταν τινὲς τιμώμενοι καὶ μηδὲν ἀδικούμενοι στασιάσωσι καὶ ἐχθρεύωσι τοῖς μηδὲν ἀδικήσασι.* Polyb. v. 38, 5, *ὅτι μέλλει Κλεομένης...ἐπανίστασθαι τοῖς τοῦ βασιλέως πράγμασιν.* Thucyd. i. 115, *καὶ πρῶτον μὲν τῷ δήμῳ ἐπανέστησαν καὶ ἐκράτησαν τῶν πλείστων.* Joseph. B. J. ii. 17, 9, *ἐπανίστανται δὲ οἱ περὶ τὸν Ἐλεάζαρον αὐτῷ.* Philo de Spec. Legg. p. 779, *τότε δὲ τοὺς ἐπανισταμένους ἀμυνόμενοι. πολλοὶ δὲ πολλαχόθεν ἐπανίστανται.*

— *θανατώσουσι*] In the sense of *παραδώσουσιν εἰς θάνατον.* Xen. Anab. ii. 6, 4, *ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελῶν.*

22. *ἔσεσθε μισούμενοι*] for *μισηθήσεσθε*, as vii. 29, *ὡς ἐξουσίαν*. Petron. Arbit. Si quis vitiorum omnium inimicus rectum iter vitæ cœpit insistere, primum propter morum differentiam odium habet. Quis enim potest probare diversa?

—*ὑπὸ πάντων*] i. e by the generality of men. The Apostles and first Christians set themselves in opposition both to the Jewish and Pagan religions, declaring the nullity of the former, and urging the renunciation of the latter in all its forms, as a matter of indispensible necessity. On the most tremendous penalties they required every man without exception, to believe in Christ, and submit implicitly to his authority. No wonder therefore that in every country such a furious storm of persecution arose against them, and the religion they taught, and that they were treated as the filth and offscourings of the earth. See Plin. Ep. x. 97, 98.

—*ὁ δὲ ὑπομείνας εἰς τέλος*] i. e. He that shall bear constantly, and with an invincible patience the persecutions of the world.

This encouragement Jesus likewise gave to his disciples, when he spake to them of the sufferings they were to meet with, about the time of the destruction of Jerusalem: Matt. xxiv. 13. We may therefore believe he had those sufferings now in his mind. St. Luke mentions flying to the mountains, which shews that the kind of escape was temporal. *σωθήσεται* does not always import eternal salvation; nor *σωτήρια*, Acts vii. 25.

—*ὑπομείνας*] Virg. Æn. i. 207, Durate et vosmet rebus servate secundis.

23. *ἐν τῇ πόλει ταύτῃ*] Some read *ἐκ τῆς πόλεως ταύτης*, which has proceeded from those who explained *διώκειν* by *ἐκβάλλειν*, to correspond with *φεύγετε*. Middleton, Gr. Art. p. 204, says the article here serves to mark the opposition between *οὗτος* and *ἄλλος*, two cities only being supposed, and is therefore not without meaning in the Greek.

—*φεύγετε εἰς τὴν ἄλλην*] Origen c. Cels. Κἂν *φεύγῃ ὁ Χριστιανὸς, οὐ διὰ δειλίαν φεύγει, ἀλλὰ τηρῶν ἐντολὴν τοῦ διδασκάλου, καὶ ἑαυτὸν φυλάττων καθαρὸν, ἑτέρων ὠφεληθησομένων σωτηρίᾳ.*

—*εἰς τὴν ἄλλην*] For which in some is read *εἰς τὴν ἑτέραν· κἂν ἐκ ταύτης διώκουσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην.* Also *εἰς τὴν ἄλλην· κἂν ἐκ ταύτης ἐκδιώξουσιν* (al. *διώκωσιν*) *ὑμᾶς, φεύγετε εἰς τὴν ἑτέραν.* Also *εἰς τὴν ἑτέραν· κἂν ἐν τῇ ἑτέρᾳ διώκωσιν, πάλιν φεύγετε εἰς τὴν ἄλλην.* And *εἰς τὴν ἄλλην· ἐὰν δὲ ἐν τῇ ἄλλῃ διώκουσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην.* Griesbach admits the first of these, and thinks that the trans-

cribers might easily pass from one φεύγετε εἰς τὴν to the other, and so omit the intermediate words. But may not the words κἂν ἐκ ταύτης, &c. be the addition of the grammarians, perhaps from xxiii. 34?

— οὐ μὴ τελέσητε] Scil. obire vel pervadere, et sic prædicandi ministerium simul exsequi quod demandatum a Christo fuerat, ver. 6, 7: Glass. Phil. Sac. p. 333: and Chrysostom thus explains the words οὐ φθάσετε περιελθόντες τὴν Παλαιστίνην. Or for τελέσητε ὁδὸν διὰ τὰς πόλεις, as Pind. Ol. II. 4, ἐτείλαν Διὸς ὁδὸν, where the Schol. says ἐτελείωσαν, ἤνυσαν, ἐπορεύθησαν. Thucyd. II. 97, ὁδῷ δὲ τὰ ξυντομώτατα ἐξ Ἀβδήρων ἐς Ἴστρον ἀνὴρ εὔζωνος ἐνδεκαταῖος τελεῖ: IV. 78, ἐς Φάρσαλον ἐτέλεσε. Lucian. Toxar. LII. Vol. II. p. 558, τριταῖος ἐτέλεσεν ἐκ Μαχλύων ἐς Σκύθας. Id. in Hermotim. LXXI. Vol. I. p. 813, ἀπὸ τῆς Ἑλλαδος εἰς Ἰνδοὺς τελεῖ.—Ἀνύειν and διανύειν, which have the same signification, are used in the same manner, Joseph. B. J. VII. 5, 3, Τῖτος τὴν προκειμένην ποιούμενος πορείαν, καὶ τὴν ἔρημον ᾗ τάχιστα διανύσας. Hesiod. ἐργ. II. 253, ὃς ποτε καὶ τῇδ' ἦλθε πολὺν διὰ πόντον ἀνύσας. Philo de Vit. Mos. p. 690, ἄνδρες ὁμοῦ καὶ γυναῖκες ἀτριβῆ καὶ μακρὰν ἐρήμην ἅπασαν ἀνυσαντες, ἐπὶ θάλατταν ἀφικνοῦνται τὴν ἐρυθρὰν προσαγορευομένην. Tibull. I. 4, 63, Et tercentenas erroribus expleat urbes.

— ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου] This phrase always signifies either our Lord's coming with the Roman army to destroy the Jews, or else his coming to the final judgment. And as it cannot here be understood in the second sense, it seems necessary to understand it of his coming to avenge his quarrel on the Jewish nation. And to this sense lead the following words: And if you meet with great obloquies and persecutions from the Jewish nation, whilst you are thus spreading the Gospel through Judea (as they did even to the beginning of the war; James the brother of our Lord, and other Christians being slain by Ananus the high-priest, but three years before the war broke out), it is only what was done to your Lord: and therefore what you have equal reason to expect, for the disciple is not above his master.

24. οὐκ ἔστι μαθητὴς] *No* disciple: Middleton, Gr. Art. p. 205. This is a proverbial expression which Jesus Christ applies on different occasions: here and John xv. 20, it relates to the persecutions his disciples were to undergo: it is applied to another subject John xiii. 16: Luke vi. 40. In the passages in St. John, μείζων is in the place of ὑπὲρ.

25. ἀρκετὸν] Scil. ἐστὶ or ἔστω.

— *ὁ δοῦλος ὡς ὁ Κύριος αὐτοῦ*] Arrian. Epictet. II. 23, *δύναται τὸ διακονοῦν κρεῖσσον εἶναι ἐκείνου, ᾧ διακονεῖ; ὁ ἵππος τοῦ ἱππέως; ἢ ὁ κύων τοῦ κυνηγοῦ; ἢ τὸ ὄργανον τοῦ κιθαριστοῦ; ἢ οἱ ὑπηρέται τοῦ βασιλέως*; Chrysostom. Hom. xxxv. in Matt. *ἕως ἂν ᾖ δοῦλος, οὐκ ἔστι ὑπὲρ τὸν κύριον κατὰ τὴν τῆς τιμῆς φύσιν.*

— Beελζεβοὺλ] A name given by the Jews to the prince of devils: in Luke xi. 15, is added *ἄρχοντι τῶν δαιμονίων*: and John xii. 31, *ἄρχων τοῦ κόσμου τούτου*. The word signifies the lord of flies: and was probably taken from the Philistines, where Baalzebub was worshipped, 2 Kings i. 2, as the God of Ekron, and so stiled by his votaries for much the same reason as Hercules was worshipped under the appellation of *ἀπομυιὸς*. The Ekronites being near neighbours to the Jews, the great veneration which they had for this idol, made him the object both of the horror and detestation of the devout worshippers of the true God: and accordingly, to express in what detestation they held him, they appropriated his name to the most hateful being in the universe, calling the devil or the prince of the evil angels Beelzebub.

It is remarkable that there is no variation in the Greek MSS., all of which make the word terminate in λ not β. All the learned seem to be agreed that Beelzebub was the Oriental name. But no Greek word ends in β: those therefore who wrote in that language, in order to accommodate themselves to the pronunciation of the people who spoke it, were accustomed to make some alterations on foreign names. Thus Sennacherib in the Septuagint is Σενναχηρείμ: and Habakkuk is Ἀμβακοὺμ. On how many of the Hebrew names of the Old Testament is a much greater change made in the New, in regard to which we find no different reading in the MSS.? But probably the reason of the preference given by our translators was not because the sound was more conformable to the Oriental word, but because through the universal use of the Vulgate before the Reformation, men were accustomed to the one name and strangers to the other.

— *ἐκάλεσαν*] In several MSS. and some Fathers, *ἐπεκάλεσαν*. And this Griesbach admits into the text; it being no uncommon thing with transcribers to change compounds into simples. The reading *ἀπεκάλεσαν* may have originated in the other.

26. *μὴ οὖν φοβηθῆτε αὐτούς*, &c.] These words are capable of two good senses, (1) Let not the dread of these persecutors affright you from preaching the Gospel, as despairing of the success of it: for though at present it seems to be hidden from

the world, and it is like to be obscured awhile by the calumnies of the Jews and others, I will cause it to shine through all the world, and dissipate all the clouds they cast over it, and break through all obstacles, and will render it "mighty to cast down every high thought that exalts itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ." Or (2) Fear not the calumnies with which they shall load you, as they did your Master, calling him Beelzebub, for I will make the innocency and the excellency of your doctrine as clear as the light, and your integrity in dispensing of it, and your patience in suffering for it, to redound to your praise, honour and glory, throughout all ages, and especially at the revelation of our Lord from heaven.

— *οὐδὲν γὰρ*, &c.] A proverb used also by the heathens, as Tertullian, Apol. VII. tells us, Bene autem quod omnia tempus revelat, testibus etiam vestris proverbiis et sententiis. Hor. I. Ep. VI. 24, Quicquid sub terrâ est in apricum proferet ætas. Soph. Ajax, 655, *ἅπαντ' ὁ μακρὸς κἀναρίθμητος χρόνος φύει τ' ἄδηλα*, &c. Menander, *ἄγει δὲ πρὸς φῶς τὴν ἀλήθειαν χρόνος*. Soph. Hipp. 6, *πρὸς ταῦτα κρύπτε μηδέν· εἰς ὁ πάνθ' ὁρῶν καὶ πάντ' ἀκούων πάντ' ἀναπτύσσει χρόνος*.

27. *ἐν τῇ σκοτίᾳ*] i. e. What I have said to you in private, and in obscure parables, and almost as the Jewish doctors, whose custom it is to whisper into the ear of one who is to speak, what he thus whispers, aloud to others; that speak ye openly and clearly in the audience of all, and as it were after the manner of the Jews, who having battlements on the tops of their houses, over which they could look, did often from them preach to the people.

— *ἐν τῷ φωτί*] See Glass. Phil. Sac. 1045. Liban. D. XXXIII. p. 745, *ἡ μηδὲ τὰ λίαν ἐν σκότει πραττόμενα λανθάνειν ἐᾷ, πάντα εἰς φῶς ἄγουσα*. Soph. Phil. 585, *τί φησιν, ὦ παῖ; τί με κατὰ σκότον πότε Διεμπολᾷ λόγοισι πρὸς σ' ὁ ναυβάτης;* N. *Οὐκ οἶδά πω τί φησι· δεῖ δ' αὐτὸν λέγειν Εἰς φῶς, ὃ λέξει πρὸς σε Κἀμὲ τοὐσθε τε*.

— *εἰς τὸ οὖς*] Scil. *λεγόμενον*. Thus in the Septuagint, Exod. xi. 2, *λάλησον οὖν κρυφῇ εἰς τὰ ὦτα τοῦ λαοῦ*. where *κρυφῇ* has been supposed to be a marginal interpretation of *εἰς τὰ ὦτα*. Lucian. Necyom. XXI. Vol. I. p. 485, *ὁ δὲ δὴ με ἀπαγαγὼν, καὶ πολὺ τῶν ἄλλων ἀποσπάσας, ῥῆμα προσκύψας πρὸς τὸ οὖς φησιν*. Martial I. 96, Pauca verba Materne dicas in aurem, sic, ut audiat solus. Diog. Laert. Zeno. IX. 26, *εἰπὼν, ἔχειν τινὰ εἰπεῖν αὐτῷ πρὸς τὸ οὖς*.

— *ἐπὶ τῶν δωμάτων*] This is a proverbial expression. *Δωμάτων* here answers to tecta; as Matt. xxiv. 17: Mark xiii. 15: Luke xvii. 31. The roofs of the houses in Judæa being flat, so that people could walk on them, what was done on them, was done publicly: whence 2 Sam. xvi. 22, *ἐπὶ τὸ δῶμα* and *κατ' ὀφθαλμοὺς παντὸς Ἰσραὴλ* are joined together. Lightfoot thinks that perhaps allusion is made to that custom, when the minister of the synagogue on the Sabbath eve, sounded with a trumpet six times upon the roof of an exceeding high house, that thence all might have notice of the coming in of the sabbath. The first sound was that they should cease from their works in the fields: the second that they should cease from theirs in the city: the third that they should light the sabbath candle, &c.

Lucian. Ver. Hist. II. 46, Vol. II. p. 140, *αὐτὸς δὲ ἀνελθὼν ἐπὶ τὸ στέγος ἐβόων τε καὶ τοὺς ἑταίρους συνεκάλουν.* Plutarch. C. Gracch. p. 836, *τοῦ δὲ πεδίου μὴ δεξαμένου τὸ πλῆθος ἀπὸ τῶν τεγῶν καὶ κεράμων τὰς φωνὰς συνήχουν.*

28. *μὴ φοβηθῆτε*] Many MSS. and some Fathers read *φοβεῖσθε*. The other reading may have arisen from the latter part of this verse, or from ver. 26. The construction *φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων* is a Hebraism. Several MSS. also read *ἀποκτενόντων*.

— *ψυχὴν*] That the soul survived and was capable of bliss or misery was a distinguished tenet of the Jews from the time of Esdras. Wisd. xvi. 13, 14, *σὺ γὰρ (κύριος) ζωῆς καὶ θανάτου ἐξουσίαν ἔχεις, καὶ κατάγεις εἰς πύλας ᾅδου καὶ ἀνάγεις. ἄνθρωπος δὲ ἀποκτείνει μὲν τῇ κακίᾳ αὐτοῦ. ἐξελθὸν δὲ πνεῦμα οὐκ ἀναστρέφει, οὐδὲ ἀναλύει ψυχὴν παραληφθεῖσαν.* Joseph. de Maccab. 13, *μὴ φοβηθῶμεν τὸν δοκοῦντα ἀποκτεῖναι τὸ σῶμα. μέγας γὰρ ψυχῆς κίνδυνος ἐν αἰωνίῳ βασανισμῷ κείμενος τοῖς παραβαίνουσι τὴν ἐντολὴν τοῦ Θεοῦ.* See 2 Macc. vi. 26: vii. 9, 29.

— *ψυχὴν καὶ σῶμα*] Many MSS. have *τὴν ψυχὴν καὶ τὸ σῶμα*, a reading which Middleton, p. 205, says originated from ignorance of the usage noticed in his Gr. Art., Part I. c. vi. § 2, viz. where several nouns are coupled together by conjunctions, though the nouns would, if they stood singly, require the article, yet when thus brought together, they frequently reject it.

— *ἐν γεέννῃ*] In hell. See v. 23. This verse contains a decisive proof of two very important doctrines, the existence of a soul distinct from the body, and the continuation of that soul after death. See Porteus, Lect. IX. p. 231.

29. *οὐχὶ δύο*] Used for a strong affirmation. See Hoogeveen, Doctr. Part. c. XXIX. Sect. 1. § 12.

— *στρουθία*] Moschopulus, *πάντα τὰ μικρὰ τῶν ὀρνίθων.*

— *ἀσσαρίου*] Sub. *ἀντὶ*. Plut. Cat. Maj. p. 338, *ὄψον παρασκενάζεσθαι πρὸς τὸ δεῖπνον ἐξ ἀγορᾶς ἀσσαρίων τριάκοντα.* And *οὗ τις οὐ δεῖται, κἂν ἀσσαρίου πιπράσκηται, πολλοῦ νομίζειν.* The word is derived from the Latin *as*, received by the Greeks and Hebrews in the time of our Saviour. It expressed the value of a tenth part of the drachma, according to Plutarch: but Polyb. II. 15, 6, says *ἡμιασσάριον ἐστι τέταρτον μέρος ὀβολοῦ*, and therefore it was the twelfth part of an Attic drachma. With *ἀσσάριον* sub. *νόμισμα*. Mich. in Bos. Ell. Gr. 184.

There is a various reading *τοῦ ἀσσαρίου*, which though feebly supported, Middleton, Gr. Art. p. 205, thinks not altogether improbable, as there is a *correlation* between the *δύο στρουθία* and the *ἀσσάριον*, for which they are sold. The use of the article in this sense is perfectly classical.

— *ἓν οὐ*] i. e. *οὐδὲν*, none.

— *πεσεῖται ἐπὶ τὴν γῆν*] i. e. Perishes. *πίπτειν* frequently used in the sense of *ἀπόλλυσθαι*. See Josh. xxiii. 14: 2 Kings x. 10. Anthol. III. 24, 1, *νῦν εἰς γᾶν ἄγλωσσος ἀναύδητός τε πεσοῦσα κεῖμαι.* See Amos iii. 5.

— *ἐπὶ τὴν γῆν*] Wanting in some MSS., and suspected by Griesbach of being an interpolation.

— *ἄνευ τοῦ πατρὸς*] Absque Dei voluntate et præscitu. Dem. de Cor. § 23, *καὶ ταῦτα συνετάχθη τῷ ναυάρχῳ, ἄνευ τοῦ δήμου τῶν Ἀθηναίων.* A few MSS. add *τοῦ ἐν οὐρανοῖς.*

Here we have that most important and comfortable doctrine of a particular Providence plainly and clearly laid down. See Porteus, Lect. IX. p. 233. The Jews entertained the opinion that a superintending Providence protected the minutest objects. Thus we meet in their writings with, There is not the least herb on earth, over which there is not an appointed guardian in heaven: and, A man cannot hurt his finger upon earth, but it is cried aloud in heaven. The regard which God has for all his creatures, small and great, is strongly represented in the book of Jonah, where God makes his compassion to brute beasts one of the reasons why he should not destroy Nineveh. It is plain Homer thought Divine Providence interested itself in the lives of brute animals. And Plutarch proves from Homer that the wise men of old entertained the opinion that Divine Providence took care of *οὐ μόνον βόας, ἀλλὰ καὶ πάντα τὰ ἄλλα ζῶα, ὡς τῆς φύσεως ζωτικῆς μετέχοντα.* Ælian. H. A. I. 31, *ἴδιον δὲ ἄρα τῶν ζώων καὶ ἐκεῖνο ἀγαθὸν, πρόνοιαν αὐτῶν καὶ*

οἱ θεοὶ ποιοῦνται, καὶ οὔτε αὐτῶν καταφρονοῦσιν, οὐδὲ μὴν ὀλιγώρους ἔχουσιν.

30. *αἱ τρίχες*] This is a proverbial saying, and gives a lively representation of the care God takes of the righteous. See 1 Sam. xiv. 45: 2 Sam. xiv. 11: 1 Kings i. 52: Luke xxi. 18: Acts xxvii. 34. Liban. D. XXXVII. p. 807, ὁ δὲ, εἰ μὴ καὶ τὰς τρίχας ἐξαριθμήσειε τῶν πεσόντων, οὐκ εἶναι, ὅπερ ἦν, ἠγεῖτο. Chrysostom, τοῦτο δὲ ἔλεγεν, οὐχ ὅτι τὰς τρίχας ὁ Θεὸς ἀριθμεῖ, ἀλλ' ἵνα τὴν ἀκριβῆ γνῶσιν καὶ τὴν πολλὴν πρόνοιαν τὴν περὶ αὐτοὺς ἐνδείξηται.

31. *πολλῶν στρουθίων*] In some *πολλῷ*. But *πολλῶν* clearly refers to the words *ἐξ αὐτῶν* and *δύο*. It is sometimes put for a great number or for all. Dan. xii. 2. Compare Rom. v. 12 and 15.

32. *ὁμολογήσει ἐν ἐμοὶ*] The Hellenists use *ὁμολογεῖν ἐν τινι* for *ὁμολογεῖν τινα*. See Luke xii. 8: Rom. x. 9. The other construction is in Acts xxiii. 8: xxiv. 14. It here signifies publicly to acknowledge Jesus Christ for the promised Messiah, and the Son of God: this confession extending to the receiving of his whole doctrine. See Bp. Taylor's Works, Vol. x. p. 455.

33. *ἀρνήσηταί με*] Scil. *μὴ γινώσκειν*. To deny Jesus Christ is, not to acknowledge or to disown him, to renounce his doctrine and be ashamed of it. See Mark viii. 38: Luke ix. 26.

—*ἀρνήσομαι αὐτὸν*] This is what is otherwise expressed before in these words, *ὅτι οὐδέποτε ἔγνων ὑμᾶς*, vi. 33. Polyb. IV. 20, 11, *καὶ τῶν μὲν ἄλλων μαθημάτων ἀρνηθῆναί τι μὴ γινώσκειν, οὐδὲν αἰσχρὸν ἡγοῦνται, τὴν γε μὴν ὠδὴν οὔτ' ἀρνηθῆναι δύνανται, διὰ τὸ κατ' ἀνάγκην πάντας μανθάνειν, οὐθ' ὁμολογοῦντες ἀποτρίβεσθαι, διὰ τὸ τῶν αἰσχρῶν παρ' αὐτοῖς νομίζεσθαι τοῦτο.*

—*ἔμπροσθεν τοῦ πατρός μου*, &c.] In Luke xii. 8, *ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ*. And in a similar passage Luke ix. 26, *ὅταν ἔλθῃ (ὁ υἱὸς τοῦ ἀνθρώπου) ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων.*

—*βάλλειν εἰρήνην*] i. q. *ἐξαποστέλλειν* (Amos viii. 11: Ezek. xiv. 13) *ποιεῖν, δοῦναι* (which St. Luke uses in the parallel passage xii. 51) *εἰρήνην ἐπὶ τῆς γῆς*. Thus Livy II. 1, Serere certamina: III. 40, Civiles discordias serant.

It is not to be imagined from hence, that to sow strife and dissensions among men was either the intention of Jesus Christ, or the tendency of the Gospel. This would happen through the incredulity and perverseness of men, that they shall make

the Gospel itself an occasion of bitter dissension. See Porteus, Lect. IX. p. 239. All that can be inferred here, is the certainty of the thing, or that it will as surely come to pass as if he had designed it. In interpreting such passages as these, we are to consider the particular manner of speaking in use among these antient writers: and we shall by doing so, find that all that the words import is the certain futurity of the thing; an energetic mode of expressing the certainty of the foreseen consequence, by representing it as if it were the purpose for which the measure was adopted: (an idiom familiar to the Orientals, and not unfrequent in other authors, especially Poets and Orators). Simeon said of Jesus, This child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against: where it is evident that the words denote not the *design*, but the *event*. And they denote no more than this when the particle ἵνα (which elsewhere denotes the design of the agent or the final cause) is used. For judgment, says Jesus, John ix. 39, I am come into this world; that they which see not, might see, and that they which see might be made blind. In which words is expressed not the design but event of Christ's coming. Again Rom. v. 20, The law entered ἵνα πλεονάσῃ τὸ παράπτωμα. This was not the design of the law's entering, but the event or consequent only. And if where this particle is added, the words import no more than the event, there is less reason it should import more where it is omitted, as here. See Glass. Phil. Sac. p. 241.

— εἰρήνην] The prophets have spoken glorious things of the peace and happiness of the world, under the reign of Messiah, Isai. xi. 6, whom they have for that reason named the Prince of Peace, Isai. ix. 6. They only foretell what the effect of his coming would be. This glorious state of things was not instantly to begin, but Christianity was for a season to be the innocent occasion of much mischief.

— μάχαιραν] Does not in this place denote wars or fightings; but division and separation from one another upon account of religion. This is evident from the following words, For I am come διχάσαι to separate son and father: and from the parallel passage, Luke xii. 51, Suppose ye that I am come to give peace on earth; I tell you nay, but rather διαμερισμον. Christ sent a sword which divides asunder, but sheds no blood; χωρίζουσαν ἡμᾶς ἀπὸ τῶν ἀπίστων. Theodor. Heracleot. in Matth. x. 34. Lightfoot however thinks that although these words may be understood truly of the differences between believers and un-

believers, by reason of the Gospel, which all interpreters observe; yet they do properly and primarily point out as it were with the finger those horrid slaughters and civil wars of the Jews among themselves which no age ever saw, nor story heard.

35. *ἄνθρωπον*] The son; Deut. xxii. 30. Comp. Luke xii. 53. The words are an imitation of Micah vii. 6.

36. *ἐχθροὶ τοῦ ἀνθρώπου*] If the English version "a man's foes" be the whole meaning, the force of the article is not apparent. Schleusner explains *τοῦ ἀνθρώπου* by *οἰκοδεσπότης*. This would be sufficiently definite: but with this Bp. Middleton is not satisfied. He says (Gr. Art. p. 206), the passage in Micah is translated by the Seventy, *ἐχθροὶ πάντες ἀνδρὸς οἱ ἄνδρες οἱ ἐν τῷ οἴκῳ αὐτοῦ*. But he thinks *παντὸς* to be the true reading: and supposing this conjecture admitted, he says it was reasonable to expect that the quotation in St. Matthew would bear a close resemblance to the Hebrew of Micah and the Greek of the Septuagint; and that the latter of these, if it did not exhibit the article as we find it in St. Matthew, would at least have something equivalent. And this equivalent he thinks is *παντὸς*, and *τοῦ ἀνθρώπου* will then mean every man or men generally. In confirmation of this see John ii. 24, 25, where our Saviour is said *γινώσκειν πάντας*, which immediately afterwards is expressed by *ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ*.

37. *φιλῶν ὑπὲρ ἐμὲ*] A Hebraism: Gen. xlviii. 22: Judg. ii. 19.

— *ὑπὲρ ἐμὲ*] i. e. so far as they are in opposition to him, or pretend to equal share of affection with him. See Pearson on the Creed, Vol. I. p. 125: Porteus, Lect. IX. p. 244.

— *πατέρα ἢ μητέρα*] See Middleton, Gr. Art. Part I. c. VI, § 2. Hierocles, *καλὸν μὲν τῷ θεῷ πείθεσθαι, καλὸν δὲ καὶ τοῖς γονεῦσιν.....εἰ δὲ πρὸς ἄλλο μὲν ὁ θεῖος νόμος, πρὸς ἄλλο δὲ οἱ γονεῖς φέροιεν, μαχομένης τῆς αἱρέσεως, τοῖς ἀμείνοσιν ἕπεσθαι δεῖ, πρὸς ταῦτα μόνον ἀπειθοῦντες γονεῦσι, πρὸς ἃ καὶ αὐτοὶ τοῖς θείοις νόμοις οὐ πείθονται.*

— *οὐκ ἔστι μου ἄξιος*] i. e. of being my disciple. Luke xiv. 26, *οὐ δύναταί μου μαθητὴς εἶναι.*

It was a custom of the Jewish doctors to lay down before their proselytes what inconveniences would attend upon their precepts: and in conformity with this our Saviour acquaints his disciples with two things which would be a means to deter them from embracing his religion, viz. the difficulty of the duties that would be required of them, and the greatness of the sufferings to which they would be exposed.

38. λαμβάνει τὸν σταυρὸν] Here is an allusion to the custom of the Romans who obliged criminals to bear the crosses on which they were to suffer, out to the place of execution. Plutarch de Ser. Num. Vindict. p. 554, τῷ μὲν σώματι τῶν κολαζομένων ἕκαστος κακούργων ἐκφέρει τὸν αὐτοῦ σταυρόν. Artemid. II. 61, ἔοικε γὰρ καὶ ὁ σταυρὸς θανάτῳ, καὶ ὁ μέλλων αὐτῷ προσηλοῦσθαι, πρότερον αὐτὸν βαστάζει. In this manner our Lord himself was treated. As this was not a Jewish but a Roman punishment, the mention of it on this occasion may justly be looked on as the first hint given by Jesus of the death he was to suffer. If it had been usual in the country to execute criminals in this manner, the expression might have been thought proverbial for denoting to prepare for the worst.

The figure expresses this sentiment with great energy, That no man can be a true Christian unless he is willing to endure all sorts of persecutions, together with the most shameful and painful death, for Christ's sake, when called to it. Chrysostom. Hom. CXXXIX. Vol. V. p. 878, ἵνα πρὸς τοὺς κινδύνους ὦμεν παρατεταγμένοι, τὸ αἷμα ἡμῶν ἐν ταῖς ψυχαῖς περιφέροντες, πρὸς σφαγὴν καὶ θάνατον ἕτοιμοι καθημερινόν. Theophylact in loc. explains it by ἀποτάσσεσθαι τῇ παρούσῃ ζωῇ, καὶ ἐκδιδόναι ἑαυτὸν εἰς θάνατον τὸν ἐπονείδιστον. And on Matt. xvi. p. 95, τὸν σταυρὸν αἴρειν, τουτέστι, θανατὸν αἱρεῖσθαι, καὶ μετὰ σπουδῆς ἐπιζητεῖν, καὶ θάνατον τὸν ἐπονείδιστον. Τοιοῦτον γὰρ ὁ σταυρὸς παρὰ τοῖς παλαιοῖς.

— ἀκολουθεῖ ὀπίσω μου] Aristoph. Plut. 13, ὅστις ἀκολουθεῖ κατόπιν ἀνθρώπου τυφλοῦ, and 757, οἱ δ' ἠκολούθουν κατόπιν ἐστεφανωμένοι.

39. ὁ εὑρὼν] for ὁ θέλων εὑρεῖν. See iii. 14. And εὑρίσκειν is used in the sense of σώζειν. In the parallel passage, Mark viii. 35, we read ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, and Luke xvii. 33, ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι.

— τὴν ψυχὴν] Life. Xen. Κυρ. παιδ. III. 3, 20, Νῦν δεῖ ἄνδρας ἀγαθοὺς εἶναι· νῦν γὰρ περὶ ψυχῶν τῶν ὑμετέρων ὁ ἀγών. Herod. I. 112, ὃ τε γὰρ τεθνεὼς βασιληΐης ταφῆς κυρήσει, καὶ ὁ περιεὼν οὐκ ἀπολέσει τὴν ψυχήν. So the Latins use anima for vita. Corn. Nep. Epam. IX. 3, Epaminondas animadvertit, si ferrum quod ex hastili in corpore remanserat, extraxisset, animam statim amissurum. Joseph. Ant. VI. 13, 9, αὐτὸς δ' οὐ παύεται πολλάκις ὑπ' αὐτοῦ σωζόμενος, οὐδὲ τὴν ψυχὴν φανερῶς ἀπολλυμένην λαμβάνων.

There is however in this sentence a kind of paronomasia, whereby the same word is used in different senses, in such a

manner as to convey the sentiment with greater energy to the attentive. "He who by making a sacrifice of his duty, preserves temporal life, shall lose eternal life; and contrariwise." The like trope our Lord employs viii. 22. In the present instance the trope has a beauty in the original which we cannot give it in a version. The word ψυχὴ is equivocal, signifying both life and soul, and consequently is much better fitted for exhibiting, with entire perspicuity the two meanings, than the English word life. The Syro-Chaldaic which was the language then spoken in Palestine, had in this respect the same advantage with the Greek.

— ἀπολέσει αὐτὴν] xvi. 26, ζημιωθήσεται αὐτὴν. Theophylact on Luke ix. p. 369, ὃς ἂν θέλῃ ζῆσαι κατὰ κόσμον, οὗτος ἀποθανεῖται κατὰ ψυχήν. And on Matt. c. xvi. p. 96, εὑρίσκει τὴν ψυχὴν πρὸς τὸ παρὸν, τουτέστι, σώζει, ὁ ἀρνούμενος, ὃς καὶ ἀπόλλυσιν ὕστερον. ἀπόλλυσι δὲ τὴν ψυχὴν, ἀλλ' ἕνεκεν τοῦ Χριστοῦ, ὃς μαρτυρήσει ὑπὲρ αὐτοῦ. ὃς καὶ εὑρήσει αὐτὴν ἐν ἀφθαρσίᾳ καὶ ζωῇ αἰωνίᾳ. See Porteus, Lect. ix. p. 246. Bp. Taylor's Works, Vol. iii. p. 152.

40. ὁ δεχόμενος] Entertains hospitably. Heb. xi. 31: James ii. 25. It was a common saying among the Jews, He that receiveth a learned man, receiveth the Shecinah. Our Lord therefore here claims those honours which were assigned by the people to the God of their fathers.

41. εἰς ὄνομα προφήτου] for ᾗ προφήτην, on that account that he is such: Glass. Phil. Sac. p. 444, ut seu quatenus prophetam. By προφήτης may be understood the ministers of Christ's religion, as the Apostles here; and by δίκαιος he that without being commissioned to teach, believes in Jesus Christ, and observes his commandments. See Mede's Works, Disc. xxiii. p. 84.

42. μικρῶν] He who does any good office to the meanest of my disciples. A few MSS. read τῶν ἐλαχίστων.

— ποτίσῃ ποτήριον] ποτίζειν ποτήριον i. q. δίδοναι. In the Septuagint ποτίζειν takes the double acc. as Numb. v. 24, ποτιεῖ τὴν γυναῖκα τὸ ὕδωρ.

— ψυχροῦ] Sub. ὕδατος. So xi. 8, μαλακὰ are soft raiments: Luke xii. 47, δαρήσεται πολλὰς, sub. πλήγας. This ellipsis of the substantive is very frequent in the Old Testament. See 2 Sam. xxi. 16: Ps. ix. 8: lxxii. 13.

Epictet. xxxv. μὴ ψυχρὸν πίνειν. Plut. de Garrul. p. 511, λαβὼν ψυχροῦ κύλικα. Plin. Ep. vi. 16, Semel atque iterum frigidam poposcit. Hor. Sat. ii. 7, 90, Perfundit gelida. *Schol.* Supple aqua. Martial, Frigida non deerit, non deerit calda petenti.

— *οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ*] Hom. Od. ω. 195, *τῷ οἱ κλεος οὔποτ' ὀλεῖται ἧς ἀρετῆς.* Liban. D. 12, *τῷ δὲ ὁ μισθὸς ἀπώλλυτο.* Joseph. Ant. I. 10, 3, *ἐπαινέσας δὲ αὐτοῦ τὴν ἀρετὴν ὁ θεὸς, ἀλλ' οὐκ ἀπολεῖς, φησὶ, μισθοὺς οὓς ἄξιον ἐστιν σὲ ἐπὶ τοιαύταις εὐπραγίαις κομίζεσθαι.*

## CHAP. XI.

1. *καὶ ἐγένετο ὅτε*] for *ὅτε δὲ*.

— *διατάσσων*] for *διατάσσειν* as Levit. xvi. 20, *συντελέσει ἐξιλασκόμενος.* See Deut. xxxi. 1, 24. So Luke v. 4, *ἐπαύσατολαλῶν.* See Glass. Phil. Sac. p. 350. And Bos. Ell. Gr. p. 361. For *ἐτέλεσεν* some MSS. read *συνέτελεσεν.*

— *μετέβη ἐκεῖθεν*] See viii. 34, i. e. from the country of Capernaum. Macknight supposes our Lord probably set out with them that very evening, on a new tour through the cities and villages.

— *πόλεσιν αὐτῶν*] viz. of the Galileans. It is not uncommon with the Hebrews to use the relative pronoun in cases where no noun has gone before, but which may easily be understood from the context. See xii. 9: Luke iv. 15: v. 17: Acts v. 41. And as it is evident from what precedes, that Jesus was then in Galilee, *τῶν Γαλιλαίων* must be understood. Wolf seems to think *τῶν Ἰουδαίων.* *Αὐτῶν* has also been referred to the words *τοῖς δώδεκα μαθηταῖς αὐτοῦ*, and the cities here mentioned have been understood to be those cities of Galilee, of which the disciples were. See Acts ii. 7. Euthym. *ἐν ταῖς πόλεσιμ τῶν μαθητῶν, ἐξ ὧν ὥρμητο.*

2. *ὁ δὲ Ἰωάννης*] It would seem from what is here related that John the Baptist had been put in prison a little while after Jesus had entered on his public ministry, and before he had wrought any considerable miracles. See iv. 12.

— *δεσμωτηρίῳ*] John was detained in prison at Machærus.

— *τὰ ἔργα τοῦ Χριστοῦ*] The miracles: Luke xxiv. 19: John v. 36: vii. 3, 21: Heb. iii. 9. This probably has a reference to the raising of Jairus's daughter, and the widow of Nain's son; as appears from St. Luke who brings in the history of John's message immediately after these miracles, in the following words, Luke vii. 18, And the disciples of John shewed him of all these things.

— *τοῦ Χριστοῦ*] A few MSS. and one version read *τοῦ Ἰησοῦ.* *Ἰησοῦς, Κύριος, Θεὸς*, and *Χριστὸς* having been antiently almost always written by contraction, were more liable to be

mistaken than other words. It may be observed that the word Χριστὸς is never when alone and with the article used in the Gospels as a proper name. It is the name of an office.

— πέμψας εἶπεν] i. e. he ordered them to say unto him, ix. 18. Thus Xen. Hist. Gr. III. 1, 17, πέμψας πρὸς Δερκυλλίδαν, εἶπεν, ὅτι ἔλθοι ἂν ἐς λόγους. And v. 2, 12, πέμψαντες πρὸς ἡμᾶς προεῖπον ἡμῖν.

— δύο] For which in some MSS. is read διὰ, probably owing to the carelessness of transcribers. In the parallel passage of St. Luke vii. 19, it is δύο τινὰς τῶν μαθητῶν αὐτοῦ. Hence Wassenbergh, (p. 20. See Valck. Schol.) thinks δύο a Gloss and would read πέμψας τῶν μαθητῶν αὐτοῦ, scil. τινάς.

— τῶν μαθητῶν] Sub. ἐκ. John i. 35, καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο.

3. σὺ εἶ] Sub. μήτι. So Gen. xxvii. 21, 24: or εἰ, num. Schæffer thinks there is no ellipsis. See Bos. Ell. Gr. 674.

— ὁ ἐρχόμενος] for ὁ ἐλευσόμενος. See Glass. Phil. Sac. p. 353. So Acts iii. 2, where εἰσπορευόμενοι is changed to οἱ μέλλοντες εἰσιέναι. See Matt. xxi. 5: xxiii. 39. Here is signified the person confessedly expected. This appellation was given to the Messiah, whom the Jews were then in expectation of, see Gen. xlix. 10: Ps. cxvii. 26: Isai. xxxv. 4: lxii. 11: Zach. ix. 9: Mark xi. 10: Heb. vi. 5: and seems to have been as much appropriated as ὁ Χριστος and ὁ υἱὸς τοῦ Δαβὶδ. See Chandler's Defence of Christianity, p. 136: Kidder's Dem. of Messiah, Part I. p. 37. In St. Luke xix. 38, he is called ὁ ἐρχόμενος βασιλεὺς. And this name of the Messiah they received from Habakkuk ii. 3, where he is stiled ὁ ἐρχόμενος, and from Daniel vii. 13, where he is styled ὁ ἐρχόμενος, he that cometh with the clouds of heaven. See also Matt. xxiv. 30: xxvi. 64: Heb. x. 37.

It is not expressly mentioned why John sent disciples to Christ: hence conjectures have arisen, and commentators have been divided in opinion whether he sent them for his own satisfaction or that of his disciples. See Benson's Hulsean Lectures for 1820, p. 60—67. Kidder as above. Lightfoot, Vol. II. p. 182. But the Baptist's solemn testimony to Christ, the sign from heaven, and the miraculous impulse which made John acknowledge Jesus as the Messiah seem to add weight to the probability that he sent his disciples for their conviction.

4. πορευθέντες] Redundant. St. Matthew has omitted here one circumstance, which seems very much to illustrate this relation, viz., That Jesus worked several miracles in the presence

of John's disciples, Luke vii. 21. He did such works as none could do without the Divine assistance, and those very works also which the Messiah was to do, according to the predictions of him, when he came into the world.

— *ἀπαγγείλατε*] Plainly claiming the powers ascribed by Isaiah to the Messiah. For that prophet had expressly foretold, xxxv. 5, that at the coming of God to save his people, then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing. See also Ps. cxlv. 8. By his miracles therefore Jesus clearly proved himself to be Messiah; only he left it to the Baptist and his disciples to draw the conclusion themselves. See Pearson on the Creed, Vol. I. p. 139. Bishop Taylor's Works, Vol. III. p. 107.

— *ἃ ἀκούετε καὶ βλέπετε*] Diog. Laert. Periand. I. 100, *καὶ σοι ἀναγγελεῖ, εἰ ἐπέροιο, ὅτι μὲν ἀκούσειεν ἢ ἴδοι.* Stob. Serm. XXXI. de Zenone, *τῶν δὲ πρέσβεων ζητούντων, τί ἀπαγγείλωσι περὶ αὐτοῦ πρὸς Ἀντίγονον; τοῦτ' αὐτὸ, ἔφη, ὃ βλέπετε.*

5. *τυφλοὶ*] See Glass. Phil. Sac. p. 7.

— *ἀναβλέπουσι*] recover their sight.

— *λεπροὶ καθαρίζονται*] Of the lepers being cleansed and the dead raised by the Messiah, we read nothing in the prophets: though in Isai. xxxv. we read generally that the Messiah should heal diseases. The raising of the dead however was one of the tokens which the Jews believed was to distinguish the reign of the Messiah: and we find the appeal to the Jews universally made in compliance with the popular and well known traditions and opinions.

The reference is here to what they *heard* done at Nain, where the widow's son was raised, Luke vii. 18: and *saw* done before their eyes, when Jesus cured many *τῶν μαστίγων*, for leprosy is often stiled the plague of leprosy, and was looked upon by the Jews as as an immediate chastisement sent from God.

— *πτωχοὶ εὐαγγελίζονται*] for *πτωχοῖς εὐαγγελίζεται*. We find the pass. signif. in Heb. iv. 2, *καὶ γὰρ ἐσμεν εὐηγγελισμένοι*, and ver. 6, *οἱ πρότερον εὐαγγελισθέντες*.

These words are added here from Isai. lxi. 1, to give the disciples of John to understand that the kingdom of heaven was to have nothing of outward pomp and grandeur. And they were remarkably verified in Jesus, who courted not the favour of the great and rich, but instructed and preached to the poor, and assisted them by his miracles as readily as the rich: hereby

distinguishing himself from the Jewish doctors, the Scribes and Pharisees, who associated with the rich, and neglected and contemned the poor as people of the earth, John vii. 49: and also from the heathen philosophers and priests who concealed their mysteries from the vulgar and those who were not initiated. See Tillotson's Sermons, Vol. VII. Serm. CXVII. Atterbury's Sermons, Vol. III. Serm. II. p. 43. Bishop Taylor's Works, Vol. II. p. 447.

6. *σκανδαλισθῇ*] i. e. disbelieve, or fall off from me by reason of my mean circumstances in this present world; or because of those afflictions he may suffer for my sake, or for adhering to my doctrine. Σκάνδαλον signifies whatever may cause any one to fall, or put him in danger of falling: i. e. whatever may be the occasion of sinning or his ruin. Eccl. xxiii. 8, *ὁ ἁμαρτωλὸς καὶ λοίδορος καὶ ὑπερήφανος σκανδαλισθήσονται ἐν αὐτοῖς.* XXXV. 15, *ζήτων νόμον ἐμπλησθήσεται αὐτοῦ, καὶ ὁ ὑποκρινόμενος σκανδαλισθήσεται ἐν αὐτῷ.* See p. 133.

— *ἐν ἐμοὶ*] propter me, mei causâ. Glass. Phil. Sac. p. 461.

7. *ἤρξατο λέγειν*] for *ἔλεγε*, see iv. 17. Polyb. xv. 17, 3, *ὁ δὲ Πόπλιος διὰ βραχέων ἤρξατο λέγειν πρὸς αὐτούς.* Thucyd. IV. *ἤρξαντο μὲν οὖν καὶ εὐθὺς μετὰ τὴν ἅλωσιν αὐτῶν πράσσειν.*

— *τί*] Quid est quod vos impulit ad exeundum, &c. Hoogeveen, Doctr. Part. c. LIX. Sect. 5. § 5.

— *εἰς τὴν ἔρημον*] Scil. *τῆς Ἰουδαίας*, coll. III. 1.

— *θεάσασθαι*] i. e. ad videndum. See Glass. Phil. Sac. p. 280.

— *κάλαμον*] Sub. *μή*: as also in the following *ἄνθρωπον, προφήτην*, &c. i. e. a man of unstable disposition and of a cowardly behaviour, Eph. iv. 14: Heb. xiii. 9. In this question which implies a strong negation, the invincible courage and constancy of the Baptist is applauded. In this and the next verse Christ describes what John is not; and ver. 9, what he is.

8. *ἀλλὰ*] i. q. *ἢ* interrog. Thus Xen. Anab. V. 8, 5, *ὅμως δὲ καὶ λέξον ἐκ τίνος ἐπλήγης; πότερον ἥττουν τι σὲ, καὶ ἐπεὶ οὐκ ἐδίδως, ἔπαιον; Ἀλλ' ἀπήτουν; Ἀλλὰ περὶ παιδικῶν μαχόμενος; Ἀλλὰ μεθύων παρῴνησα.* Demosth. περὶ στεφ. 8. *τί γὰρ καὶ βουλόμενοι μετεκέμπεσθ' ἂν αὐτοὺς ἐν τούτῳ τῷ καιρῷ; ἐπὶ τὴν εἰρήνην; ἀλλ' ὑπῆρχεν ἅπασιν. Ἀλλ' ἐπὶ τὸν πόλεμον; ἀλλ' αὐτοὶ περὶ εἰρήνης ἐβουλεύεσθε.*

— *μαλακοῖς*] i. e. made with fine or soft stuff, such as purple, fine linen, or silk. Accordingly St. Luke has expressed Christ's meaning in *ἱματισμῷ ἐνδόξῳ*, VII. 25. Thus Hom. Od. α. 437, *μαλακὸν δ' ἔκδυνε χιτῶνα.* Diog. Laert. Vit. Heraclid. V. 6, *οὗτος ἐσθητί τε μαλακῇ ἐχρῆτο.* Plaut. Mil. G. I. 1, 38, Eme

mi vir, lanam, unde tibi pallium malacum et candidum conficiatur, tunicæque hibernæ bonæ. In this question the austere mortified life of the Baptist is praised, and the spiritual nature of the Messiah's kingdom insinuated.

— *ἐν μαλακοῖς ἱματίοις*] In several MSS. *ἱματίοις* is wanting, probably from the carelessness of transcribers in consequence of the *ὁμοιοτέλευτον*, and observing *τὰ μαλακὰ* afterwards alone. Wassenbergh (see Valck. Schol.) thinks the participle here an addition of more recent date to complete the sense. He therefore would reject it, as well as in Luke vii. 25; and this would be in conformity with more elegant Greek writers as well as those of the New Testament.

— *τὰ μαλακὰ φοροῦντες*] Scil. *ἱμάτια*, see Bos. Ell. Gr. 124; or *ἐνδύματα*, See Glass. Phil. Sac. p. 36; from the former part of the sentence. Thus John xx. 12, *ἐν λευκοῖς*. Arrian Epictet. III. 22, *ἐν κοκκίνοις περιπατοῦντα*, and IV. 11, *ὅτι οὐ δεῖ φορεῖν κόκκινα*.

Toup here wishes to expunge *τὰ*: but as Bishop Middleton observes (Gr. Art. p. 208), not perceiving that the passages which he adduces in support of his conjecture, have no bearing on the question. That *λευκὰ φορεῖν, ἀνθινὰ φορεῖν*, &c. are the legitimate phrases in ordinary cases, nobody will dispute: but supposing that *λευκὰ ἱμάτια* had been recently spoken of, the phrase in such case would certainly be *οἱ τὰ λευκα φοροῦντες*: for the *assumption* respects not merely the act of wearing, but also the colour of the garments.

— *ἐν τοῖς οἴκοις τῶν βασιλέων εἰσὶ*] for *ἐν τῇ ἐρήμῳ οὐκ εἰσὶ*. Such persons may be expected in kings' palaces rather than in deserts. Thus Theocr. Id. XXI. 36, *τὸ δὲ λύχνιον ἐν πρυτανείῳ*, i. e. *λύχνιον οὐκ ἔχομεν*.

9. *καὶ περισσότερον προφήτου*] Maimonides observes, that though the Jews generally reckon eleven degrees of prophecy, yet two of them were something more sublime and excellent than ordinary prophecy. The one of these was what they call the Gradus Mosaicus, when the prophet had a familiar converse with God upon all occasions; and the other when he had his revelations not from a dream or exstasy, but an immediate dictate of the Holy Ghost. Of this sort was John the Baptist, who was plainly told by the Father, Matt. iii. 17: John i. 33, and as plainly proclaimed it to others that Jesus was the Lamb of God. Other prophets spake of the coming of Christ; but then they did it in a dark and obscure manner. They saw him only at a distance, in a dream, or in a vision of the night; and couched their

predictions under a veil of enigmatical phrases: but the Baptist spake of him openly and distinctly. Hence we find him called, Luke i. 15, one filled with the Holy Ghost, and by way of excellence, the prophet of the Most High, ver. 76.

10. *περὶ οὗ γέγραπται*] Mal. iii. 1. The present Hebrew and the Septuagint version are here conformable to each other; and both extremely different from the Evangelists. But Dr. Owen thinks there is great reason to suspect that the Hebrew was first corrupted, and that the Greek was afterwards adjusted to it.

— *τὸν ἄγγελόν μου*] My messenger or ambassador. This name is sometimes given to the prophets, as to Moses, Numb. xx. 16: Hag. i. 13: Sometimes to the high priest, Mal. ii. 7: and so Diod. Sic. cited by Photius, Ἀρχιερέα τοῦτον προσαγορεύουσι, καὶ νομίζουσιν αὐτοῖς Ἄγγελον γενέσθαι τῶν τοῦ Θεοῦ προσταγμάτων: to the Bishops of the Churches under the New Testament, Rev. ii. 1: to all those that are sent from God, Judg. ii. 1: 2 Chron. xxxvi. 15, 16: And to the Son of God himself, who is stiled the angel of the covenant, Mal. iii. 1.

— *πρὸ προσώπου σου*] i. q. ἔμπροσθέν σου. There is in the Hebrew, before *me* or before my face. This difference makes no alteration in the sense. Jesus Christ hath explained here Malachi's prophecy in quoting it, because God is come into the world only in the person of his Son. Comp. Matt. x. 40: John xiv. 9, 10, 11.

— *ὃς κατασκευάσει*] i. q. ἑτοιμάσει, iii. 3. An allusion to what is practised by Kings, who send persons before them, to prepare what is necessary in places they are to go through. St. John prepared the way to Jesus Christ, by testifying he was the Messiah, and by disposing sinners to repentance. But see a short account of John the Baptist and of his office: and by what ways and means he discharged the office which he owned and took upon him, Kidder, Part II. c. 16.

11. *ἐν γεννητοῖς γυναικῶν*] for *ὑπὸ γυναικῶν*. With passive participles the Hebrews commonly join the genitive, which construction the Seventy sometimes follow, as 1 Kings i. 49, *κλητοὶ τοῦ Ἀδωνίου* for *ὑπὸ τοῦ Ἀδωνίου*. *Γεννητοὶ γυναικῶν* is a Hebrew circumlocution used instead of the word *ἄνθρωποι*, see Job xiv. 1. And Ecclus. x. 18, *γεννημάσι γυναικῶν*. It may be observed that this passage is to be understood only of the times that preceded the coming of John the Baptist and the Messiah, as is evident from the following words.

— *ἐγήγερται*] This verb is frequently used of the prophets

approaching to their office or performing it, Matt. xxiv. 11: Luke vii. 16: John vii. 52.

— *μείζων*] i. q. *περισσότερος*.

— *μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν*] for *μικρότατος* or *ἐλάχιστος*. Not the meanest Christian, but the meanest evangelical prophet, or preacher of the Christian doctrine, is greater than he, in respect of his office, which was to preach Christ crucified, his resurrection from the dead, his exaltation to the right hand of God, the blessings tendered to those that should believe in his name; and therefore also greater in respect of his doctrine which was more spiritual and heavenly than that of John, and founded upon better promises. Also in respect of that Divine assistance by which their doctrine was confirmed; the evangelical prophets speaking by the gifts and afflatus of the Holy Ghost, which Christ sent down from heaven on them.

12. *βιάζεται*] Hesych. *βιάζεται· βιαίως κρατεῖται*. The passive signification is confirmed by the words which follow, *καὶ βιασταὶ*, &c. The Kingdom of Heaven, preached first to the Jewish nation, is taken by violence by those accounted to have small right to it, who know not the law, and are accursed, by the multitudes of lower Jews, publicans and sinners who are considered invaders and intruders, from the Rulers, Pharisees and Scribes, who have the first claim, but have not received the Gospel, or taken care of it. St. Luke xvi. 16, in the parallel passage, has *καὶ ἀπὸ τότε ἡ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται*.

— *καὶ βιασταὶ*] This is one of the *ἅπαξ λεγόμενα*, though found in Philo de Agricult. p. 200, *ὑπὸ βιαστῶν καταπνεόντων εἰς αὐτὴν παθῶν καὶ ἀδικημάτων*· and probably here signifies men of irregular lives, those that followed such employments as might dispose them to violence and extortion. The reading with the exception of one MS. is without the article, and denotes some individuals of a class: not that *all* plunderers and extortioners should find their way into the Kingdom of Heaven. So *μάγοι*, ii. 1: *ἄγγελοι*, iv. 11. Chrysostom has *οἱ μετὰ σπουδῆς προσιόντες*. Whitby, who by their continual attendance on the doctrine of the Gospel preached to them, their care to understand it and readiness to receive it, shew their ardent desires to be made partakers of it. But according to this interpretation, Bp. Middleton says, (Gr. Art. p. 210) we should expect *οἱ βιασταὶ* or the whole class, and even then the assertion would not amount to much.

— *ἁρπάζουσιν*] Seize with eagerness. Philo de Cherub.

p. 123, *τότε ἀρετὴ μὲν ὡς βλαβερὸν γελᾶται, κακία δὲ ὡς ὠφέλιμον ἁρπάζεται.* Hor. Epod. XIII. 4, *Rapiamus* amici occasionem de die.

13. *πάντες γὰρ οἱ Προφῆται*] All the prophets were the teachers whom the people were to hear, and the law as explained by them was the only revelation of God's will to the people of Israel; which so far as it related to me, was but an obscure intimation of what men were to expect from my appearance: but John opened a much more perfect dispensation.

14. *εἰ θέλετε δέξασθαι*] Scil. *τοῦτο*, viz. what I am about to say: if ye will attend to and receive my testimony; believe me. Luke viii. 13: Acts viii. 14: xi. 1: xvii. 11. The words hint some suspicion that they would not receive his doctrine, which the obstinate expectation of that nation unto this very day, that Elias is personally to come, witnesseth also.

Soph. Œd. Tyr. 216, *τἄμ' ἐὰν θέλῃς ἔπη κλύων δέχεσθαι .... ἀλκὴν λάβοις ἂν κἀνακούφισιν κακῶν.* Eurip. Hippol. 694, *ἔχω δὲ κἀγὼ πρὸς τάδ' εἰ δέξει, λέγειν.* Thucyd. v. 60, *καὶ ὁ Ἄγις δεξάμενος τοὺς λόγους αὐτός.* Cic. Ep. Fam. IV. 4, Accipio excusationem tuam: for which he afterwards has illam partem excusationis nec agnosco nec probo.

— *αὐτός ἐστιν Ἠλίας*] The person whom Malachi describes under that name, iv. 5, 6.

It was a general tradition of the Jewish nation that Elias the Tisbite was to come in person as the forerunner of the Messiah of the Jews, that he in person was to anoint him and make him known unto the people; and that before the advent of the Son of David, Elias was to come to preach concerning him. Hence Trypho the Jew (Just. Mart.) declares *πάντες ἡμεῖς τὸν Χριστὸν ἄνθρωπον προσδοκῶμεν γενέσθαι, καὶ τὸν Ἠλίαν χρίσαι αὐτὸν ἐλθόντα.* It was also the general tradition of the writers of the Christian Church, even from the second century, that Elias the Tisbite, by virtue of those words of Malachi, is to come in person before our Lord's second advent to prepare men for it. See Chrysost. Hom. LVII. in Matt. p. 363. Theophylact on Matt. xvii. 11, 12: and on Mark ix. p. 236. Tertullian de Animâ, c. L. p. 501: Theodoret on Malachi IV. 5, p. 945. But these words of our Lord clearly shew, that that Elias of whom the prophets spake, as of one for to come, was come already; and make it manifest that all that was in Malachi or any other prophet spoken of Elias was made good in the Baptist, who came *ἐν πνεύματι καὶ δυνάμει Ἠλίου*, Luke i. 17. Chrysostom, Hom. LVII. on Matt. p. 364, *Ἰωάννην Ἠλίαν ἐκάλεσεν ὁ*

Χριστὸς διὰ τὴν κοινωνίαν τῆς διακονίας. And also οὐ διὰ τοῦτο δὲ μόνον Ἠλίαν αὐτὸν ὀνομάζει πανταχοῦ, ἀλλ' ἵνα δείξῃ σφόδρα αὐτὸν τῇ παλαιᾷ συμβαίνοντα, καὶ κατὰ προφητείαν καὶ τὴν παρουσίαν οὖσαν. Nor were the Jews unanimous in the opinion of Elias's coming in person. The Talmudists many of them taught otherwise; and said he should be only in deeds such a one as Elias. And Maimonides, speaking of Elias's personal appearance saith, These and the like things no man knows distinctly before the event shall reveal them. They are obscurely delivered in the Prophets: there is no certain tradition concerning them among the Wise Men. What is certain is only by necessary illation from Scripture. And elsewhere he says, This is certain that a prophet shall arise before the coming of the Messias, which some of the Wise Men conceive shall be Elias himself. See Chandler's Defence of Christianity, Chap. iv. Sect. i. p. 232.

15. *ὁ ἔχων ὦτα*, &c.] With this reflection Christ sometimes concludes his discourses, to make his hearers sensible of the importance of what he delivers, and to engage them to dive into the sense of it, xiii. 9. 43: Mark iv. 9, 23: vii. 16: Luke viii. 8: xiv. 35: St. John also uses it in the Revelations ii. 7, 11, 17, 29: iii. 6, 13, 22: xiii. 9. Ælian A. H. VIII. 17, ὅτῳ σχολὴ μανθάνειν, οὗτος ὑπέχων τὰ ὦτα ἀκούετω.

— *ὦτα*] Loesner says nimirum τῆς ψυχῆς, which Philo adds, de Charit. p. 712, ἄντικρυς βοῶν καὶ κεκραγὼς τοῖς ὦτα ἔχουσιν ἐν ψυχῇ. Dr. Abrah. τοῖς ἀκοὰς ἔχουσιν ἐν τῇ ψυχῇ θεσπίζει τάδε.

16. *τὴν γενεὰν ταύτην*] The men of this age, Luke vii. 31, τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, i. e. those Jews who rejected the doctrine of John and of Christ, i. e. the Pharisees. So ferrea proles; Cicero in Arat. To shew the Pharisees more plainly the perverseness of their dispositions, he told them they were like children at play, who never do what their companions desire them, being peevish and displeased with every thing.

— *παιδαρίοις ἐν ἀγοραῖς*] Several read *παιδίοις ἐν τῇ ἀγορᾷ* which seems to have come from Luke vii. 32. By *ἀγοραῖς* or *ἀγορᾷ* is meant the public streets and roads.

— *ὁμοία ἐστὶ*] Our Lord's meaning is that the men of that generation, or the cavillers of whom he was now speaking, were like the children complained of, not like those that made the complaint. But more especially in St. Matthew's style the phrase *ὁμοία ἐστὶ* often signifies only in general that the thing spoken of may be illustrated by the following similitude. And

so the phrase must be understood Matt. xiii. 24, 45: xviii. 23: xx. 1: xxii. 2.

— *καὶ προσφωνοῦσι*] Some read *ἃ προσφωνοῦντα*, which seems like a gloss, and is to be rejected; as is also *ἑτέροις* for *ἑταίροις*, which seems to have arisen from St. Luke's *προσφωνοῦσιν ἀλλήλοις*.

17. *ἠυλήσαμεν ὑμῖν*] This comparison is a kind of proverb. Æsop. Fab. XXXIX. *ὦ κάκιστα ζῶα, ὅτε ἤυλουν, οὐκ ὠρχεῖσθε, ὅτε δὲ πέπαυμαι, τοῦτο ποιεῖτε.*

In Judea it was usual at feasts to have music of an airy kind, accompanied with dancing, Luke xv. 25: and at funerals melancholy airs, to which were joined the lamentations of persons hired for the purpose: Josephus, in the third Book de B. J. mentions their hiring *αὐλητὰς οἱ θρήνων ἐξῆρχον*. The children therefore of that country imitating these things in their diversions, while one band of them performed the musical part, if the other happening to be froward would not answer them by dancing or lamenting as the game directed, it naturally gave occasion to the complaint *ἠυλήσαμεν*, &c. which at length was turned into a proverb.

— *ἐθρηνήσαμεν*] Signifies wailing, or lamenting in an audible manner. Poly. XII. 15, 3, *πρὸς δὲ τοῦτοις ὅτ' ἀπέθανε, τὴν γυναῖκα φησὶ κατακλαιομένην αὐτὸν οὕτω θρηνεῖν· τί δ' οὐκ ἐγὼ σὲ; τί δ' οὐκ ἐμὲ σύ;* Lament. Jerem. i. 1, *ἐθρήνησε τὸν θρῆνον τοῦτον ἐπὶ Ἰερουσαλήμ.* Athanasius *τούτους τοὺς λόγους ἐθρήνησεν Ἱερεμίας περὶ τῆς Ἰερουσαλήμ.*

— *καὶ οὐκ ἐκόψασθε*] Sub. *τὰ στήθη*. For *κόπτεσθαι* St. Luke vii. 32, uses *κλαίειν*. Epictet. XXXV. *ὡς τὰ παιδία ἀναστραφήσῃ, ἃ νῦν μὲν παλαιστὰς παίζει, νῦν δὲ αὐλητὰς, νῦν δὲ μονομάχους, εἶτα σαλπίζει, εἶτα τραγῳδεῖ.*

The mourning airs in this proverb fitly represent the severity of the Baptist's manners, and the disagreeableness of the doctrine of repentance which he preached. On the other hand the cheerful airs beautifully represent our Lord's sweet disposition, affable conversation, and engaging method of giving instruction; so that every thing was tried that could possibly have influence to bring the Jews to repent. Clemens Alex. in Protrept. p. 7, represents to us the different ways that the Word employs to save men, *τοῖς δὲ καὶ θρηνεῖ τῶν ἀνθρώπων, ὥδει δὲ ἄλλοις, καθάπερ ἀγαθὸς ἰατρὸς .... ἀπειλῶν νουθετεῖ, λοιδορούμενος ἐπιστρέφει, θρηνῶν ἐλεεῖ, ψάλλων παρακαλεῖ.*

18. *ἦλθε*] Redundant: but only used in this manner with participles. Thus Hom. Il. κ. 439, *τεύχεα δὲ χρύσεια πελώρια,*

θαῦμα ἰδέσθαι, Ἥλυθ' ἔχων, i. e. εἶχε. Dion. Hal. A. R. II. p. 137, περὶ ὧν ἔρχομαι λέξων, i. e. λέξω. In the same manner venio is used in Latin: Macrob. Saturn. I. 2, De hoc ipso quæsitum venio, et explices velim, quale illud convivium fuerit: i. e. quæro. A few MSS. add πρὸς ὑμᾶς.

— μήτε ἐσθίων, μήτε πίνων] In the stern dignity of their antient prophets: with an uncommon austerity of behaviour. Luke vii. 33, μήτε ἄρτον ἐσθίων, μήτε οἶνον πίνων. By these words Dan. x. 3, an austere life is indicated.

— μήτε, μήτε] See Hoogeveen, Doct. Part. c. XXVII. Sect. 9. § 5.

19. ἐσθίων καὶ πίνων] Living like other men, Glass. Phil. Sac. p. 213, without abstaining from wine and the common sort of food, practising none of those mortifications which rendered the Baptist remarkable; and not avoiding even the society of Publicans and sinners.

— ἰδοὺ] See Glass. Phil. Sac. p. 396.

— καὶ ἐδικαιώθη] καὶ attamen: i. q. ἀλλὰ as is frequently the case in the Old and New Testament; or καὶ· ἐδικαιώθη. The aorist here has the force of the present: is *justified and vindicated.*

— ἡ σοφία] See Middleton, Greek Article, Part I. c. V. Sect. 1. § 2.

— ἀπὸ] Causam efficientem notat. Isocr. Pac. τὰς συμφορὰς τὰς ἀπ' αὐτῶν γενομένας. Matt. xii. 38, θέλομεν ἀπὸ σου σημεῖον ἰδεῖν: Rev. xii. 6, τόπον ἡτοιμασμένον ἀπὸ Θεοῦ.

— τῶν τέκνων αὐτῆς] Scil. τῆς σοφίας. Thus Luke x. 16, υἱὸς εἰρήνης: xvi. 8, υἱοὶ τοῦ φωτὸς: Eph. ii. 2: v. 6, υἱοὶ τῆς ἀπειθείας. It seems natural to take the sentence as a reflection of our Lord on the conduct of the Pharisees, and to signify, When the perverseness of men has done its utmost in aspersing the preachers of true religion, wisdom and virtue will still vindicate themselves; and the methods of Divine Providence, in its several dispensations of mercy to mankind, will finally appear to be wise and good.

20. ἤρξατο ὀνειδίζειν] Mark xvi. 14, ὠνείδισε τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν. Plato ὀνειδίζων ἕνα ἕκαστον.

21. Οὐαί σοι, &c.] These words do not contain an imprecation, but only a denunciation of the judgments which they were bringing down upon themselves by their impenitence. See also Glass. Phil. Sac. p. 551.

— Χοραζὶν] On the western side of the Lake: Bethsaida on the east. Jerome in his Book of Hebrew places says it was

about two miles distant from Capernaum. Though it is reckoned here among the cities wherein most of our Saviour's miracles were done; yet it is never mentioned but by two of the Evangelists, St. Matthew and St. Luke, and by these two only in this discourse. Nor does it occur elsewhere in profane writers. Origen seems to have read χῶρα Ζὶν, and so Cellarius in Geog. III. p. 492, says it should be read. But all the best MSS have ΧΟραζιν.

— Βηθσαϊδὰ] The woe denounced upon it by our Saviour is in some measure long since come upon it; it being reduced to the state of a very poor village again, or hardly that, consisting long ago but of five or six poor cottages.

The reading Βηθσαϊδὰν seems to have originated with the transcribers, who from the other Gospels have substituted the acc. for the voc. case. Wetstein admits it into the text.

— Τύρῳ καὶ Σιδῶνι] Heathen cities on the sea coast of Phœnicia, remarkable for their luxury, pride, debauchery and contempt of religion. See Judg. xviii. 7: Isai. xxiii. 9: Ezek. xxviii. 2, 5, 17, 22: Amos i. 9, 10.

— ἐν σάκκῳ] A kind of cloth made with hair and some other coarse stuff. The prophets used to put on sackcloth when they preached repentance, and *the people* were then wont to lie on ashes, and to strew some on their heads. Job ii. 8: Matt. iii. 4. Sackcloth and ashes were used by the Jews in token of the bitterest grief. Judith iv. 10, 14, ἐπέθεντο σακκοὺς ἐπὶ τὰς ὀσφύας αὐτῶν. Jos. Ant. xx. 6, 1, οἱ δὲ πρῶτοι . . . , τῶν Ἱεροσολυμιτῶν . . . . ὡς εἶδον εἰς οἷον κακῶν μέγεθος ἥκουσι, μετενδυσάμενοι σάκκους, καὶ σποδοῦ τὰς κεφαλὰς ἀναπλήσαντες. See Isai. lviii. 5: Jer. vi. 26: Lam. ii. 10: Dan. ix. 3: Esther iv. 1, 3. Nor were these expressions of grief and humiliation peculiar to the Jews. They were used by the Gentiles also; Jonah iii. 5, 6, 8. Menand. Frag. p. 42: ἔπειτα σάκκιον ἔλαβον, εἰς θ' ὁδὸν Ἐκάθισαν αὐτοὶ ἐπὶ κόπρου, καὶ τὴν Θεὸν Ἐξελάσαντο τῷ ταπεινῶσαι σφόδρα. Apuleius IX. Mirâ tristitie deformis apparuit, flebili centunculo semiamicta, nudis et intectis pedibus . . . . et discerptæ comæ, semicanæ, sordentes inspersu cineris.

— σποδῷ] A few MSS. add καθήμεναι.

22. πλὴν λέγω, &c.] See x. 15. Moreover, or more than that, xxvi. 64; Mark xiv. 62. Herodian III. 4, 1, πολλὴν στρατιὰν ἀθροίσας, πλὴν ἄπειρον μάχης καὶ πόνων.

— ἡμέρᾳ κρίσεως] In the day of the judgment, and in the day of the great judgment: Lightfoot says it is a form of speech very usual among the Jews.

23. *καὶ σὺ, Καπερναοὺμ*] He mentions Capernaum separately by itself, and last of all, because being the place of his ordinary residence, it had been blessed with more of his sermons and miracles than any other town.

— *ἕως τοῦ οὐρανοῦ*] This and the following are allegorical expressions taken from the Old Testament, and signifying the highest exaltation and the lowest depression. See Glass. Phil. Sac. p. 1284. See 1 Sam. ii. 6: Isai. xiv. 13, 15: lvii. 9. So 2 Macc. ix. 10, *τῶν οὐρανίων ἄστρων ἅπτεσθαι δοκοῦντα.*

This prophecy has been so exactly fulfilled in the destruction of Capernaum, that according to the relation of travellers, there are not above six or eight cottages where it stood. Reland says its situation cannot be determined, Pal. Sac. 683. This destruction came upon it in the time of Vespasian, and the commotions which then arose in Galilee.

— *ἕως ᾅδου*] A very few MSS. omit *τοῦ* before *οὐρανοῦ*, probably with a view to conformity with what follows. There is however this difference, that *οὐρανὸς* in the New Testament is used equally in all its cases, whilst *ᾅδης* occurs chiefly in the oblique cases after prepositions, which may have caused the article to be omitted.

Ἅιδης does not signify here the place of the damned, and indeed it hardly ever has that signification in Scripture: it means only the sepulchre, or the condition and place of the dead: and here it signifies the sepulchre, which is called the lowest parts of the earth, Eph. iv. 9. So Tob. xiii. 2, *αὐτὸς μαστιγοῖ καὶ ἐλεεῖ, κατάγει εἰς ᾅδην καὶ ἀνάγει.* Anthol. I. 80, 15, *εἰς τυχην. Τοὺς δ' ἀπὸ τῶν νεφελῶν εἰς αἰδην κατάγει.*

— *καταβιβασθήσῃ*] Mill and Hammond seem to prefer *καταβήσῃ*. Jacob in Gen. xxxvii. 35, says *καταβήσομαι πρὸς τὸν υἱόν μου, πενθῶν εἰς ᾅδου.* But *καταβιβάζεσθαι* is used for descendere in Philo, in lib. quod Deus sit imm. p. 310, *ὅταν ὁ λόγος...ἀπὸ τῶν θειοτέρων ἐννοημάτων εἰς ἀνθρωπίνας καὶ κενὰς δόξας καταβιβάσθῃ.*

Our Lord denounced woes against the three cities a second time, when he was going to exercise his ministry in Judea, on which occasion the woes were fitly repeated, because they intimated that it was the incorrigible obstinacy of the inhabitants of those cities, which had prevented their profiting by his instructions, and which had made him resolve to leave their country.

— *μέχρι τῆς σήμερον*] Scil. *ἡμέρας.*

24. *ἀνεκτότερον*] Sub. *κρίμα*, which we meet with in xxiii. 13, *περισσότερον κρίμα.* See Bos. Ell. Gr. 137. This seems to

be spoken to suppress the pride of the Jewish nation, and the severity of their judgment upon others; they being wont to say that the whole Jewish nation, with the exception of some few heretics and apostates, should be saved: but that the people of Sodom should have no portion in the world to come.

25. *ἐν ἐκείνῳ τῷ καιρῷ*] It appears from Luke x. 21, that Jesus spoke these words, when the Seventy, who had been sent out by him, returned. The words *ἐν ἐκείνῳ τῷ καιρῷ* therefore must be taken in a more extensive signification, as *τότε* sometimes is.

—*ἀποκριθεὶς εἶπεν*] This phrase is often used in the New Testament when nothing had gone before to which an answer could be accommodated: and therefore then it only signifies that such an one spake with relation to such a matter, saying. So it occurs xii. 38: xvii. 4: xxii. 1: xxvi. 25, 63. xxvii. 21: Mark ix. 38: xi. 14: Luke xiii. 14: 1 Macc. ii. 17: viii. 19. See Glass. Phil. Sac. p. 336.

—*ἐξομολογοῦμαι*] With a dative of the person following, signifies, to give praise or glory to: see Rom. xiv. 11. The Seventy translate the same Hebrew verb by *ἐξομολογεῖσθαι*, 2 Sam. xxii. 50: Ps. xxix. 12: and by *αἰνεῖν*, Gen. xlix. 8: 1 Chron. xvi. 7: and by *ὑμνεῖν*, Isai. xii. 4. In Ps. xliv. 20, *διὰ τοῦτο λαοὶ ἐξομολογήσονταί σοι εἰς τὸν αἰῶνα τοῦ αἰῶνος*. On which Theodoret, p, 573, observes, *ταῦτα προθεσπίσας ὁ ψαλμῳδὸς, ἐν ἑκάστῃ γενεᾷ διὰ τῶν κατὰ καιρὸν εὐσεβῶν τὸ ὄνομα τὸ θεῖον ἀνυμνεῖν ὑπισχνεῖται· οὕτω γὰρ καὶ οἱ τρεῖς ἐξέδωκαν. Ἀνυμνήσω τὸ ὄνομα σου, διὰ τοῦτο λαοὶ ὑμνήσουσι σε εἰς αἰῶνα διηνεκῶς*. In Ps. xlviii. 18, *ἐξομολογηθήσεταί σοι, ὁτὰν ἀγαθύνῃς αὐτῷ*: and Theodoret, p. 587, observes *τοῦτο σαφέστερον ὁ Σύμμαχος εἴρηκεν. Ἐπαινήσει σὲ ἐὰν καλῶς ποιήσῃς αὐτοῖς· οὗτος γὰρ ὁ ἀληθὴς ἔπαινος, τὸ μὴ μόνον ζῶντα ἀλλὰ καὶ τετελευτηκότα ἀοίδιμον εἶναι καὶ πολυθρύλλητον*.

Philo, Alleg. i. p. 55, *ὁ...τῆς τοῦ Θεοῦ φρονήσεως ἀσκητὴς ἐξομολογεῖται εὐχαριστίκως τῷ τὸ ἀγαθὸν ἀφθόνως δωρησαμένῳ*. Alleg. iii. p. 1105, *ὅτε γὰρ ἐξομολογήσασθαι τῷ Θεῷ καὶ παραχωρῆσαι πάντα ἴσχυσεν ἡ ψυχὴ, κτῆμα κρεῖσσον λαβεῖν οὐ κατεῖχε*.

—*ἀπέκρυψας*] Aor. with signification of pres.

God is often said in Scripture to *do* those things which he determines *to permit*, and which he foresees will be in fact the consequences of those circumstances in which his creatures are placed, though their wills are laid under no constraint. Compare Exod. vii. 3, 4: 2 Sam. xii. 11, 12: xxiv. 1: 1 Kings xxii. 23.

In this sense alone could he be said to hide those things from the learned men of this age, which he revealed so plainly, that honest and well-disposed persons, though children in understanding, might come to the knowledge of them.

—ὅτι ἀπέκρυψας] See Glass. Phil. Sac. p. 540. Our Saviour does not thank God that he had hid these things from the wise; but that having done so he had revealed them unto babes. See Rom. vi. 17, χάρις δὲ τῷ Θεῷ ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς; i. e. whereas ye formerly were the servants of sin, ye have now been obedient to the laws of Christ. See Isai. xii. 1.

—ταῦτα] The doctrine of the Gospel which he had called the counsel of God, Luke vii. 30. See Glass. Phil. Sac. p. 159. The word seems to have a reference to what follows rather than what goes before.

—σοφῶν καὶ συνετῶν] Not men truly and spiritually wise, but men possessed with carnal worldly wisdom, and with a swelling conceit of their proficiency in wisdom, those that are puffed up with their own knowledge, the priests, scribes and rulers, οἱ δοκοῦντες σοφοὶ εἶναι, 1 Cor. iii. 18. These things indispose men to embrace true spiritual wisdom, and from these God is therefore said to have hid the wisdom of the Gospel, because he permitted them to continue in that self-conceit and worldly-mindedness which caused them to reject it as not being agreeable to their inclinations and mistaken sentiments.

Aristot. Eudem. II. 1, ἐπαινοῦμεν γὰρ οὐ μόνον τοὺς δικαίους, ἀλλὰ καὶ τοὺς συνετοὺς καὶ σοφούς.

—νηπίοις] Without the article. In the *inclusive* form Middleton observes the affirmation would not have been true.

By νήπιοι are meant those modest humble persons, who having a low esteem of their own wisdom give themselves up to the Divine wisdom; v. 1, πτωχοὶ τῷ πνεύματι· and being free from carnal and worldly affections, and having nothing in them to oppose this spiritual wisdom, are fitted to embrace it when it is revealed. Or, persons whose faculties are not improved by learning, ἀγράμματοι, the τὰ μωρὰ τοῦ κόσμου, 1 Cor. i. 27; but who to that sagacity and understanding which is purely natural, join the best dispositions of heart, such as meekness, modesty, innocence, honesty, humility, docility, and all the other engaging qualities that are to be found in children. This is plain from xviii. 3, Except ye be converted and become as little children, ye cannot enter into the kingdom of God. Babes therefore stand in opposition, not to men of sound judgment

and reason, but to proud politicians and men of learning who are so full of themselves that they disdain to receive instructions from others, and who make all their abilities subservient to their advancement in this world.

Ecclus iii. 19, *πολλοὶ εἰσιν ὑψηλοὶ καὶ ἐπίδοξοι, ἀλλὰ πραέσιν ἀποκαλύπτεται μυστήρια· ὅτι μεγάλη ἡ δυναστεία τοῦ Κυρίου, καὶ ὑπὸ τῶν ταπεινῶν δοξάζεται.*

26. *ναὶ*] Sanè, utique, repetendum *ἐξομολογοῦμαί σοι.*

— *ὁ πατὴρ*] Nom. for Voc. Common with the Hebrews. So also Aristoph. Ran. 524, *ὁ παῖς, ἀκολούθει.* Av. 1635, *ὁ Τριβαλλὸς, οἰμώζειν δοκεῖ σοι.* *Schol.* *ὁ Τριβαλλὸς ἀντὶ τοῦ ὦ Τριβαλλέ.* So Cæs. Aug. in a Letter to Caius in Aul. Gell. N. A. xv. 7, Have, mi Cai, meus Ocellus jucundissimus.

— *εὐδοκία*] i.q. *θέλημα.* In the Septuagint and other versions of the New Testament, *εὐδοκία* and *θέλημα*, *εὐδοκεῖν* and *θέλειν* are frequently used for each other. In Ps. xxix. 7, the Seventy translate the same word by *θέλημα*, which Symmachus renders *εὐδοκία.* In this passage Theophylact explains *εὐδοκία* by *θέλησις καὶ ἀρέσκεια.* Theodoret on Ps. v. p. 417, *εὐδοκίαν ἡ θεία γραφὴ καλεῖ τὸ ἀγαθὸν τοῦ Θεοῦ θέλημα.* See Luke xii. 32: 1 Cor. x. 5.

— *εὐδοκία ἐγένετο ἔμπροσθέν σου*] i.q. *εὐδόκησας*, i.e. *ἠθέλησας.*—*ἐγένετο* used for *ἦν*,—*ἔμπροσθεν σου* for the dative of the pronoun,—and *οὕτως* for *τοῦτο ποιῆσαι.*

1 Cor. i. 21, *εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας.* 2 Macc. xiv. 35, *σὺ Κύριε τῶν ὅλων ἀπροσδεὴς ὑπάρχων εὐδόκησας ναὸν τὴν σῆς σκησώσεως ἐν ἡμῖν γενέσθαι.*

27. *πάντα*] All things relating to my Father's will, the mysteries of the Gospel, or the salvation of mankind. This was said by him, turning to those that stood near him. John vii. 16, *ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ, ἀλλὰ τοῦ πέμψαντός με.*

— *οὐδεὶς ἐπιγινώσκει*] These words evidently declare that there is something inexplicably mysterious in the nature and person of Christ. No man knoweth his character and dignity, what he has done and is yet to do for the salvation of the world. Chrysostom explains the word by *τὴν ἀκριβῆ γνῶσιν.*

— *οὐδὲ τὸν πατέρα*] Luke x. 22. Who the Father is. The perfections and counsels of the Father.

— *θέλει*] See Glass. Phil. Sac. p. 212.

28. *οἱ κοπιῶντες καὶ πεφορτισμένοι*] See Ecclus xliii. 30. With the distresses of life or with the sense of guilt. Ps. xxxi. 4: xxxvii. 5: with the ceremonies of the law, Gal. v. 1: Acts xv.

10: and with the traditions of the Pharisees, Matt. xxiii. 4. Chrysost. Hom. xxxviii. in Matt. p. 259, Οὐχ ὁ δεῖνα καὶ ὁ δεῖνα, ἀλλὰ πάντες οἱ ἐν φροντίσιν, οἱ ἐν λύπαις, οἱ ἐν ἁμαρτίαις. Δεῦτε, οὐχ ἵνα ἀπαιτήσω εὐθύνας, ἀλλ' ἵνα λύσω τὰ ἁμαρτήματα. Δεῦτε, οὐκ ἐπειδὰν δέομαι ὑμῶν τῆς δόξης, ἀλλ' ἐπειδὰν δέομαι ὑμῶν τῆς σωτηρίας· ἐγὼ γὰρ, φησιν, ἀναπαύσω ὑμᾶς· οὐκ εἶπε, σώσω μόνον, ἀλλὰ καὶ, ὃ πολλῷ πλέον ἦν, ἐν ἀδείᾳ καταστήσω πάσῃ. Theophylact explains κοπιῶντες of the Jews ὡς παρατηρήματα νομικὰ βαρέα μετερχομένοι, καὶ κοπιῶντες ἐν τῇ ἐργασίᾳ τῶν ἐντολῶν τοῦ νόμου.

— δεῦτε πρὸς με] Believe in me and become my disciples. See John vi. 35, ὁ ἐρχόμενος πρὸς με οὐ μὴ πεινάσῃ, which in the following words are expounded ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε. See John vii. 37, 38, &c.

— ἀναπαύσω ὑμᾶς] Ecclus xxxviii. 14, καὶ γὰρ αὐτοὶ Κυρίου δεηθήσονται, ἵνα εὐοδώσῃ ἀνάπαυσιν καὶ ἴασιν χάριν ἐμβιώσεως. This verb is often used by historians when speaking of soldiers resting after a march or fatigue. Thus Polyb. iii. 53, 9, says Hannibal βουλόμενος ἅμα μὲν ἀναπαῦσαι τοὺς διασωζομένους, ἅμα δὲ προσδεξάσθαι τοὺς ὑπολειπομένους. Arrian. de Exp. Alex. ii. 8, 2, ἀνέπαυε τὴν στρατιὰν τὸ λοιπὸν τῆς νυκτός. And iii. 7, 9, and iii. 9, 1, τὴν στρατιὰν ἐκ τῆς ὁδοῦ ἀνέπαυσε.

29. τὸν ζυγόν μου] i. e. The doctrine and precepts of the Christian religion. See 1 John v. 3. The doctors frequently speak of the yoke of the law, the yoke of the commandments, and the yoke of the kingdom of heaven, which is Christ's yoke. Schol. ad Eurip. Phœn. 74, ζυγὸς κυρίως ἐπὶ τῶν κυβερνητῶν, ἐν ᾧ καθήμενοι τὰ ἱστέα μεταχειρίζονται· καταχρηστικῶς δὲ καὶ ἐπὶ ἄλλης ἐξουσίας τοῦτο φασί. Suidas, ζυγὸς, ὁ νόμος παρὰ τῇ θείᾳ γραφῇ· καὶ ὁ Χριστὸς· ἄρατε τὸν ζυγόν μου.

— ἄρατε τὸν ζυγόν μου] Lam. iii. 27, ἀγαθὸν ἀνδρὶ, ὅταν ἄρῃ ζυγὸν ἐν νεότητι. So Pindar uses φέρειν ζυγὸν. Pyth. B. 172, φέρειν δ' ἐλαφρῶς ἐπαυχένιον λαβόντα Ζυγὸν γ' ἀρήγει.

— μάθετε ἀπ' ἐμοῦ] See Glass. Phil. Sac. p. 324. I impose nothing upon men but what I myself bear. Seneca Consol. ad Polyb. xxxvi. Discat ab illo clementiam, atque a mitissimo omnium principe mitis fieri.

— πρᾳός εἰμι] This character of Jesus Christ is opposed to the cruelty, the pride and haughtiness of the Pharisees, who daily rendered the yoke of the law more intolerable by their traditions, and who despised the humble and meek: but Christ could συμπαθῆσαι ταῖς ἀσθενείαις, Heb. iv. 15, and therefore would not lay upon his followers heavier burdens than they

were able to bear. See Bp. Taylor, Discourse xv. Vol. III. p. 133, &c.

— *τῇ καρδίᾳ*] In *my* heart. See Middleton, Gr. Art. Part. I. c. III. Sect. 1. § 4.

— *εὑρήσετε ἀνάπαυσιν*, &c.] These words are in Jer. vi. 16. Christ frequently uses the words of the prophets.

Ecclus li. 27, *ἴδετε ἐν ὀφθαλμοῖς ὑμῶν, ὅτι ὀλίγον ἐκοπίασα καὶ εὗρον ἐμαυτῷ πολλὴν ἀνάπαυσιν.* Xenoph. *Κυρ. παιδ.* VII. 5, 17, *δοκεῖ μοι καὶ ἡ ἐμὴ ψυχὴ ἀναπαύσεώς τινος ἀξιοῦν τυγχάνειν.*

The ceremonial performances, when observed most exactly, could not perfect the observer as to his conscience, or take away the guilt of sin; and so could give no peace or rest unto the soul.

30. *ζυγός χρηστὸς*] In opposition to the ceremonies of the law and the traditions of the Pharisees.

The law of ceremonies imposed upon the Jews by Moses, is styled by St. Paul *ζυγὸς δουλείας*, Gal. v. 1: and by St. Peter a yoke which neither they nor their fathers were able to bear, Acts xv. 10: by reason of the long and frequent journies to Jerusalem, and the great payments for tithes and offerings it imposed upon them: and the burdens which besides this the Pharisees laid upon them by their traditions, are styled by our Lord *φορτία βαρέα καὶ δυσβάστακτα*, Matt. xxiii. 4.

— *φορτίον ἐλαφρὸν*] Diog. Laert. in Vit. Solon. I. 2, 15, *εὖ γὰρ θῆκε νόμους αὐτοῖς ἄχθεα κουφότατα.*

Clem. Alex. Pæd. I. 12, speaking of the Christian doctrine, says *ἔστι δὲ ὁ καραχτηρισμὸς, οὐ φοβερὸς ἄγαν αὐτοῦ, οὔδε ἔκλυτος κομιδῇ ὑπὸ χρηστότητος.* And Strom. II. p. 368, *ἄρατε ἀφ' ὑμῶν τὸν βαρὺν ζυγὸν καὶ λάβετε τὸν πρᾷον, ἡ γραφὴ φησὶ, καθάπερ καὶ οἱ ποιηταὶ δούλειον ζυγόν.* Theophylact in cap. XI. p. 63, *πᾶσαι αἱ ἐντολαὶ τοῦ Χριστοῦ ζυγὸς λέγονται, αἵ τινες ἐλαφραί εἰσι διὰ τὴν μέλλουσαν ἀντίδοσιν, εἰ καὶ πρὸς καιρὸν βαρεῖαι δοκοῦσιν.* Chrysostom Hom. XIV. on 1 Cor. p. 331, *ὁ ζυγός μου χρηστὸς*, &c.....*Εἰ δὲ οὐκ αἰσθάνῃ τῆς κουφότητος, δῆλον ὅτι προθυμίαν ἐῤῥωμένην οὐκ ἔχεις. ὥσπερ γὰρ ταύτης οὔσης καὶ τὰ βαρέα κοῦφα, οὕτως οὐκ οὔσης καὶ τὰ κοῦφα βαρέα.*

## CHAP. XII.

1. *ἐν ἐκείνῳ τῷ καιρῷ*] i. q. *τότε*. This is a common form of connecting what follows with what has gone before; see xiv. 1; and by no means connects the plucking of the ears of corn with the event related either before or after that circumstance.

In Deuteronomy, from c. i. to x., it occurs fourteen times. In Luke vi. 1, the Evangelist points out the sabbath and day whereon this happened, *ἐν σαββάτῳ δευτεροπρώτῳ*, the first sabbath after the second day of the Passover (see Levit. xxiii. 15), when the handful of corn was offered up, before which the sickle could not be put to the harvest.

It is evident that the disciples did not pluck the ears before the passover. It was particularly forbidden to gather any corn before the sheaf of the first-fruits had been waved in the temple; the Jews would undoubtedly have reproached them, had they cause for so doing, with this twofold violation of the law, the plucking of the corn before the time allowed, and the doing so also on the sabbath; whereas they confined themselves only to the latter charge.

— *τοῖς σάββασι*] A *ἑτεροκλίσια* similar to *πρόβασι* and *κρίνεσι* from *πρόβατον* and *κρῖνον*. Sub. *ἐν*, see ver. 2. See Bos. Ell. Gr. 428. In one MS. the article is wanting. But this word, Middleton says, usually takes it, unless when there is an especial reason for dispensing with it. The plural here has the signification of the singular: see Glass. Phil. Sac. p. 64; as xxviii. 1: Acts xiii. 14. Joseph. Ant. III. 10, 1, *κατὰ δὲ ἑβδόμην ἡμέραν, ἥτις σάββατα καλεῖται*. The Seventy also translate the same word by *σάββατον*, Exod. xxxi. 14; and *σάββατα*, Jer. xxvii. 21, 24: Levit. xxiii. 32. Hor. Sat. I. 9, 69, Sunt hodie tricesima Sabbata.

— *τῶν σπορίμων*] Scil. *χωρίων*. Thus Xen. Κυρ. παιδ. I. 4, 16, *τὰ ἐργάσιμα*. Dioscor. III. 128, *γεννᾶται καὶ ἐς χωρας σπορίμους*. Michaelis in Bos. Ell. Gr. 45, understands *γενημάτων*. Through paths that were in the corn, i. e. in the barley which was then ripe in Judea.

— *ἐπείνασαν*] The custom of the nation, as yet, had held them fasting, which suffered none unless he were sick, to taste any thing on the sabbath before the morning prayers of the synagogue were done.

— *ἤρξαντο τίλλειν*, &c.] i. e. *ἔτιλλον καὶ ἤσθιον*. See Luke vi. 1, who here also uses *ψώχοντες*.

2. *ποιοῦσιν ὃ οὐκ ἔξεστι*] The Jews were allowed by the law, when they came into the standing corn of their neighbours, to pluck some ears and eat them, Deut. xxiii. 25. But as they were by the same law forbidden to reap and grind on the sabbath-day, Exod. xxxiv. 21, and also by the traditionary law, the Pharisees seem to have accounted this action of the disciples a kind of servile work: and therefore they do not contend

about the thing itself, because it was lawful; but about the thing done on the sabbath. They pretend that they had violated the rest of that holy day, and thus transgressed the Mosaical law. Augustin. c. Faust. VI. 4, Judæi sabbato suo non solum in agro fructum suum non decerpunt, sed nec in domo concidunt aut coquunt.

3. *οὐκ ἀνέγνωτε*] Scil. *ἐν ταῖς γραφαῖς*. See 1 Sam. xxi. 3, 4: xxii. 10. In the high-priesthood of Ahimelech.

The canons of the scribes adjudged the disciples to stoning for what they had done, if so be it could be proved that they had done it presumptuously. Hence therefore our Saviour begins their defence, that this was done by the disciples out of necessity, hunger compelling them, not out of any contempt of the laws.

— *αὐτὸς*] Wanting in many MSS. and some versions. Griesbach supposes it to have crept into the text here from St. Mark and St. Luke.

— *οἱ μετ' αὐτοῦ*] There were none but David that went to the high-priest, for he had left his companions some way off. Lightfoot says the words of Ahimelech are to be understood comparatively, to that noble train wherewith David was wont to go attended, and which became the captain-general of Israel.

4. *οἶκον τοῦ Θεοῦ*] The court of the tabernacle, which was at that time pitched at Nob, one of the priests' cities in the tribe of Benjamin. The temple, which is oftenest in Scripture called the House of God, was not then built. That it was not into the Holy Place that David went, appears from this circumstance: the loaves of which he partook, had been that day removed from before the Lord, and new bread had been put into their room. 1 Sam. xxi. 6.

— *τοὺς ἄρτους τῆς προθέσεως*] Called in the Hebrew the bread of faces; so named because it was placed before the Lord, i. e. not far from the ark of the covenant, which was the symbol of his more immediate presence. The Seventy sometimes have *ἄρτους προσώπου*, sometimes *προκειμένους*, but most frequently as here, *προθέσεως*. There were twelve offered every sabbath-day, which were set in the sanctuary on the golden table. Exod. xxv. 30: Levit. xxiv. 6.

— *εἰ μὴ*] i. q. *ἀλλά*. See Hoogeveen, c. XVI. Sect. 6. § 6. Glass. Phil. Sac. p. 429.

5. *ἐν τῷ νόμῳ*] Numb. xxviii. 9. Besides the continual burnt-offering, the priests were obliged on the sabbath to sacrifice two lambs extraordinary, by which their servile work was that day double of what it was on the other days of the week. This,

though really no profanation of the sabbath, might according to the common notion of the Jews be so termed.

—ὅτι] i. q. πῶς, as Mark vi. 2.

—βεβηλοῦσι] See Glass. Phil. Sac. p. 1277. So used also 1 Macc. ii. 34. They were obliged to perform such servile work in the temple, as considered separately from the end of it, was a profanation of the sabbath, and yet were guiltless, because it was necessary to the public worship on account of which the sabbath was instituted. Such was lighting the fires, killing, flaying and dressing the sacrifices, &c. Accordingly the Jews were wont to say, that there is no sabbath in the temple;—the servile work which is done in holy things is not servile.

—ἀναίτιοι] Hesych. ἀναίτιος· ἀθῷος, ἀνέγκλητος. Macrob. Saturn. i. 16, tells us according to the Pontifical laws among the Romans, Umbro negabat eum pollui qui opus ad Deos pertinens sacrorumve causâ fecisset. These laws they received from the Etruscans, who seem to have had them through the Tyrians from the Hebrews.

6. μείζων] Many MSS. with Theophylact read μεῖζον, sub. τι. The Lord of the temple. See Mal. iii. 1: Luke ii. 49. The neuter is used again, πλεῖον, ver. 41, 42: περισσότερον, xi. 9: and Luke xi. 31. See Glass. Phil. Sac. p. 54. Macknight and others understand it of a greater or more noble work carrying on, than the temple service.

7. εἰ ἐγνώκειτε] Corresponding to the Greek phrases ἦν γνῶτε, εἰ ἤδειτε, used when others are admonished to weigh and consider the excellence of any thing. See Abresch. Diluc. Thucyd. p. 392.

—ἔλεον θέλω] See ix. 13. Philo de Plant. N. p. 229, βωμοῖς γὰρ ἀπύροις, περὶ οὓς ἀρεταὶ χορεύουσι, γέγηθεν ὁ θεὸς. De Vict. Off. p. 849, ὁ Θεὸς χαίρει, οὐκ ἂν ἑκατόμβας ἀνάγῃ τις ... χαίρει δὲ φιλοθέοις γνώμαις καὶ ἀνδράσιν ἀσκηταῖς ὁσιότητος. From which it appears that θέλειν is used in the sense of γεγηθέναι and χαίρειν.

Plato Alcib. ii. καὶ γὰρ ἂν δεινὸν εἴη, εἰ πρὸς τὰ δῶρα καὶ τὰς θυσίας ἀποβλέπουσιν ἡμῶν οἱ θεοὶ: ἀλλὰ μὴ πρὸς τὴν ψυχὴν, ἂν τις ὅσιος καὶ δίκαιος ὢν τυγχάνῃ. See Joseph. Ant. vi. 7, 4.

—καὶ οὐ] For μᾶλλον ἤ. I prefer mercy to sacrifice.

—τοὺς ἀναιτίους] Christ and his Apostles. Without the article the proposition would have been exclusive, and would thus have denied more than the circumstances required. Middleton, Gr. Art. p. 211.

8. Κύριος γὰρ] St. Mark introduces these words with ὥστε, St. Matthew with γὰρ: and both may be justified. But it may be looked upon as a considerable proof that the sacred writers were not always *critically* exact in the use of their particles: a remark of great importance both for clearing their sense and vindicating their character. Whoever considers the ambiguity of many of those Hebrew particles which correspond to the Greek will find little reason to wonder at it.

— καὶ τοῦ Σαββάτου] If this be a correct reading it implies that the Sabbath was an institution of great and distinguished importance. But καὶ is wanting in very many MSS. and some Fathers; and Mill and Griesbach have supposed it to have crept into the text here from Mark ii. 28: Luke vi. 5. Whitby thinks it should be retained.

Jesus was often blamed by the Pharisees as having broken the Sabbath, particularly xii. 10: Luke vi. 2: xiii. 14: xiv. 2: John v. 16: ix. 14.

— ὁ υἱὸς τοῦ ἀνθρώπου] This title is used eighty-eight times in the New Testament, and is applicable only to Jesus Christ. And in Dan. vii. 13, from whence it is originally taken, it is thought by all antient Jews as well as Christians to signify the Messiah only.

The series of our Lord's arguments here is intended to prove that circumstances of necessity dispense with some ceremonial observances which were in general commanded by God, and manifestly goes upon this foundation, that ceremonial institutions being the means of religion, if circumstances occurred in which they interfered with the end of it, they were suspended of course.

There being the same authority required to abrogate or alter, that there is to make a law, Bp. Pearson mentions this as a branch of that dominion that belongeth to our Saviour as Son of Man. See on the Creed, Vol. I. p. 241.

9. μεταβὰς, &c.] St. Matthew seems to say this miracle happened immediately after the transaction mentioned above: but the transition which he makes use of does not necessarily imply this. And St. Luke vi. 6, expressly tells us it was ἐν ἑτέρῳ σαββάτῳ.

— ἐκεῖθεν] from the fields where the above had happened.

10. ἦν τὴν χεῖρα] In the Coptic Version and one or two MSS. ἦν τὴν are wanting: a very probable reading, Middleton says, though the received one has nothing objectionable;—*his* hand, as elsewhere.

— χεῖρα ἔχων ξηρὰν] See 1 Kings xiii. 4, 6.

— ἐπηρώτησαν αὐτὸν] viz. the Pharisees. Coll. ver. 14: Luke vi. 7. Here λέγοντες redundant after ἐπηρώτησαν.

This is not contrary to what St. Mark iii. 4, and St. Luke vi. 9, say that Christ asked them: for both are true, that they asked him, whether it were lawful to heal? And he replies by saying I will ask you also whether it be not lawful to do good on the sabbath day?

— εἰ ἔξεστι] Xen. Κυρ. παιδ. IV. ἐπηρώτα εἰ ἔληξε. Propert. II. 29, 23, Volui *si* sola quiesceret illa, Visere. Hor. I. Ep. VI. 41, Chlamydes Lucullus ut aiunt, *Si* posset centum scenæ præbere rogatus. Acts i. 6.

They put this question to him, by which they declared in the strongest terms their opinion of its unlawfulness.

— ἵνα κατηγορήσωσιν] The Seventy in Prov. xxx. 10, use κατηγορεῖν, where Symmachus translates διαβάλλειν. See also Isocr. Paneg. c. XXXVI. Their intention was to render him odious to the common people, expecting that he would openly declare such things lawful in opposition to the definitions of the Doctors, who had determined that to perform cures on the sabbath was a violation of the holy rest. Or if he should give no answer to their question, as it implied an affirmative of the unlawfulness of what he was about to attempt, they thought it would render him inexcusable, and give the better colour to their accusation.

11. τίς ἔσται ἐξ ὑμῶν ἄνθρωπος] Hebrew construction for εἴ τις ὑμῶν. See vii. 9. Schmidt however says the interrogation is in τις not οὐχί. A few MSS. read ἐστι.

— ἐὰν ἐμπέσῃ, &c.] The Jewish saying is mentioned by some writers, "It is unlawful to do any servile work on the sabbath day, unless it is on purpose to save a soul," which comprehends also brutes. And from what is here said, and also Luke xiii. 15: xiv. 5, it appears that this was then a common saying. But it was also a Canon "We must take tender care of the goods of an Israelite." Maimonides in Schabb. c. XXV. says, If a beast fall into a ditch or into a pool of waters, let (the owner) bring him food in that place if he can: but if he cannot, let him bring him clothes and litter, and bear up the beast; whence if he can come up, let him come up, &c.

— βόθυνον] St. Luke uses xiv. 5, φρέαρ. Here the word signifies a cistern for the reception of water. Etym. M. βόθυνος ὁ λάκκος.

— οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ] κρατήσει here a pleonasm. St. Luke xiv. 5, has simply ἀναστάσει.

Philo de Charit. p. 707, προστάττει κἂν ἐχθρῶν ὑποζύγια

ἀχθοφοροῦντα τῷ βάρει πεσθέντα προσπέσῃ, μὴ παρελθεῖν, ἀλλὰ συνεπικουφίσαι καὶ συνέγειραι. Macrob. Saturn. I. 16. Scævola consulens quid ferîs agere liceret? respondit, quod prætermissum noceret. Quapropter si bos in specum decidisset, eumque Paterfamilias adhibitis operis liberasset, non est visus ferias polluisse. Nec ille qui trabem tecti fractam fulciendo ab imminenti vindicavit ruinâ. Unde et Maro omnium disciplinarum peritus, sciens lavari ovem, aut lanæ purgandæ, aut scabiei curandæ gratiâ, pronuntiavit hanc ovem per ferias licere mersari, si hoc remedii causâ fieret. Balantumque gregem fluvio mersare salubri.

12. ἄνθρωπος προβάτου] One MS. which is often singular with respect to the article, has τοῦ προβάτου. This must be wrong: for though πρόβατον has been mentioned before, there is no reference to it; the assertion is of *any* man and *any* sheep. See Middleton, Gr. Art. p. 212.

— ὥστε] See Stephens, Thesaur. Gr. IV. p. 10991. Schwartz and Palairet take it in the sense of itaque. See also Hoogeveen, Doct. Part. c. LVII. Sect. 15. § 6. Antisthenes Epist. Socrat. οὔτε φίλοι γένοιντο ἂν οἱ πολλοὶ ἀμαθεῖς ὄντες, καὶ ταῦτα τύραννοι. ὥστε σοι συμβουλεύσαιμι ἂν ἀπιέναι Συρακουσῶν τε καὶ Σικελίας. And Solon in Diog. Laert. II. p. 88, Ὦ πάτρις, οὗτος μὲν Σόλων ἕτοιμος τοι καὶ λόγῳ καὶ ἔργῳ ἀμύνειν. τοῖς δ' ἂν μαίνεσθαι δοκῶ. ὥστε ἄπειμι οἱ ἐκ μέσου.

This decision appears to be in direct opposition to the very extraordinary decision of the School of Schammai. Let no one console the sick or visit the mourning on the sabbath day. It was principally against the decisions of this School that our Lord spake: for the School of Hillel in some respects decided differently.

13. ἐξέτεινε καὶ ἀποκατεστάθη] i. e. ἐξέτεινε ἀποκαταστασθεῖσαν ὑγιῆ ὡς ἡ ἄλλη.

— ἀποκατεστάθη] Galen. in Hippocr. de Tract. III. καταστῆσαι συνήθως λέγουσιν οἱ κατὰ τὴν Ἀσίαν Ἕλληνες, ἀντὶ τοῦ πρὸς τὴν οἰκείαν χώραν ἀγαγεῖν. ἀπὸ τούτου δέ μοι δοκεῖ καὶ ὁ Ἱπποκράτης πεποιηκέναι καὶ νῦν τὸ τῆς καταστάσεως ὄνομα, ... ὡς ταυτὸν σημαίνειν δι' αὐτοῦ τῇ καθιδρύσει, ἥτις ἐνδείκνυται τὸ κατὰ χώραν ἱδρύσαί τι.

— ἡ ἄλλη] i. q. ἑτέρα. v. 39.

14. συμβούλιον ἔλαβον] See xxvii. 1. Some MSS. read ἐποίησαν, which probably having been written on the margin from Mark iii. 6, at length crept into the text. Plato uses συμβουλὴν ποιεῖν: in which sense συμβούλιον seems very rare.

It has been supposed to be probable that the Scribes and Pharisees who were present at this miracle were members of the Sanhedrim. St. Mark iii. 6, has οἱ Φαρισαῖοι μετὰ τῶν Ἡρωδιανῶν.

— ἐξελθόντες] viz. from the synagogue. See ver. 9.

— ὅπως] Most modern translations follow the Vulgate "quomodo perderent eum." But Chrysostom renders ὅπως by ἵνα not by πῶς or ὃν τρόπον. Συμβουλεύονται ἵνα ἀνέλωσιν αὐτὸν.

15. γνοὺς] Scil. ὅτι συμβούλιον ἔλαβον κατ' αὐτοῦ.

— ἀνεχώρησεν] To the Lake of Tiberias. Mark iii. 7.

— πάντας] who were sick and desirous of being healed.

16. ἐπετίμησεν] Euthymius gives παρήγγειλε as synonymous.

— φανερὸν ποιήσωσιν] See ix. 30. They should not discover his person against which the Jews had conspired. Lightfoot says this prohibition tends the same way as his preaching by parables did, xiii. 13, I speak to them by parables, because seeing they see not. He would not be known by them who would not know him.

Polyb. II. 40, 1, ταχέως τὴν αὐτῆς δύναμιν ἐποίησε φανερὰν. And φανερὰν ποιῶν τὴν ὀργὴν ἣν εἶχε πρὸς τοὺς πολεμίους.

17. διὰ Ἡσαΐου] xlii. 1. This prophecy of Isaiah is not cited here according to the Hebrew original, nor according to the Septuagint. And Dr. Owen thinks it affords a plain proof that the Septuagint has been wilfully corrupted. For the insertion of the words Ἰακὼβ and Ἰσραὴλ, of which there are no traces in the Hebrew, seems to have been made on purpose by the Jews, that the text might not be applied to the Messiah, though the Targum on the place is express for it. The rest has been much altered as appears from Justin Martyr, who quotes the text twice and in both places differently.

18. ἠρέτισα] Hesych. ἠρετισάμην· ἠγάπησα, ἐπεθύμησα, ἠθέλησα, ἠράσθην. In the Septuagint the word used is ἀντιλήψομαι.

— ὁ ἀγαπητός] i. e. Unicus, in which signification the Seventy use it. See p. 82.

— εἰς ὃν εὐδόκησεν] In the Septuagint, προσεδέξατο αὐτὸν ἡ ψυχή μου. The Seventy use εὐδοκεῖν either with the acc. of the person, as Ps. l. 19; or with the preposition ἐν, as Matt. iii. 17. See Glass. Phil. Sac. p. 453.

— ἡ ψυχή μου] i. q. ἐγώ.

— θήσω] In the Septuagint ἔδωκα· but as the prophet is

speaking of a future event, it is perhaps better in the future tense.

— *κρίσιν*] The Laws and Commandments of God, which he was by virtue of the unction of the Spirit to deliver in his Father's name: as Exod. xxi. 1: Deut. iv. 5, 14: Matt. xxiii. 23: Luke xi. 42. There are abundant instances of this meaning of the word in Ps. cxviii. It is observable from Mark iii. 6, 7, that when the Pharisees held a council to destroy him, he recedes from them to the Sea of Galilee, whither came to him a great multitude from Galilee, from Idumea, and beyond Jordan, and from the parts about Tyre and Sidon, and by teaching them and doing his miracles before them, he shewed judgment to the Gentiles.

19. *οὐκ ἐρίσει οὐδὲ κραυγάσει*] i. e. he shall not be contentious, or set forth himself with noise or tumult or ostentation of his doings; and this was here fulfilled by his ceasing to dispute any longer with those Pharisees, who when they could not answer him a word, consulted how they might destroy him; and by his strict charge to the multitudes he had healed, that they should not make him known. Elsner quotes a passage from Plutarch, *ὡς γὰρ οἱ τελούμενοι, κατ' ἀρχὰς ἐν θορύβῳ καὶ βοῇ πρὸς ἀλλήλους ὠθούμενοι συνιάσι, δρωμένων δὲ καὶ δεικνυμένων τῶν ἱερῶν, προσέχουσι ἤδη μετὰ φόβου καὶ σιωπῆς· οὕτω καὶ φιλοσοφίας ἐν ἀρχῇ καὶ περὶ θύρας, πολὺν θόρυβον ὄψει καὶ θρασύτητα καὶ λαλιάν, ὠθουμένων πρὸς τὴν δόξαν ἐνίων ἀγροίκως τε καὶ βιαίως· ὁ δὲ ἐντὸς γενόμενος, ἕτερον λαβὼν σχῆμα καὶ σιωπὴν καὶ θάμβος, ὥσπερ θεῷ τῷ λόγῳ ταπεινὸς συνέπεται καὶ κεκοσμημένος.*

The Seventy have *οὐ κεκράξεται οὐδὲ ἀνήσει*. In the Hebrew text are two words of the same signification denoting *clamour*; but *ἐρίζειν* in the Evangelists is adopted probably in allusion to the usual clamours and altercations of the Rabbins.

Some interpreters explain this passage thus: Though Messiah might easily bear down his enemies by force of arms, he shall not strive with martial violence, nor cry the alarm of war in the field of battle, neither shall his voice be heard in the streets, as of an enraged general sacking a conquered town: *κραυγῆς* in Greek writers being often used for the shout raised in battle, and *ἐρίζεσθαι* for the strife which is made in close fight.

— *ἐν ταῖς πλατείαις*] In the Septuagint, *οὐδὲ ἀκουσθήσεται ἔξω ἡ φωνὴ αὐτοῦ*. Michaëlis would here understand *ῥύμαις*: Schæffer *ὁδοις*. See Bos. Ell. Gr. 245.

20. *κάλαμον συντετριμμένον*] The Seventy have *κάλαμον τεθλασμένον οὐ συντρίψει, καὶ λῖνον καπνιζόμενον οὐ σβέσει.* These seem to be proverbial expressions to signify a person of a most gentle character; one who is afflicted from a sense of his sins and in fear of God's anger, and who is contrite. Such a one the Messias will not cast away nor destroy, but raise up and restore: where the least spark of grace appears, he will not quench it, but take the utmost care to keep it alive and improve it.

Or, the bruised reed and smoking flax may signify the weakness of Christ's enemies, whom he could have destroyed as easily as men break a bruised reed, or extinguish a fire that is beginning to kindle, consequently the clause is of the same import as the former.

Lightfoot says these words are to be applied, as appears by those that went before, to our Saviour's silent transaction of his own affairs, without hunting after applause or the loud reports of fame. He shall not make so great a noise as is made from the breaking of a reed now already bruised and half broken, or from the hissing of smoking flax only, when water is thrown upon it.

— *οὐ κατεάξει*] Thus Aristænet. i. 7, *τὸν τε θηρατικὸν κατέαξε κάλαμον.* Ἀγνύμι forms its tenses from ἄγω.

— *λῖνον τυφόμενον*] Here λῖνον will signify the *wick* of a lamp, made of flaxen threads, which the Jews used as we do cotton: the thing made being expressed by the materials of which it is made; and that by Synechdoche for the lamp itself which when near going out yields more smoke than light. Used figuratively perhaps for a weak and almost extinguished faith. See Porteus, Lect. x. p. 261.

— *τυφόμενον*] Schol. Origenis λῖνος *τυφόμενος οἱ κατεπαιρόμενοι τῆς ἀληθείας.* Hesych. *τύφεσθαι, μαραίνεσθαι, ἡσυχῇ ἐκκαίεσθαι, χωρὶς φλογὸς καπνὸν εἶναι.* Philo de Migrat. Abrah. p. 455, *σπινθὴρ γὰρ καὶ ὁ βραχύτατος ἐντυφόμενος, ὅταν καταπνευσθεὶς ζωπυρηθῇ, μεγάλην ἐξάπτει πυράν.* Plutarch. Solon. *παρεφύλαξε τυφομένην ἀδροῦ πυρὸς ἔτι ζῶσαν φλόγα, τὴν ἐρωτικὴν μνήμην καὶ χάριν.* Schol. Soph. Antig. 1124, *τύφειν ἐστὶ τὸ ἠρέμα ὑποσμύχειν.*

— *ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν*] i. e. till he has made his Gospel and righteous law victorious over all its enemies. Thus in Polyb. i. 68, we find *εἰς ἀδύνατον ἐκβάλλειν* used for 'to render impossible,' *καθόλου δὲ ἀεί τι καινὸν προσεξεύρισκον, εἰς ἀδύνατον ἐκβάλλοντες τὴν διάλυσιν, διὰ τὸ πολλοὺς καχέκτας*

καὶ στασιώδεις ἐν αὐτοῖς ὑπάρχειν. So Plato, Epist. VII. αὐτὰ ἐτόλμησεν εἰς ἀναρμοστίαν καὶ ἀπρέπειαν ἐκβάλλειν.

— εἰς νῖκος τὴν κρίσιν] In the Septuagint it is ἀλλὰ εἰς ἀλήθειαν ἐξοίσει κρίσιν. Here κρίσις used to signify a divine law or rule of life, as in ver. 18. After it some MSS. add αὐτοῦ, which shews in what sense it was understood.

21. ἐν τῷ ὀνόματι αὐτοῦ] for ἐν αὐτῷ. Several MSS. want ἐν. St. Matthew here follows the Septuagint. The original is "And the isles shall wait for his law." In the language of the Old Testament the isles commonly denote the idolatrous nations to the west of Judæa, inhabiting the islands of Greece and Italy. The prophet's meaning therefore is, that the heathen nations, charmed with the humanity and gentleness of the Messiah's disposition, the equity of his government, and the beauty and rectitude of his laws, shall trust in him and obtain for themselves protection and safety by becoming his subjects.

22. ἐθεράπευσεν αὐτὸν] St. Luke ἦν ἐκβάλλων τὸ δαιμόνιον. See Porteus, Lect. x. p. 262.

— λαλεῖν καὶ βλέπειν] for βλέπειν καὶ λαλεῖν.

23. ἐξίσταντο] Hesych. ἐθαύμαζον. ἐξέστην· ἐθαύμασα, ἐξεπλάγην.

— μήτι] Beginning seriously to think that he was. See Hoogeveen, Doctr. Part. c. XXVII. Sect. 13. § 4.

— υἱὸς τοῦ Δαβίδ] i. e. The Messiah, ὁ Χριστὸς, which some MSS. add. See ix. 27.

24. τὰ δαιμόνια] Not all demons: but those whom he does cast out, he casts out through the aid of Beelzebub.

— εἰ μὴ] Between οὐκ and εἰ μὴ, Michaelis supposes an ellipsis of ἐν ἄλλῳ. See Bos. Ell. Gr. p. 17.

— Βεελζεβούλ] See x. 25.

— ἄρχοντι, &c.] Porphyr. de Abst. II. 41, 42, says they who did evil by enchantments τούτους μάλιστα καὶ τὸν προεστῶτα αὐτῶν ἐκτιμῶσι.

25. εἰδὼς δὲ ὁ Ἰησοῦς] He knew that the wickedness of their hearts and not the weakness of their understandings, had led them to form the opinion they had uttered, if it was their real opinion; or rather to affirm it contrary to their conviction, which was the reason that at the conclusion of his defence, he reprimanded them in the sharpest manner.

— πᾶσα βασιλεία, &c.] A proverb. Buxtorf mentions a similar saying of the Rabbins; Lex. Talmud. Xen. Mem. IV. 4, 16, ἄνευ δὲ ὁμονοίας οὔτ' ἂν πόλις εὖ πολιτευθείη, οὔτε οἶκος καλῶς οἰκηθείη. Cic. Læl. VII. Quæ enim domus tam stabilis,

quæ tam firma civitas est, quæ non odiis atque dissidiis funditus possit everti. Also de Fin. I. 18, Neque enim civitas in seditione beata esse potest, nec in discordiâ dominorum domus. Soph. Antig. 683, *ἀναρχίας γὰρ μεῖζον οὐκ ἔστιν κακὸν, αὕτη πόλεις τ' ὄλλυσιν, ἢ δ' ἀναστάτους οἴκους τίθησιν.* Seneca de Irâ II. 31, Salva autem esse societas nisi amore et custodiâ partium non potest.

— *οὐ σταθήσεται*] for *οὐ δύναται σταθῆναι*, Mark iii. 24.

26. *ὁ Σατανᾶς τὸν Σατανᾶν*] for *ἑαυτὸν*: the Hebrews frequently using the noun for the pronoun as Gen. xix. 24: so 2 Tim. i. 18. Hence St. Mark iii. 26, has *Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν.*

— *πῶς οὖν σταθήσεται;*] An interrogation answering the purpose of a negation, *οὐ δύναται σταθῆναι*, i. q. *ἐρημοῦται.*

27. *Καὶ εἰ ἐγὼ ἐν Βεελζεβοὺλ*, &c.] That it was the custom of the Jews to cast out devils by the invocation of the name of the Most High, or the God of Abraham, Isaac and Jacob, we learn from Justin Martyr, Dialog. c. Tryph. p. 311, *εἰ ἄρα ἐξόρκιζοι τις ὑμῶν κατὰ τοῦ Θεοῦ Ἀβραὰμ, καὶ Θεοῦ Ἰσαὰκ, καὶ Θεοῦ Ἰακὼβ, ἴσως ὑποταγήσεται* And from Irenæus I. 2, 5, Et hujus invocatione etiam ante adventum Domini nostri salvabantur homines a spiritibus nequissimis aut a demoniis universis. Origen IV. c. Cels: *σαφῶς δ' ὅτι γενεαλογοῦνται Ἰουδαῖοι ἀπὸ τῶν τριῶν πατέρων, τοῦ Ἀβραὰμ καὶ τοῦ Ἰσαὰκ καὶ τοῦ Ἰακὼβ, ὧν τοσοῦτον δύνανται τὰ ὀνόματα συναπτόμενα τῇ τοῦ Θεοῦ προσηγορίᾳ, ὡς οὐ μόνον τοὺς ἀπὸ τοῦ ἔθνους χρῆσθαι ἐν ταῖς πρὸς Θεὸν εὐχαῖς καὶ τῷ κατεπάδειν δαίμονας, ἀλλὰ γὰρ σχεδὸν καὶ πάντας τοὺς τὰ τῶν ἐπῳδῶν καὶ μαγειῶν πραγματευομένους· εὑρίσκεται γὰρ ἐν τοῖς μαγικοῖς συγγράμμασι πολλαχοῦ ἡ τοιαύτη τοῦ Θεοῦ ἐπίκλησις.* See also Tertullian, Theophilus and Jerome. Josephus Ant. VIII. 2, 5, tells us that God gave this art to Solomon against devils, that he should teach it *εἰς ὠφελείαν καὶ θεραπείαν τοῖς ἀνθρώποις.* He expressly says *καὶ αὐτὴ μέχρι νῦν παρ' ἡμῖν ἡ θεραπεία πλεῖστον ἰσχύει.* And Irenæus, Judæi usque nunc hâc ipsâ advocatione dæmonas effugant. See Mark ix. 38: Luke ix. 49: Acts xix. 13. Lucian. Tragopodag. 171, *ἄλλος ἐπαοιδαῖς ἐπιθετῶν ἐμπαίζεται, Ἰουδαῖος ἕτερον μωρὸν ἐξάδει λαβών.* Thus then our Saviour seems to argue, You doubt not but your exorcists who use the name of God, the God of Abraham, &c. do cast out devils by virtue of that name, it will then be a matter of your condemnation, who pass so favorable a judgment upon them, to pass such an unjust censure upon me, in whom you see far greater evidences of the

finger of God, in casting out all manner of evil spirits and healing all kinds of diseases.

Calvin thought that God conferred a power of this kind on some particular persons among the Jews antiently, that by thus proving his presence amongst them, he might retain the nation in the faith of his covenant; and that the people having experienced God's power in those instances, came foolishly to institute for themselves the office of an exorcist. Agreeably to this it may be observed that our Lord's argument does not require that the demons were actually expelled by these exorcists. It is sufficient that the Jews thought they were expelled, and did not find fault with those pretended miracles, as they did with Christ's real ones.

— *οἱ υἱοὶ ὑμῶν*] Your disciples: the disciples of the Pharisees. Among the Hebrews it was common for the master to call his disciples sons: and they in return called him father. 1 Kings xxi. 35: 2 Kings ii. 3: 2 Tim. i. 2: Philem. 10.

28. *ἐν πνεύματι Θεοῦ*] St. Luke xi. 20, *ἐν δακτύλῳ Θεοῦ*. This may signify no more than by divine co-operation: and so *πνεῦμα* is used in the fifth of Bishop Middleton's senses. See Gr. Art. p. 168.

— *ἄρα*] See Hoogeveen, Doctr. Part. c. v. Sect. 1. § 5.

— *ἔφθασεν ἐφ' ὑμᾶς*] 1 Thess. ii. 16: Hom. Il. ι. 502, *φθάνει δὲ τε πᾶσαν ἐπ' αἶαν Βλάπτουσ' ἀνθρώπους.*

— *ἡ βασιλεία τοῦ Θεοῦ*] The inference of Christ from this is clear, that he was the Messias promised to set up the kingdom spoken of by Daniel: for seeing in their own opinion their Messiah was to erect this kingdom, that Divine assistance which proved that he was now come who was the Messiah, must also prove the kingdom of God was come: and seeing the kingdom of Satan was by this power overthrown, they reasonably might think the kingdom of God was ready to be set up, and that one stronger than he was come among them, ver. 29. See Warburton's Works, Vol. VI. p. 331.

29. *ἢ*] See Glass. Phil. Sac. p. 527.

— *τοῦ ἰσχυροῦ*] In this comparison *ὁ ἰσχυρὸς* is generally supposed to be meant for Satan. But it may be observed, that from a comparison of the parallel place, Luke xi. 21, 22, Bishop Middleton thinks that Satan is not meant; and he adds, the article need not create any difficulty; its true use in this place being what he denominates hypothetic. See Gr. Art. Part I. p. 60. Rosenmuller translates potentis alicujus.

— *διαρπάσει*] Several MSS. read *διαρπάσῃ*.

30. *ὁ μὴ ὢν μετ' ἐμοῦ*, &c.] See Hoogeveen, Doctr. Part.

c. XXVII. Sect. 2. § 12. This is a proverb founded upon the maxims of the world, that when two powers are at irreconcileable enmity against each other, he that forbears joining with one side is reputed to be against it. In many proverbial expressions the first person is put *ἀορίστως* for any other: and if that be the case in this proverb, yet when the application is made, it will signify, He that sides not with me contending against Satan and his kingdom, is against me, as being unwilling that his kingdom should be destroyed. And he that in doing this work is not against me, but casts out devils in my name, though he doth not yet follow me, is for me, Luke ix. 49, 50.

Cic. pro Ligar. XI. Valeat tua vox illa quæ vicit. Te enim dicere audiebamus; nos omnes adversarios putare, qui non nobiscum essent: te omnes, qui contra te non essent, tuos. Quintil. VIII. 6, 61, Obstat quicquid non adjuvat. Plut. Solon. *τῶν δ' ἄλλων αὐτοῦ νόμων ἴδιος μὲν μάλιστα καὶ παράδοξος ὁ κελεύων ἄτιμον εἶναι τὸν ἐν στασεὶ μηδετέρας μερίδος γενόμενον.*

— *μετ' ἐμοῦ*] *μετά τινος εἶναι* signifies to be of any person's side, to lend him aid. Demosth. ad Phil. Epist. p. 65, *καὶ νῦν μεθ' ὑμῶν γενόμενος ῥαδίως καταπολεμήσει τὴν Φιλίππου δύναμιν.* De Class. p. 76, *εἰ τοίνυν τις οἴεται Θηβαίους ἔσεσθαι μετ' ἐκείνου.* Thucyd. VI. 44, *οἱ δὲ οὐδὲ μεθ' ἑτέρων ἔφασαν ἔσεσθαι·* and VII. 57, *μετ' ἀλλήλων στάντες. Schol. συμμαχήσαντες ἀλλήλοις.* Joseph. Ant. XV. *μεθ' ὧν τὸ δίκαιον ἐστὶν, μετ' ἐκείνων ὁ Θεός.*

31. *διὰ τοῦτο*] This inference is not particularly connected with the member of the discourse immediately preceding it, but arises from the whole series of the reasoning.

— *πᾶσα ἁμαρτία*] i. e. all other sin that is not attended with the same degree of malice. St. Luke restrains these blasphemies to those that are spoken against the Son of Man, Luke xii. 10.

— *βλασφημία*] Injurious expressions or *detraction* in the largest acceptation, whether against God or man. When God is the object, it is properly rendered blasphemy. It is evident in this passage both are included.

— *ἀφεθήσεται*] i. e. upon their hearty and unfeigned repentance. As the Hebrew has no subjunctive or potential mood, the future tense is frequently made use of for supplying this defect. This idiom is common in the Septuagint, and has been thence adopted into the New Testament. It is evidently our Lord's meaning here, not that every such sin shall actually be pardoned, but that it is in the Divine Œconomy capable of being pardoned. See Glass. Phil. Sac. p. 198. Our Saviour's words do not speak of the *event* of things, but of the provision which

is now made: Blasphemy shall be forgiven, i. e. there is pardon to be had. See Waterland, Vol. IX. Serm. XXVIII.

— *βλασφημία τοῦ Πνεύματος*] i. e. *κατὰ τοῦ Πνεύματος*. Which according to some Divines consisted in their maliciously ascribing the miracles wrought to Beelzebub, and not to the Spirit of God; as they must have known that they could not be accounted for in a natural way; and the Divine hand was so visible that it could not be missed by any who were not wilfully blind. According to this interpretation it is confined solely and exclusively to those Pharisees who saw the miracles performed and attributed them to the agency of evil spirits.

The crime is here called not *sin*, but *blasphemy* against the Holy Ghost; which evidently refers not to actions, but to words; not to any thing done, but to something said against the Holy Ghost. It was the belying, slandering or reviling the Divine Spirit, by which our Lord wrought his miracles, ascribing them to the Devil. See Waterland, Vol. IX. p. 352—356.

Others apply it to maliciously speaking against the Holy Spirit when the grand dispensation of it shall open after Christ's resurrection. When that period cometh, and the miraculous gifts of the Holy Ghost are shed down upon almost all believers, and the nature of the Messiah's kingdom is more fully made known, the foundation of your prejudices against me shall be removed. Wherefore if you shall then speak against the Holy Ghost, by maliciously affirming that his gifts and miracles come from the devil, it shall not be forgiven you, because it is a sin which you cannot possibly repent of, inasmuch as further evidence shall not be offered to you. This is Whitby's opinion, to which Doddridge assents. But, besides that our Saviour had not as yet made mention either of his own ascension, or of the mission of the Holy Ghost, since the power whereby both he and the Apostles wrought their miracles, proceeded from the same Divine Spirit, a reviling this power when our Saviour did the miracle, must be blasphemy against the Holy Ghost, as much as it was when his Apostles did it; and so the difference amounts to nothing. There is but little weight in the objection that the Holy Ghost could not be blasphemed at *that time*, because he was not yet given: for our blessed Lord most undoubtedly had the Holy Spirit always residing in him without limitation or measure; and he himself professes that it was by the Spirit of God that he cast out devils; so that the blaspheming that Divine power by which he wrought his miracles was plainly blaspheming the Holy Spirit. It is true that the Holy Ghost

was not yet given in full measure to our Lord's disciples; but to our Lord himself he most certainly was; and therefore the objection in this case is slight and comes not up to the point. Other opinions see in Waterland IX. p. 354, and Bishop Taylor, Vol. IX. p. 203.

32. ὃς ἂν εἴπῃ κατὰ τοῦ υἱοῦ, &c.] εἰπεῖν κατὰ τινος in the sense of βλασφημεῖν εἰς τινα, which is used in Luke xii. 10. Ὃς ἂν εἴπῃ λόγον, scil. βλάσφημον, Bos. Ell. Gr. p. 38.

— υἱοῦ τοῦ ἀνθρώπου] Jesus Christ as considered in that state of humiliation, which was apt to give offence to persons possessed with false notions of the Messiah. Thus we find him contemned and reproached for the meanness of his birth, the poverty of his condition, or freedom of his conversation, as calling him a deceiver, a glutton, a winebibber and the like, and afterwards for the ignominy of his death: but this sin did not exclude the possibility of repentance and the hope of pardon.

— τοῦ Πνεύματος τοῦ ἁγίου] The meaning of πνεῦμα ἅγιον in this place is not absolutely determined by the article, though it is evidently used in the personal or fourth of Middleton's meanings, or else according to the fifth to denote the Holy Influence. The context however determines at once in favour of the former of these, as is plain from τὸ πνεῦμα τὸ ἅγιον being used in opposition to ὁ υἱὸς τοῦ Θεοῦ in the preceding part of the verse: for an antithesis between a person and an influence would be unnatural, τὸ πνεῦμα therefore in the last verse was also used in the personal sense. See Gr. Art. p. 213. On this verse Pearson grounds an argument that the Holy Ghost is a person and that uncreated. Creed, Vol. I. p. 475.

— οὐκ ἀφηθήσεται] A μείωσις for he shall be most severely punished. See Glass. Phil. Sac. p. 231.

There were many sins under the law of Moses, for which no remission was to be had from any sacrifice allowed by that law. He that was guilty was liable either to *death* or to *excision*. And blasphemy was one of those for which there was no legal expiation. But the Jews had hopes that every sin should be atoned for by death; so that they would have their part in the promise to the Israelites of the world to come.

— οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι] Several MSS. and some Fathers read τῷ νῦν instead of τουτῷ τῷ. Hesych. αἰών· ὁ βιὸς τῶν ἀνθρώπων, ὁ τῆς ζωῆς χρόνος. Neither here upon earth, nor at the great day of accounts. See Mark iii. 29: Luke xii. 10. This is a common mode of speaking among the

Jews; 2 Macc. vi. 26, ἀλλὰ τὰς τοῦ παντοκράτορος χεῖρας οὔτε ζῶν οὔτε ἀποθανὼν ἐκφεύξομαι. In the constitutions of Clement vi. 18, we find οἱ βλασφημήσαντες τὸ Πνεῦμα τῆς χάριτος, καὶ ἀποπτύσαντες τὴν παρ' αὐτοῦ δωρεὰν μετὰ τὴν χάριν, οἷς οὐκ ἀφεθήσεται οὔτε ἐν τῷ αἰῶνι τούτῳ οὔτε ἐν τῷ μέλλοντι.

— μέλλοντι] Ælian. V. H. xiii. 37, εἰς τὸν μετὰ ταῦτα αἰῶνα. Herodian. i. p. 9, ἐγκαταλίπωὺ ἀρετῆς ἀίδιον μνήμην εἰς τὸν ἑσόμενον αἰῶνα.

33. ποιήσατε] Treat or esteem us. Confess that the tree is good which produces good fruit; or the tree bad which produces bad fruit. See Glass. Phil. Sac. p. 226. Joseph. Ant. iv. 8, 14, ἐκείνους τοῦ Θεοῦ δυνατωτέρους ποιεῖ. Plut. in Apophth. τῶν μεγίστων εὐτυχιῶν ἐποιεῖτο δύο. De Orac. Def. πλείονας ποιοῦντας χωρὶς ἀλλήλων κόσμους. Sotades apud Stob. Serm. ccxlvii. Σωκράτην ὁ κόσμος πεποίηκε σοφὸν εἶναι. Herod. iii. 5, θώυμα δὲ ποιευμένων τῶν κατασκόπων περὶ τῶν ἐτέων. And ix. 110, ὁ δὲ δεινόν τε καὶ ἀνάρσιον ἐποιέετο. See vii. 17: Luke vi. 43.

καλὸν] Athenæus i. τῶν δένδρων τὰ μὲν καρποφόρα καλὰ προσαγορεύει· ἔνθα δένδρεα καλὰ πεφύκει.

— σαπρὸν] Ecclus xiv. 19, ἔργον σηπόμενον which gives not solid satisfaction.

34. γεννήματα ἐχιδνῶν] See iii. 7.

— πῶς δύνασθε] for πῶς ἂν δύναισθε. The indic. here has the signification of the optat.

— ἀγαθὰ λαλεῖν] In opposition to βλασφημια, ver. 31.

— ἐκ γὰρ τοῦ περισσεύματος, &c.] In the heart faith is sealed; with the tongue confession is made; between these two salvation is completed. Pearson on the Creed, Vol. i. p. 23. Menander, ἀνδρὸς χαρακτὴρ ἐκ λόγων γνωρίζεται. Aristides, οἷος ὁ τρόπος, τοιοῦτος καὶ ὁ λόγος. Quintil. xi. 1, 30, Profert enim mores plerumque oratio, et animi secreta detegit. Nec sine causâ Græci prodiderunt, ut vivat, quemque etiam dicere. See Acts v. 3.

35. ὁ ἀγαθὸς, &c.] The article, Middleton says, is here employed hypothetically.

— θησαυροῦ] See ii. 11. Demophilus in Opusc. Mytholog. p. 620, has a similar sentiment, οἷον τὸ ἦθος ἑκάστου, τοῖος δὲ ὁ βίος καὶ πράξεις. ψυχὴ γὰρ ἐστὶ ταμιεῖον, ἀγαθὴ μὲν ἀγαθοῦ, κακὴ δὲ κακοῦ.

— τῆς καρδίας] Wanting in very many MSS. and probably repeated from the preceding verse, or from the parallel passage, Luke vi. 45.

— ἐκβάλλει] In Luke vi. 45, προφέρει. The Seventy use both translations of the same Hebrew verb.

Herod. VI. 69, ἔγνω δὲ καὶ αὐτὸς ὁ Ἀρίστων οὐ μετὰ πολλὸν χρόνον, ὡς ἀνοίῃ τὸ ἔπος ἐκβάλοι τοῦτο. Eurip. Ion. 959, οἰκτρὰ πολλὰ στόματος ἐκβαλοῦσ' ἔπη. See also 924, and Helena 1563.

— τὰ ἀγαθὰ] Followed by πονηρὰ without the article. This difference has occasioned some critical discussion. Bishop Middleton says he is persuaded that no such difference as that which our received text now exhibits, originally existed; that either both ἀγαθὰ and πονηρὰ had the article, or that both were without it; and of these, the latter is by far the more probable: for the *assumption* that the things brought forth were good, is scarcely allowable, this being the very thing to be *asserted*. The MSS. though some few have τὰ πονηρὰ are much more strongly in favour of his supposition: no less than twenty-seven of Wetstein, ten of Birch, including Vat. 1209, and fifteen of Matthaï, among which are several of his best, omitting τὰ before ἀγαθὰ. In the parallel passage, Luke vi. 45, we have τὸ ἀγαθὸν and τὸ πονηρὸν. But adjectives in the neut. sing., used in the abstract sense require the article. See Gr. Art. Part I. c. III. Sect. I. § 6.

36. λέγω ὑμῖν ὅτι] ὅτι sometimes is added to λέγω ὑμῖν, and sometimes not, as xi. 22, 24.

— ῥῆμα ἀργὸν] Mean malicious or impious expressions: alluding still to the main subject of his discourse, the spiteful and opprobrious words which the Pharisees had impiously thrown out against the Spirit of God. See Waterland, Vol. IX. p. 352. Porteus, Lect. x. p. 274. They were such as demonstrated the speaker to be an evil man, out of an evil heart speaking evil words. Hence some MSS. read πονηρὸν. In the same way in Eph. v. 6, we meet with κενοῖς λόγοις. See Bishop Taylor's Works, Vol. v. p. 38, and p. 333: and Vol. XIV. p. 295.

Pythag. apud Stob. Serm. XXXIV. αἱρετώτερον σοι ἔστω λίθον εἰκῇ βάλλειν ἢ λόγον ἀργὸν. Plato de Leg. IV. κούφων καὶ πτερωῶν λόγων βαρυτάτη ζημία. Cicero de Fato XII. Appellatur a Philosophis ἀργὸς λόγος, cui si pareamus nihil omnino est quod agamus in vita. Chrysostom interprets ἀργὸν by τὸ μὴ κατὰ πράγματος κείμενον, τὸ ψευδὲς, τὸ συκοφαντίαν ἔχον, and adds τινὲς δὲ φασιν ὅτι καὶ τὸ μάταιον, τὸ γέλωτα κινοῦν ἄτακτον, ἢ τὸ αἰσχρὸν καὶ ἀναίσχυντον καὶ ἀνελεύθερον.

The sacred writers frequently use this kind of μείωσις, joining the negative particle to words of a signification contrary to that

which they wish to express. So also Ecclus xvi 1, ἄχρηστος impious. So Xen. Κυρ. παιδ. I. 3, 8, μὴ λυσιτελεῖν to be pernicious, to bring destruction. In which sense Cicero uses the word inutile. Off. III. 13, Hæc tot et alia plura nonne inutile est vitiorum subire nomina? De Invent. II. 52, Appetendarum rerum partes sunt honestas et utilitas; vitandarum turpitudo et inutilitas.

πᾶν ῥῆμα ἀργὸν ὃ ἐὰν λαλήσωσιν is nom. abs., common in Hebrew at the beginning of a sentence, and not unusual in Greek, for περὶ παντὸς ῥήματος, &c. See Matthiæ, Gr. Gram. 310: or sub. κατὰ quod attinet ad, Bos. Ell. Gr. 449. Pausan. Phoc. x. καὶ ὅση λεία, ἀναθέντας ταύτην καὶ τὰ χρήματα ἐπὶ τὴν πυρὰν καὶ ἐνέντας πῦρ. Herod. II. 162, Ὁ δὲ, ἐπεί τε ἀπικόμενος κατελάμβανε τοὺς Αἰγυπτίους, ταῦτα μὴ ποιέειν λέγοντος αὐτοῦ, τῶν τις Αἰγυπτίων ὄπισθε στὰς περιέθηκέ οἱ κυνέην. Ὁ δὲ for τούτῳ δὲ or τῷ δὲ.

— ἀποδώσουσι λόγον] See Rom. xiv. 12. Dion. Hal. A. R. I. περὶ τῶν ἀφορμῶν ἀποδιδοὺς λόγους, and X. περὶ τῶν πεπραγμένων λόγον ἀποδοὺς ἐξωμόσατο ἀρχήν. Joseph. Ant. XIX. 6, 3, ἐκέλευσα ἐπ᾽ ἐμε ἀναχθῆναι τῶν πεπραγμένων λόγον ἀποδώσοντας. But this and other similar phrases include also their consequence, and imply the suffering of punishment which follows the giving account.

— περὶ αὐτοῦ] The relative here used, evidentiæ et ἐνεργείας causa. Glass. Phil. Sac. p. 177.

37. ἐκ γὰρ τῶν λόγων] Xen. Κυρ. παιδ. II. 2, 13, εἰ εἰδοῖεν, ὅτι ἐκ τῶν ἔργων καὶ αὐτοὶ κρινόμενοι τῶν ἀξίων τεύξοιντο.

— καὶ] Both of the clauses in this verse cannot belong to the same person, therefore καὶ must be put for or, as Mark iv. 27: Phil. iv. 16: Exod. xxi. 15, 17: Numb. xxx. 4, 5, 6. Aristot. ἡ ἀρετὴ μετὰ λύπης καὶ ἡδονῆς. So *et* in Tibullus I. 9, 49, for aut; Illa velim rapida Vulcanus carmina flamma Torreat, *et* liquida deleat amnis aqua. Whence we find ἢ instead of καὶ in many antient MSS. See Glass. Phil. Sac. p. 526.

38. ἀπεκρίθησάν τινες] Not the same persons who had accused Christ of casting out Devils by Beelzebub, but others. Luke xi. 16, ἕτεροι δὲ πειράζοντες.

— θέλομεν] We wish, we are desirous. Xen. Anab. II. 6, 11, ἐν μὲν οὖν τοῖς δεινοῖς ἤθελον αὐτοῦ ἀκούειν σφόδρα.

— σημεῖον ἰδεῖν] The miraculous works of Christ, such as healing the sick, &c. were signs, but the Jews required some of another nature, so that the sign here meant is σημεῖον ἀπὸ τοῦ οὐρανοῦ, Mark viii. 11: coll. Matt. xvi. 1: Luke xi. 26:

some uncommon appearance in the heavens, like those that were caused by Joshua (x. 13) by Samuel (1 Sam. vii. 10) and by Elijah (1 Kings xviii. 32.) See Lardner, Vol. I. B. I. c. 5. § 2.

39. *γενεὰ πονηρὰ καὶ μοιχαλὶς*] A degenerate and base generation, which hath departed from the holiness of its ancestors. This passage is an allusion to Isai. lvii. 3, 4. Comp. John viii. 34—44: Ps. cxliii. 7, 8. In the Old Testament God is often compared to a husband, and the Jewish nation to a wife: whence their impiety and idolatry is expressed by words implying adultery. Hos. iii. 1: Greg. Nyss. c. Apollinar. Vol. III. p. 263, *πονηρὰ μὲν, διὰ τὸ ὅλον τότε τὸν κόσμον ἐν τῷ πονηρῷ κεῖσθαι· μοιχαλὶς δὲ διὰ τὸ ἀποστάσαι αὐτὴν τοῦ ἀγαθοῦ νυμφίου, καὶ τοῦ διὰ κακίας μοιχεύοντι τὰς ψυχὰς ἀνακραθῆναι.* And Theophylact on Matt. xvi. 4, p. 92, *πονηρὰ γενεὰ πειράζοντες· μοιχαλὶς ὡς ἀφιστάμενοι τοῦ Θεοῦ, καὶ κολλώμενοι τῷ διαβόλῳ.*

— *ἐπιζητεῖ*] *ζητεῖ*, Mark viii. 11, 12; whence some MSS. here read *ζητεῖ*. But *σημεῖον ἐπιζητεῖ* is for *σημεῖον παρ' ἐμοῦ ἐπιζητεῖ*, seeks in addition, or eagerly. Ecclus xxviii. 3, *παρὰ Κυρίου ζητεῖ ἴασιν.*

— *καὶ σημεῖον*] Sed. Glass. Phil. Sac. p. 527.

— *σημεῖον Ἰωνᾶ*] That which happened in the person of Jonah. As he was restored alive unto the dry land again, so should the Messias after three days be taken out of the jaws of death and restored unto the land of the living, Pearson on the Creed, Vol. I. p. 390. This prophet was sent to call the Ninevites to repentance, and was successful in his undertaking: and his miraculous escape from the belly of the whale was a competent proof that he was sent by God, and very fit to gain him credit with the Ninevites. And very probable it is that the fame of what had befallen him had come to the men of Nineveh, and that it made way for the reception of the doctrine which he preached. The resurrection of Jesus was a greater sign, and that which made way for the entertainment of his doctrine in the world: for it did confirm the truth of all which he had said beyond exception, and was given them as a sign for this purpose.

40. *ἐν τῇ κοιλίᾳ τοῦ κήτους*] It is no where said in the Old Testament that Jonah was swallowed by a whale; and it is the less probable, as whales are seldom found in the Mediterranean, and as the gullet of a whale is said to be so small as not to be capable of receiving even the head of a man. It is therefore probable that it was some other great fish, such as

was called by the Greeks Lamia, because its mouth and throat were very large. The word κῆτος may signify any large fish. Hesych. κῆτος· θαλάσσιος ἰχθὺς παμμεγέθης. He also explains κητώεσσα by μεγάλη, in which signification we find it in Homer Il. β. 581, οἱ δὲ εἶχον κοίλην Λακεδαίμονα κητώεσσαν, i. e. μεγάλην, Eustath.

— ἐν τῇ καρδίᾳ τῆς γῆς] Hebraism for ἐν τῇ γῇ. See Glass. Phil. Sac. p. 116. Alluding to what Jonah says ii. 4, καρδία θαλάσσης. In Ezek. xxviii. 2, Tyre is said to be in the heart of the sea, though it was so near the main land, that when Alexander besieged it he carried a causeway from the land to the city. See Ps. xlv. 2: Exod. xv. 8: Prov. xxx. 19: Ezek. xxvii. 4, 25, 26.

— τρεῖς ἡμέρας καὶ τρεῖς νύκτας] See Pearson on the Creed, Vol. I. p. 393. Christ was in the sepulchre two nights, one whole day and two parts of a day. But it may be observed that the Easterns reckoned any part of a day of twenty-four hours for a whole day: and say a thing was done after three or seven days, &c. if it was done on the third or seventh day from that last-mentioned. Comp. 1 Kings xx. 29: 2 Chron. x. 5, 12: Luke ii. 21. And one of their authors lays this down as a rule, part of the month is as the whole, and part of the year is as the whole. And as the Hebrews had no word exactly answering to the Greek νυχθήμερον, to signify a natural day of twenty-four hours, they use night and day, or day and night for it. So that to say a thing happened after three days and three nights was the same as to say it happened after three days or on the third day. Thus the Hebrew child was to be circumcised the eighth day: but then the day of its birth and of its circumcision were both counted. The Pentecost was the fiftieth day from the day of the wave-offering; but then both the one and the other are reckoned in this account. This is but the phrase of the Old Testament. Again the priests in their courses were to minister one week: yet Joseph. Ant. VII. 11, tells us that they were obliged to minister ἐπὶ ἡμέρας ὀκτὼ ἀπὸ σαββάτου ἐπὶ σάββατον. The Jubilee is expressly called the fiftieth year, Levit. xxv. 10, 11, and yet it is certain that it is but the forty-ninth from the end of the preceding Jubilee. Compare Esth. iv. 16, with v. 1: Gen. vii. 4, 12: Exod. xxiv. 18: xxxiv. 28. See Kidder Dem. of Messiah, Part II. p. 61. So Porphyr. in Quæst. Homer, καὶ γὰρ ὁ ληγούσης ἡμέρας ἐποικήσας καὶ τῆς τρίτης ἕωθεν ἐξιών, τῇ τρίτῃ ἀποδημεῖν λέγεται.

41. ἄνδρες Νινευῖται] Luke xi. 32, ἄνδρες Νινευῖ. But here ἄνδρες redundant, as Acts xix. 35, ἄνδρες Ἐφέσιοι,—xvii. 22, ἄνδρες Ἀθηναῖοι: xi. 20, ἄνδρες Κύπριοι καὶ Κυρηναῖοι.

— μετὰ] i. q. ἐπὶ. Some think there is in ἐπαναστήσονται a reference to the custom of witnesses rising up to give their testimony.

— ἐν τῇ κρίσει] i. q. ἐν ἡμέρᾳ κρίσεως. See x. 15. Medé, p. 24.

— μετενόησαν] See Bp. Taylor's Works, Vol. II. p. 420.

— εἰς τὸ κήρυγμα] propter. See Glass. Phil. Sac. p. 462. In which sense Herodotus uses πρὸς τὸ κήρυγμα, III. 52, πρὸς τοῦτο τὸ κήρυγμα οὔτέ τις οἱ διαλέγεσθαι, οὔτε οἰκίοισι δέκεσθαι ἤθελε.

— πλεῖον] See vi. 25; περισσότερον, xi. 9.

42. βασίλισσα νότου] *A* queen of the South. The allusion, Middleton says, is to the princess recorded in 1 Kings x. 1: 2 Chron. ix. 1, 3: but the reference was not necessary, especially when the event alluded to had happened so many centuries before. Indeed the insertion of the article would rather have directed the mind of the hearer to some Queen then living; whilst the omission would leave him at liberty to make the intended application.

Phrynichus, p. 96, Βασίλισσα οὐδεὶς τῶν ἀρχαίων εἶπεν, ἀλλὰ βασίλεια ἢ βασιλὶς: which is supported by Thomas M., Mœris, Eustathius, the Schol. to Oppian, &c. But we meet with it in Xenophon, Plutarch, Herodian, Heliodorus, Polybius, &c. and in several passages in Josephus, and Diodorus Siculus. We may infer from the Septuagint that it was common in the Macedonian and Alexandrian dialects.

— νότου] The country over which this Queen reigned, is in the Old Testament called Sheba, and is supposed to have been that which in profane authors goes by the name of Sabæa. Yet Josephus does not allow her to have been Queen of that country, because Arabia Felix, of which Sabæa was a part, lay more to the east than to the south of Judæa. He says she took her title from Saba, a city of Meroe, an island in the Nile, over which she reigned, and the Queens of which are afterwards called Caudace. Ant. VIII. 2.

Claudian. in Eutrop. I. Sumeret illicitos etenim si fœmina fasces, Esset turpe minus. Medis levibusque Sabæis Imperat hic sexus, reginarumque sub armis Barbariæ pars magna jacet.

— τῶν περάτων τῆς γῆς] Remote country: not necessarily implying its being bounded by the sea, though sometimes used in that signification. Themist. Or. VII. p. 165, οὗ ἕνεκα ἐκ περάτων εἰς πέρατα γῆς ἐπορεύθην, and p. 171, ἐκ περάτων εἰς πέρατα γῆς ὁρμηθῆναι. Josephus B. J. v. 1, 3, πολλοὶ σπεύ-

ὄντες ἀπὸ γῆς περάτων περὶ τὸν διώνυμον καὶ πᾶσιν ἀνθρώποις χῶρον ἅγιον. Philo de Monarch. p. 821, εἶτα τοῖς βουλομένοις ἐν ταῖς οἰκίαις αὐτῶν ἱερουργεῖν οὐκ ἐφῆσιν, ἀλλ' ἀνισταμένους ἀπὸ περάτων γῆς εἰς τοῦτ' ἀφικνεῖσθαι κελεύει. Thucyd. i. 69, τόν τε γὰρ Μῆδον αὐτοὶ ἴσμεν ἐκ περάτων γῆς πρότερον ἐπὶ τὴν Πελοπόννησον ἐλθόντα. Livy xxi. 43, Ab Oceano terminisque ultimis terrarum huc pervenistis.

— *τὴν σοφίαν Σολομῶντος*] i. e. his learning. The Greeks were wont to give the name of *σοφία* to the knowledge of things human and divine, of nature and religion. This was the wisdom which the Egytians boasted of, Acts vii. 22, and the Grecian Philosophers professed.

— *Σολομῶντος*] One MS. has *τοῦ Σολομῶντος* which is neither necessary nor very usual in the regimen of proper names. See Middleton, Gr. Art. Part i. p. 53. Several MSS. read *Σολομῶνος*.

— *πλεῖον Σολομῶντος*] God had promised to Solomon such wisdom, that as there was none like him before among mere men, so should there none hereafter arise like unto him, 1 Kings iii. 12. These words therefore seem a pretty plain intimation of Jesus being the Messiah, notwithstanding his reserve in declaring it in express words.

43. *τὸ ἀκάθαρτον πνεῦμα τοῦ ἀνθρώπου*] *An* unclean spirit, when he is gone out of a man. Thus xv. 11, *οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον.* And Mark vii. 15, *ἔξωθεν τοῦ ἀνθρώπου.* The comparison is explained in ver. 45. *Ἀκάθαρτον* here used for *πονηρόν*, for in ver. 45, we find *πονηρότερα.*

— *ἀνύδρων*] The word here used in the sense of *ἔρημος*, see Ps. cv. 14, in the Septuagint; and evidently referring to the common notion that evil demons had their haunts in deserts and desolate places. Comp. Isai. xiii. 21, and Rev. xviii. 2: Tob. viii. 3: Baruch iv. 35. Euthym. *ἀνύδρους τόπους λέγει τὰς ἐρημίας.*

— *καὶ οὐχ εὑρίσκει*] i. q. *ἀλλά.*

44. *σχολάζοντα*] Plut. Gracch. p. 840, *τὰ θεωρητήρια καθεῖλε καὶ τῷ δήμῳ σχολάζοντα μεθ' ἡμέραν ἀπέδειξε τὸν τόπον.* Here used in mid. sig. Some MSS. prefix *καὶ.*

— *σεσαρωμένον*] Hesych. *σαίρει· κοσμεῖ, καλλύνει. σαίρειν, κοσμεῖν.* Lucian D. D. xxiv. 1. Vol. i. p. 275, *σαίρειν τὸ συμπόσιον δεῖ.*

45. *παραλαμβάνει*] See iv. 5. Matt. xvii. 1: xviii. 16: xxvi. 37: Mark ix. 2: Luke ix. 28. A few MSS. read *λαμβάνει.*

— *ἑπτὰ ἕτερα*] i. e. Many. A definite for an uncertain number. John iv. 1: 1 Sam. ii. 5.

— *πονηρότερα ἑαυτοῦ*] Xen. Κυρ. παιδ. v. 4, 17, *αὐτὸς πονηρὸς ὢν πᾶσι πονηροτέροις ἑαυτοῦ συμμάχοις χρήσεται.*

— *καὶ γίνεται*] i. q. *ὥστε. τὰ ἔσχατα*, scil. *κακὰ* or *ἀτυχήματα*. Tac. Ann. VI. 32, cesserunt prima postremis, et bona juventæ senectus flagitiosa obliteravit.

— *οὕτως ἔσται τῇ γενεᾷ ταύτῃ*] These words seem plainly to apply the parable to the unbelieving Jews of the age, and therefore to import, that the Devil, who by the labours of Christ and his disciples had been cast out of so many of them, finding no rest among the heathens from whose persons and temples the Christians would every where expel him, and finding the Jewish nation by their prodigious wickedness and obstinate incredulity still more prepared than ever to receive him, would return unto them and render them more incredulous, contumacious and obdurate, more impure and wicked, hypocritical and blasphemous than they were before, till he had brought them to destruction.

46. *ἔτι αὐτοῦ λαλοῦντος*] So Herodotus, *ἔτι τουτέων ταῦτα λεγόντων.*

— *καὶ οἱ ἀδελφοὶ αὐτοῦ*] His near relations or cousins: sons of Mary the wife of Cleophas or Alpheus, John xix. 25. See xiii. 55. In the style of the sacred writings those are called *brethren* to one another, who are akin though they are not strictly brethren. Thus uncle and nephew are said to be brethren: and so are also brothers' and sisters' children; and those who are of the same family though removed at some distance from one another. Gen. xii. 5, with xiii. 8: xxix. 12, with xv.: Levit x. 4. See also Pearson on the Creed, Vol. I. p. 274. Theophylact on John xix. p. 826, *εἴωθεν ἡ γραφὴ τοὺς συγγενεῖς, ἀδελφοὺς ὀνομάζειν.*

— *εἱστήκεισαν*] Has the termination of plusquam perfectum, but signification of present. Thucyd. IV. 78, *ὑποπτον καθεστήκει*: Theocritus Id. XXV. 101, *εἱστήκει παρὰ βουσὶν ἀνὴρ.* Schol. Callim. Hymn. in Apoll. 15, *ἀπὸ τοῦ ἵστημι παρακείμενον ἕστηκα, ἀπὸ τούτου ποιοῦσιν οἱ Συρακούσιοι ἑνεστῶτα ἑστήκω.*

— *ἔξω*] Without the house in which he was: not being able to come near for the crowd, Luke viii. 19.

— *ζητοῦντες*, &c.] i. q. *θέλοντες.* Isocr. in Evag. *ζητεῖ λαλεῖν.* Aristoph. Plut. 370, *ζητεῖς μεταλαβεῖν.* Plut. in Public. p. 99, *ἐζήτουν ἀφελέσθαι τὰς ἐπιστολάς.*

47. σοι λαλῆσαι] Some read σε, which Griesbach thinks has been transferred from Mark iii. 32, as σε ἰδεῖν has to others from Luke viii. 20.

49. ἐκτείνας τὴν χεῖρα] Mark iii. 34, περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθημένους.

— ἰδοὺ ἡ μήτηρ μου, &c.] We meet with many instances of language remarkably similar to these words of our Lord. Hom. Il. ζ. 429, Ἕκτορ ἀτὰρ σὺ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ, Ἠδὲ κασίγνητος, σὺ δὲ μοι θαλερὸς παράκοιτις. Eurip. Orest. 722, φίλταθ' ἡλίκων ἐμοὶ .... καὶ φίλων καὶ ξυγγενείας· πάντα γὰρ τάδ' εἶ σύ μοι. Dion. Hal. A. R. VIII. p. 521, Veturia says to Coriolanus, ὄρφανον ὑπὸ τοῦ πατρὸς καταλειφθέντα παραλαβοῦσα νήπιον, διέμενον ἐπὶ σοι χήρα, καὶ τοὺς ἐπὶ σῇ παιδοτροφίας ἀνήντλησα πόνους, οὐ μήτηρ μόνον, ἀλλὰ καὶ πατὴρ, καὶ ἀδελφὸς, καὶ τροφὸς, καὶ ἀδελφὴ, καὶ πάντα τὰ φίλτατα σοὶ γενομένη. Propert. I. 11, 23, Tu mihi sola domus, tu Cynthia sola parentes, Omnia tu nostræ tempora lætitiæ. Val. Flacc. III. 327, Tu mihi qui conjux pariter fraterque parensque Solus. Ovid. Heroid. III. 51, Tot tamen amissis te compensavimus unum: Tu dominus, tu vir, tu mihi frater eras.

50. ὅστις ἂν ποιήσῃ] Christ here takes upon him the beautiful character which is given to Levi, Deut. xxxiii. 9. What constitutes the children of God, is what makes the kindred and brethren of the Son of God. Comp. Luke xi. 27, 28: Matt. v. 9, 45. See also Pearson on the Creed, Vol. I. p. 50.

Philo de Vit. Mos. III. p. 679, ξίφος ἀναλαβὼν ἕκαστος .... συγγενεῖς καὶ φίλους ἀποκτεινάτω, φιλίαν καὶ συγγενείαν ὑπολαβὼν εἶναι μόνην ἄνδρων ἀγαθῶν ὁσιότητα. De Vict. Off. p. 855, ἔστω γὰρ ἡμῖν μία οἰκειότης καὶ φιλίας ἓν σύμβολον ἡ πρὸς Θεὸν ἀρέσκεια, καὶ τὸ πάντα λέγειν τε καὶ πράττειν ὑπὲρ εὐσεβείας.

— ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ] The article before ἀδελφὸς Middleton says is rightly omitted, because of ἐστὶ. Gr. Art. Part. I. c. III. Sect. 3. § 2. Several MSS. prefix καὶ.

## CHAP. XIII.

1. ἡμέρᾳ ἐκείνῃ] The day on which the mother and relations of Jesus came to him. Though it may be observed that this expression is not always to be taken literally, but may signify at *that time*, or *one of those days*. See Luke v. 17.

— ἀπὸ τῆς οἰκίας] From *his* house, the house in which he dwelt at Capernaum. See iv. 13.

— ἐκάθητο] i. q. καθήμενος ἐδίδασκεν or καθίσας ἐδίδασκεν See Luke v. 3, according to the usual custom of the Jewish Teachers. See Mark iv. 1.

— τὴν θάλασσαν] Scil. Τιβεριάδος.

2. εἰς τὸ πλοῖον] for the conveniency of being heard and seen by all, which he might easily be, if the shore thereabouts was somewhat circular and declining after the manner of an amphitheatre.

Some MSS. here want the article, which Middleton supposes to have been the correction of some one, to whom its force was not apparent. It does not signify *any* ship, but a particular one which seems to have been kept on the Lake for the use of Jesus and the Apostles. See also Glass. Phil. Sac. p. 135. In Mark iii. 9, we find our Saviour directing that a small vessel should constantly be in waiting for him, προσκαρτερῇ αὐτῷ. And in Luke v. 3, we find a ship used by our Saviour for the very purpose here mentioned, declared expressly to be Simon's: and in Luke viii. 22, we have πλοῖον used definitely, as if it were intended that the reader should understand it of the ship already spoken of. It is not improbable therefore that the vessel so frequently used by our Saviour was that belonging to Peter and Andrew. See Gr. Art. p. 218.

— ἐπὶ τὸν αἰγιαλόν] ἐπὶ ad, juxta, as Theocr. Idyl. VI. 3, ἐπὶ κράναν. In St. Mark iv. 1, is the periphrasis πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς.

— εἱστήκει] Stood or *was*. The custom of standing continued to the death of Gamaliel the elder, and then so far ceased, that the scholars sat when their masters sat.

3. ἐλάλησεν] i. e. ἐδίδασκεν.

— πολλὰ] Sub. ῥήματα. See Bos. Ell. Gr. p. 244.

— παραβολαῖς] The word παραβολή, according to its etymology, signifies a comparison, ἀπὸ τοῦ παραβάλλειν. Ammon. παραβολὴ καὶ παράδειγμα διαφέρει· παραβολὴ μὲν γὰρ ἐστὶν ἡ οἷα τε γενέσθαι ἐπὶ παραδείγματος. οἷον· ὡς δ' ὅτε τίς τε δράκοντα ἰδών. Παράδειγμα δὲ γεγονότος πράγματος ἀντιπαράθεσις, οἷνος καὶ κένταυρον ἀπώλεσεν. The word is sometimes used in Scripture in a large and general sense, and applied to short sententious sayings, maxims or aphorisms, expressed in a figurative, proverbial or even poetical manner. But in its strict and appropriate meaning, especially as applied to our Saviour's parables, it signifies a short narrative of some event or fact, real or fictitious, in which a continued comparison is carried on between sensible and spiritual objects; and under

this similitude some important doctrine, moral or religious, is conveyed and enforced.

No scheme of Jewish rhetoric was more familiarly used than that of parables, which perhaps creeping in from thence among the heathen, ended in fables. The Jewish books abound every where with these figures, the nation inclining by a natural kind of genius to this kind of rhetoric. Their doctors and all the wise men of the East taught by parables: and even some of those which our Lord used were taken from the Jews, as that of the rich glutton and the foolish virgins. Jerom. in Matt. XVIII. 23, Familiare est Syris et maximè Palestinis ad omnem sermonem suum parabolas jungere, ut quod per simplex præceptum teneri ab auditoribus non potest, per similitudinem exemplaque teneatur. It is a mode of instruction which has many advantages over every other, more particularly in recommending virtue or reproving vice. See Porteus, Lect. XI. p. 278. See also Chandler's Defence of Christianity, p. 163.

It may be observed that our Lord did not speak to the people in parables till the Scribes and Pharisees had accused him of working his miracles by the power of an evil spirit. The Messiah then in mercy and compassion to these hearers and to all who were captious, began to address them in parables. These however did not contain the fundamental precepts and doctrines of the Gospel (for these were taught with sufficient clearness in the 5th 6th and 7th chapters of this Gospel) but only the mysteries relating to the progress of the Gospel, and the event of it among Jews and Gentiles. And the Jews themselves acknowledge, that the predictions of this nature were usually taught in allegorical and emblematical expressions, being not so necessary to be known as were the fundamental rules of faith and manners. See Nicholl's Conference with a Theist, Vol. I. p. 417: or rather p. 413, &c.

— *ἰδοὺ*] A form the Hebrews have of beginning a narration.

— *ὁ σπείρων*] The article here gives *σπείρων* the force and nature of a substantive. It is not inserted in compliance with the Hebrew usage, but is a Greek idiom. *Σπορεύς τις* would have accurately conveyed the meaning, but *σπορεὺς* is a word unknown to the Seventy, as well as to the writers of the New Testament. Middleton, Gr. Art. p. 221.

Our Saviour's parables are all of them images and allusions taken from nature, and from occurrences which are most familiar to our observation and experience in common life: and the events related are not only such as might very probably happen,

but several of them are supposed to be such as actually did. Probably therefore it was now seed time, and from the ship in which he taught he might observe the husbandmen scattering their seed upon the earth; and from thence took occasion to illustrate, by that rural and familiar image, the different effects which the doctrines of Christianity had on different men according to the different tempers and dispositions that they happened to meet with.

—*τοῦ σπείρειν*] Sub. *ἕνεκα*. See Bos. Ell. Gr. p. 433. The other reading *τοῦ σπεῖραι*, as also the addition *τὸν σπόρον αὐτοῦ* seems to have crept into the text here from the parallel passages of St. Mark and St. Luke.

4. *ἐν τῷ σπείρειν αὐτὸν*] for *σπείραντος δὲ αὐτοῦ*.

—*ἃ μὲν*] Scil. *σπέρματα*, or *σπαρέντα*.

—*κατέφαγεν*] Eustath. in Od. *ι*. p. 358, *ἔκπιε, τοῦτ' ἐστιν, τὸ πᾶν ἐξέπιε. καθ' ὁμοιότητα τινα τοῦ φαγεῖν ἁπλῶς καὶ τοῦ καταφαγεῖν, ὅ ἐστι πάντα φαγεῖν.* Athen. x. 412, *ὁ Μίλων ταῦρον κατέφαγεν.*

5. *ἐπὶ τὰ πετρώδη*] Scil. *χωρία* or *μέρη*. See Bos. Ell. Gr. p. 328. Continued rock, with a very thin cover of earth.

—*εὐθέως*] Quintil. Inst. i. 3, 3, Illud ingeniorum præcox genus non temerè unquam pervenit ad frugem,—non multum præstat sed cito—nec penitus immissis radicibus innititur, ut quæ summo solo sparsa sunt semina celerius se effundunt.

—*διὰ τὸ μὴ ἔχειν*] See Hoogeveen, Doctr. Part. c. xxvii. Sect. 3. § 14.

—*βάθος γῆς*] for *βαθεῖα γῆ*. See Glass. Phil. Sac. p. 24, as *σκότος ὑδάτων* in the Septuagint. See 2 Sam. xxii. 12; coll. Ps. xvii. 11, where is *σκοτεινὸν ὕδωρ*. Polyb. iii. 55, 1, *ταύτην μὲν χιόνα εὐδιάκοπτον εἶναι συνέβαινε, καὶ διὰ τὸ πρόσφατον οὖσαν, ἁπαλὴν ὑπάρχειν, καὶ διὰ τὸ μηδέπω βάθος ἔχειν.*

The Greeks use *βαθύγεως* for ground which has deep soil; in opposition to *λιθώδης*. Herod. iv. 23, *πεδίας τε γῆ καὶ βαθύγεως· τὸ δ' ἀπὸ τούτου λιθώδης τ' ἐστὶ καὶ τρηχείη.* Philo de Vit. Con. p. 898, *σπείροντες ἀντὶ τῆς βαθυγείου πεδιάδος ὑφάλμους ἀρούρας, ἣ λιθώδη καὶ ἀπόκροτα χωρία.*

6. *ἡλίου ἀνατείλαντος*] In one MS. is *τοῦ ἡλίου*. Middleton (Gr. Art. p. 221) says there are several instances even in the classical writers, in which *ἥλιος* wants the article; and the reason seems to be, that it is one of those nouns, which as Taylor observes, Inter nomina propria et appellativa æqualiter librantur. In the New Testament it sometimes wants the article, not only after prepositions and in anarthrous regimen, but also

in some genitives absolute; in which, as in the present instance, the case differs little from propositions which express merely the *time* when an event is said to happen: so Acts xvi. 35, *ἡμέρας δὲ γενομένης*. Matt. xiv. 6, *γενεσίων ἀγομένων*. Luke xxiii. 54, *σάββατον ἐπέφωσκε*.

—*ἐκαυματίσθη*] The sowing takes place in November, when the sky is clouded; the corn therefore will spring up in stony places, and wither, when the clouds are dispersed by the sun.

—*μὴ ἔχειν ῥίζαν*] i. e. *ἱκανήν*, not having roots sufficiently deep. See Hoogeveen, Doctr. Part. c. xxvii. Sect. 3. § 14.

7. *ἀνέβησαν αἱ ἄκανθαι*] Virg. Ecl. v. 39, Carduus et spinis surgit paliurus acutis.

—*ἀπέπνιξαν*] Pliny, H. N. xxii. 25, uses necare in a similar manner for preventing growth. Theophrast. Caus. Plant. ii. 25, *ὁ θερμὸς καὶ ὁ δόλιχος, πάντα δὲ ταῦτα βλάπτει τὰ δένδρα, καταπνίγοντα καὶ ἐπισκιάζοντα καὶ τὴν τροφὴν ἀφαιρούμενα*.

8. *ἐδίδου καρπὸν*] Mark iv. 8, *ἔφερε*: Luke viii. 8, *ἐποίησε*.

Philostr. Vit. Apol. i. 8, *καθαρὰ εἶναι φάσκων, ὁπόσα ἡ γῆ αὐτὴ δίδωσι*. Pind. Nem. xi. 50, *μελαιναὶ καρπὸν ἔδωκαν ἄρουραι*. Thus Ovid, Metam. i. 102, per se *dabat* omnia tellus.

—*ὃ μὲν*] See Glass. Phil. Sac. p. 145. Scil. *σπέρμα*.

—*ὁ μὲν ἑκατὸν*, &c.] The fertility of the land of Israel in antient times was remarkable: see Gen. xxvi. 12: and concerning it the Talmudists speak much and hyperbolically enough: nevertheless they confess it to be turned long since into miserable barrenness; but are dim-sighted as to the true cause of it.

Herod. i. 193, *τὸν δὲ τῆς Δήμητρος καρπὸν ὧδε ἀγαθὴ ἐκφέρειν ἐστὶ, ὥστε ἐπὶ διηκόσια μὲν τὸ παράπαν ἀποδιδοῖ· ἐπεὰν δὲ ἄριστα αὐτὴ ἑωυτῆς ἐνείκῃ, ἐπὶ τριηκόσια ἐκφέρει*. Varro i. 44, Quare observabis quantum in eâ regione consuetudo est serendi, ut tantum facias, quantum valet regio ac genus terræ, ut ex eodem semine alicubi cum decimo redeat, alicubi cum quinto decimo, ut in Hetruria et locis aliquot in Italia. In Sybaritano dicunt etiam cum centesimo redire solitum. Silius ix. 204, Seu sunt Byzacia cordi Rura magis, centum Cereri fruticantia culmis.

9. *ὁ ἔχων ὦτα*, &c.] See xi. 15.

10. *καὶ προσελθόντες*] It appears from St. Mark iv. 10, that the disciples did not ask this till the multitudes were gone away.

11. *δέδοται*] Scil. *ἀπὸ τοῦ Θεοῦ*. Thus Xen. Hist. Gr. vii. 1, 2, *ἀπὸ τῶν θεῶν δέδοται ὑμῖν εὐτυχεῖν ἐν τούτῳ*. Anab. vi. 6, 29, *ὑμῖν μὲν γὰρ, ὡς ἔοικε, δέδοται ἐκκομίσαι τοὺς ἄνδρας*.

So Terence Eun. III. 1, 5, Est istuc datum profecto mihi, ut sint grata quæ facio omnia. And Cic. de Nat. Deor. II. Non decet, non datum est, non potestis. There is not any sense more frequent in Scripture of the phrase "I give," than this, I allow, vouchsafe, permit or think fit that such a thing be done. See Acts iv. 29: Eccles. iii. 10. This expression therefore does not imply that our Saviour's parables were dark and obscure, and that by speaking to the people in this manner he had a design to conceal any truth that was requisite for them to know; but only that he made a fuller discovery of his doctrine to his disciples than it was necessary at that time to make to the multitude, and that he instructed them in private, and enlarged upon the sense of his parables, and let them into the knowledge of several things, which were not yet proper to be communicated to all. The idea that our Lord spake in parables that the people might not understand him, and their condemnation be still increased, is as unfounded as it is blasphemous.

—*τὰ μυστήρια*] The heathens used to give this name to their religious and secret ceremonies. Theodoret. in Rom. xi. 25, *μυστήριον ἐστι τὸ μὴ πᾶσι γνώριμον, ἀλλὰ μόνον τοῖς θεωρουμένοις*. We do not here understand the fundamental precepts and doctrines of the Gospel, but such mysteries as the rejection of the Jews, and the preaching of the Gospel to the Gentiles. See p. 310.

—*ἐκείνοις*] St. Mark iv. 11, *ἐκείνοις τοῖς ἔξω*, i. e. to those who are not prepared to receive the doctrine.

Justin says of the Prophets, *ὅσα εἶπον καὶ ἐποίησαν οἱ Προφῆται, παραβολαῖς καὶ τόποις ἀπεκάλυψαν, ὡς μὴ ῥᾳδίως τὰ πλεῖστα ὑπὸ πάντων νοηθῆναι, κρύπτοντες τὴν ἐν αὐτοῖς ἀλήθειαν, ὡς καὶ πονέσαι τοὺς ζητοῦντας εὑρεῖν καὶ μαθεῖν.*

12. *ὅστις γὰρ ἔχει*] i. e. He that improves those advantages God has given him, and continually receives more till he has attained to a full measure of them.

—*καὶ ὃ ἔχει*] That which he thinks he has, Luke viii. 18. See Glass. Phil. Sac. p. 229. The talents with which he has been entrusted, and has not improved.

Juv. III. 208, Nil habuit Codrus.....et tamen illud Perdidit infelix nil.

13. *ἐν παραβολαῖς*] Thus Eurip. Rhes. 754, *τάδ' οὐκ ἐν αἰνιγμοῖσι σημαίνει κακά. σαφῶς γὰρ αὐδᾷ συμμάχους ὀλωλότας.*

—*ὅτι*] Here is *αἰτιολογικὸν*, and answers to *διὰ τοῦτο*. See Hoogeveen, c. XXXVIII. Sect. 6. § 2.

— *βλέποντες οὐ βλέπουσιν*] This both in Scripture and other authors is a proverbial expression, concerning men so wicked and so slothful that they either attend not to, or will not follow the clearest convictions of their duty. See Glass. Phil. Sac. p. 201. See Isai. xxxii. 3: xxxv. 5: Jer. v. 21: Ezek. xii. 1. Pharisaism and the sottishness of traditions had now a good while ago thrown them into blindness, stupidity and hardness of heart: and that for some ages before Christ was born: so that though the people saw with their eyes the outward proofs of Christ's divine power, yet they would not perceive the evidence arising therefrom, that he was their Messiah.

Demosth. 1. c. Aristog. *οἱ μὲν οὕτως ὁρῶντες τὰ τῶν ἠτυχηκότων ἔργα, ὥστε τὸ τῆς παροιμίας, ὁρῶντας μὴ ὁρᾶν καὶ ἀκούοντας μὴ ἀκούειν.* Æsch. Prom. 456, *οἱ πρῶτα μὲν βλέποντες ἔβλεπον μάτην, κλύοντες οὐκ ἤκουον. Schol. δίστι νοῦν καὶ φρόνησιν οὐκ εἶχον.* Philo uses the phrase in a similar way, where speaking of those that were addicted to wine and sensual pleasures, he says *ὁρῶντες οὐκ ὁρῶσι, καὶ ἀκούοντες οὐκ ἀκούουσι.*

— *συνιοῦσι*] Regard or lay to heart.

14. *ἀναπληροῦται*] This prophecy has been a second time fulfilled in the Jews that lived in our Saviour's time, as it had been before in those Jews who had been contemporary with Isaiah: they being as indisposed to hearken to the words of this great Prophet, as the former Jews were to attend to the words of Isaiah. See Chandler's Defence of Christianity, p. 235.

— *ἐπ' αὐτοῖς*] Several read *αὐτοῖς*.

— *ἡ προφητεία ἡ λέγουσα*] Isai. vi. 9, 10. i. q. *ὁ λόγος Ἡσαΐου ὃν εἶπε*, John xii. 38: and *τὸ ῥηθὲν διὰ Ἡσαΐου λέγοντος*, Matt. iv. 14. *Λέγουσα* is anarthrous in two MSS., which Middleton says is probably wrong, because the writer would naturally assume that the prophecy was known to contain the words in question. Gr. Art. p. 222.

— *Ἡσαΐου*] Al. *τοῦ Ἡσαΐου*. But Middleton observes that nothing is more common than the omission of the article before proper names, even when they are governed by nouns which have the article prefixed.

— *ἀκοῇ ἀκούσετε*] A Hebraism, signifying the certainty of the matter to which it is applied. For this kind of repetition according to the genius of the Jewish language is the strongest manner of affirmation. Thus Gen. ii. 17, *θανάτῳ ἀποθανεῖσθε*: Acts iv. 17, *ἀπειλῇ ἀπειλησώμεθα*: v. 28, *οὐ παραγγελίᾳ παρηγγείλαμεν*: Luke xxii. 15, *ἐπιθυμίᾳ ἐπεθύμησα*.

15. *ἐπαχύνθη*] Grown fat, i. e. stupid, dull, and properly

affected with such a stupidity as is caused by prosperity, a proud, sensual, stubborn disposition. See Deut. xxxii. 12, 15: Ps. cxviii. 70. This people have made themselves so wicked and proud, that they will neither hear nor see any thing opposite to their lusts, insomuch that they look as if they were resolved not to be converted. Aristoph. Nub. 844, *γνώσει δὲ σαυτὸν ὡς ἀμαθὴς εἶ καὶ παχύς.* Ælian. V. H. XIII. 15, *παχύτατον γενέσθαι τὴν διάνοιαν.* Hesych. *παχύνοοι· παχὺν νοῦν ἔχοντες, ἀνόητοι.* So pinguis and crassus used in Latin. Apul. I. Tu vero crassis auribus et obstinato corde respuis quæ forsitan vera perhibentur. Pers. III. 32, Sed stupet hic vitio, et fibris increvit opimum pingue. Ovid. Metam. XI. 148, Pingue sed ingenium mansit; nocituraque ut ante Rursus erant domino stolidæ præcordia mentis.

St. Matthew here follows the reading of the Septuagint. The Heb. Vulg. Lat. and Iren. IV. 48, read imperatively incrassa—obtura, excæca. But the Hebrew verbs, with other pointings, will readily become indicatives as the Seventy took them to be.

—*ἡ καρδία*] Here for the mind or understanding. A Hebrew expression.

God is the author of no man's sin, nor can he be said to harden any man or people in any sense that is derogatory to his holiness and justice. The infidelity of the Jews was foreseen and foretold; and it was owing to their own wickedness, which was so great, so general and so provoking, that God thought fit to abandon them and reject them from being his people, and leave them under that hardness of heart which they had brought upon themselves by their own repeated provocations. See Bp. Taylor's Works, Vol. II. p. 429.

—*τοῖς ὠσὶ βαρέως ἤκουσαν*] Lucian. Con. XXI. Vol. I. p. 517, *τοσούτῳ κηρῷ ἔβυσαν τὰ ὦτα.*

It is common among the sacred writers, that an active verb, that hath no person going before it, is to be understood as a passive or impersonal, and the careful observing of this manner of speech will remove many difficulties that might otherwise disturb us. We have plenty of examples to this purpose both in the New and Old Testament.

—*ἐκάμμυσαν*] The Schol. on Lucian ad Ep. Saturn. c. XXXV. Vol. III. p. 414, explains *καμμύειν* by *ὀφθαλμοὺς κλείειν.* In Hesych. and Suid. it is explained by *μυντίζεσθαι* and *μυωπάζειν*, which latter word is found in 2 Pet. i. 9. Philo de Somn. p. 589, *ἀλλὰ κἂν ἡμεῖς καμμύσαντες τὸ τῆς ψυχῆς ὄμμα, μὴ σπουδάζωμεν, ἢ μὴ δυνώμεθα ἀναβλέπειν, αὐτὸς ὁ ἱεροφάντης ὑπηχεῖ*

καὶ ἐφίσταται. Xenophon uses καταμύω (from which καμμύω is formed by syncope and change of τ into μ) de Ven. v. 11, ὅταν μὲν ἐγρηγορῇ καταμύει τὰ βλέφαρα, ὅταν δὲ καθεύδῃ, τὰ βλέφαρα ἀναπέπταται. Aristoph. Vesp. 92, ἢν δ' οὖν καταμύσῃ κᾆν ἄχνην.—Καμμύω used only by the later writers.

—μήποτε ἴδωσι] See Glass. Phil. Sac. p. 543.

—ἰάσωμαι] Governed by μήποτε. In some MSS. is read ἰάσομαι. For this St. Mark iv. 12, without a figure, uses καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα. And so also the Chaldee Paraphrast and the Syriac interpreter.

16. μακάριοι οἱ ὀφθαλμοί] Understand also μακάρια before τὰ ὦτα. The Hebrews frequently use the members of the body to signify the person: see Job xxix. 11: Deut. iii. 21: 2 Kings ii. 5: so that these words are equivalent to ὑμεῖς δὲ μακάριοί ἐστε, ὅτι βλέπετε καὶ ἀκούετε.

One MS. wants the articles before ὀφθαλμοὶ and ὦτα. But Middleton observes it is but rarely that nouns governing pronouns in the genitive are anarthrous.

17. πολλοὶ] Used, Euthymius thinks, for πάντες.

—προφῆται] Under the Old Testament. This is what set the disciples above all prophets, and rendered them greatest in the kingdom of heaven. See Matt. xi. 11. Compare Luke ii. 25, 29, 30: John viii. 56: 1 Pet. i. 10, 11, 12.

18. παραβολὴν τοῦ σπείροντος] i. e. περὶ τοῦ σπείροντος, as ver. 19, λόγον τῆς βασιλείας for περὶ τῆς βασιλείας. The seed signifies the doctrines of true religion, and the various kinds of ground the various kinds of hearers. The parable, like many others, is prophetic as well as instructive. See Porteus, Lect. xii. p. 298.

19. μὴ συνιέντος] Who does not ponder and consider of, lay to heart and observe in order to action, Neh. viii. 12: Ps. v. 1: Luke viii. 12.

—ἔρχεται] Redundant, ex Hebraismo. Philo de Gigant. ἀλλὰ γὰρ καὶ τοῖς ἐξαγίστοις ἐπιποτᾶται πολλάκις αἰφνίδιος ἡ τοῦ καλοῦ φαντασία, συλλαβεῖν δ' αὐτὴν καὶ φυλάξαι παρ' ἑαυτοῖς ἀδυνατοῦσιν.

—ὁ πονηρὸς] Luke viii. 12, ὁ διάβολος: Mark iv. 15, ὁ Σατανᾶς, who is generally supposed to be the first cause and origin of evil. This is a Hebrew expression, which is not to be literally understood: the devil is said to do what is caused by the passions and an inordinate love for this world, which are looked upon as his instruments.

—σπαρείς] i. e. The field that has been sowed, or received

the seed. The Greeks use the expression σπείρειν σπόρον s. σπέρμα, and σπείρειν γῆν. l. ἄρουραν. Hamond thinks ὁ σπόρος a word in common use in the Septuagint and New Testament is here understood.

20. ἐπὶ τὰ πετρώδη] Scil. χωρία or μέρη.

— μετὰ χαρᾶς] Libenter. Heb. x. 34.

21. ῥίζαν ἐν ἑαυτῷ] It is properly the word that hath no root in itself. Compare Col. ii. 7: Eph. iii. 18. By ῥίζαν is meant a firm and well-grounded faith accompanied with good works. See vii. 26, 27. Cicero has virtutem altissimis defixam radicibus.

— ἐν ἑαυτῷ] For ἑαυτῷ, as Mark v. 30, ἐν τῷ ὄχλῳ for τῷ ὄχλῳ: iv. 30, ἐν ποίᾳ for ποίᾳ.

— πρόσκαιρος] Luke viii. 13, πρὸς καιρὸν πιστεύει. The word signifies what lasts for a short time, is temporary, as 2 Cor. iv. 18, where πρόσκαιρα and αἰώνια are put in opposition. Here therefore one who believes for a time, an inconstant, unstable disciple. Eurip. in Plut. Consol. ad Apoll. p. 104, ὁ δ' ὄλβος οὐ βέβαιος ἀλλ' ἐφήμερος. Schol. ὁ δὲ πλοῦτος οὐ μόνιμος, ἀλλὰ πρόσκαιρος. Herodian i. 1, 6, ὧν οἱ μὲν ἐπιμηκέστερον ἔσχον τὴν ἀρχήν, οἱ δὲ πρόσκαιρον τὴν δυναστείαν. Plaut. Pseudol. Quasi solstitialis herba paulisper fui: Repente exorsus sum, repentino occidi.

— σκανδαλίζεται] St. Luke viii. 13, ἀφίστανται. Apostatizes and renounces the Gospel. Campbell, relapses.

22. εἰς τὰς ἀκάνθας] Philo Allegor. Leg. T. i. p. 136, τί φυέται καὶ βλαστάνει ἐν ἄφρονος ψυχῇ πλὴν τὰ κεντοῦντα καὶ τιτρώσκοντα αὐτὴν πάθη, ἃ διὰ συμβόλων ἀκάνθας κέκληκεν. Jambl. Vit. Pythag. p. 64, πυκιναὶ γὰρ καὶ λάσιαι λόχμαι περὶ τὰς φρένας καὶ τὰν καρδίαν ἐμπεφύκασι τῶν μὴ καθαρῶς τοῖς μαθήμασιν ὀργιασθέντων, πᾶν τὸ ἄμερον καὶ πρᾶον καὶ λογιστικὸν τᾶς ψυχᾶς ἐπισχιάζουσαι καὶ κωλύουσαι προφανῶς αὐξηθῆμεν καὶ προκύψαι τὸ νοητικόν.

— ἡ μέριμνα τοῦ αἰῶνος τούτου] i. q. ἀλαζονεία τοῦ βίου, 1 John ii. 16. Such a concernment for this present life as renders us distracted and tormented with the fears of losing it: so that we cannot think of parting with it without horror, which makes us falter in the practice and even fall off from the profession of it: or those distracting worldly cares which fill our heads so full of contrivances, and so employ our time that we are not at leisure seriously to think upon, and carefully pursue the concernments of our souls; Luke xxi. 34, μέριμναι βιωτικαί: Luke viii. 14, μέριμναι τοῦ βίου. This use of αἰών, see Glass. Phil. Sac.

p. 876, &c. Basil. M. in Ps. xlv. Tom. I. p. 273, Οὐχ ὁρᾷς, ὅτι εἰς τὰς ἀκάνθας ἐμπεσὼν λόγος, ὑπὸ τῶν ἀκανθῶν συμπνίγεται; Ἄκανθαι δὲ εἰσιν ἡδοναὶ σαρκὸς, καὶ πλοῦτος, καὶ δόξα, καὶ βιωτικαὶ μέριμναι. Theophylact in loc. Ἄκανθαι δὲ αἱ μέριμναι καὶ αἱ τρυφαὶ, διότι τὸ πῦρ καὶ τὸ τῆς ἐπιθυμίας καὶ τὸ τῆς γεέννης ἀνάπτουσι. Καὶ ὥσπερ ἡ ἄκανθα ὀξεῖα οὖσα, εἰσδύνει εἰς τὸ σῶμα, καὶ μόλις ἐκβάλλεται· οὕτω καὶ ἡ τρυφὴ, ἐὰν ψυχῆς κρατήσῃ, εἰσδύνει, καὶ μόλις ἐκριζοῦται.

— ἀπάτη τοῦ πλούτου] So 1 Tim. vi. 17, ἀδηλότης τοῦ πλούτου, so that the expression might be for πλοῦτος ὁ ἀπατῶν, which is suitable to the nature of riches. But as ἀπάτη has also the signification of τέρψις (Mœris ἀπάτη· ἡ πλάνη παρ' Ἀττικοῖς· ἀπάτη δὲ, ἡ τέρψις παρ' Ἕλλησιν) it has been taken to mean the pleasures of riches which hold captive the minds of men. Under this notion Philo seems to have used the word, De Decal. p. 752, οἱ πρὸς ἀπάτην ἀκοῆς εὖ τετεχνασμένα πλάσματα συνυφαίνοντες. Phocyl. 39, χρυσὸς ἀεὶ δόλος ἐστὶ καὶ ἄργυρος ἀνθρώποισι.

— ἄκαρπος] Signifies who brings not fruit to maturity: an example of which we have in Demas, of whom St. Paul says Δημᾶς με ἐγκατέλιπεν, ἀγαπήσας τὸν νῦν αἰῶνα, 2 Tim. iv. 10.

23. ὁ δὲ ἐπὶ τὴν γῆν, &c.] In explaining this parable proper and figurative expressions are mixed.

— ὁ ἀκούων καὶ συνιὼν] Middleton, Gr. Art. p. 222; spoken of the same person.

— ποιεῖ] Scil. καρπούς. See ver. 26, and iii. 8. See Bos. Ell. Gr. p. 130.

24. ὁμοιώθη ἡ βασιλεία, &c.] i. e. the same thing happens in the preaching of the Gospel, as would happen to a man that sows good corn; see Mark iv. 26, ὁμοιώθη has the force of pres. tense: in ver. 31, we meet with ὁμοία ἐστι.

This parable deserves serious attention, as it gives an answer to two questions of great curiosity and great importance, viz. how came moral evil into the world; and secondly, why is it suffered to remain a single moment, and why is not every wicked man immediately punished as he deserves? See Porteus, Lect. XIII. p. 329.

— ἀνθρώπῳ] here used for τινὶ.

— σπείροντι] Some MSS. read σπείραντι, which is preferred in Bowyer.

25. ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους] Whitby and others here understand the men to whom the management of the field

was committed, *οἱ δοῦλοι τοῦ οἰκοδεσπότου*: but the words may be merely a description of night. See Job xxxiii. 15.

— *ἔσπειρε*, &c.] Damascenus; *ἁμαρτία γὰρ οὐ φυσική ἐστιν, οὐδὲ ὑπὸ τοῦ δημιουργοῦ ἡμῖν ἐνσπαρεῖσα, ἀλλ' ἐκ τῆς τοῦ διαβόλου ἐπισπορᾶς, ἐν τῇ ἡμετέρᾳ αὐτεξουσίῳ προαιρέσει ἑκουσίως συνισταμένη.*

— *ζιζάνια*] This word is used only by St. Matthew, and always in the plural, ver. 26, 27, 29, 30, 36, 38, 40. Some have supposed it to imply any weeds which are injurious to corn: others the infelix lolium of Virgil, Ecl. v. 37: Ovid. Fast. i. 691, Et careant lolio oculis vitiantibus agri. Etymol. *ὃ ἄνευ σπορᾶς συμπαραφύεται τῷ σίτῳ.* Suidas *ἡ ἐν τῷ σίτῳ αἶρα.* Others suppose it to be a plant common in Palestine, the seed of which is like wheat, and the plant has the same verdure and stalk. It cannot be the tare that is meant: this is excellent food for cattle and sometimes cultivated for their use: and being a species of vetch is distinguished from corn from the moment it appears above ground. Lightfoot observes that the Talmudic name answering to *ζιζάνιον* is Zonin which is probably formed from the Greek. The most probable opinion seems to be that it is the darnel, lolium; viz. that species called by Botanists temulentum, which grows among corn, not the lolium perenne which grows in meadows. It agrees to the characters given of it in the Gospel, and has a resemblance to wheat sufficient to justify all that relates to it in this parable.

— *ἀνὰ μέσον*] See Glass. Phil. Sac. p. 116 and 494.

26. *χόρτος*] The blade of corn as distinguished from the ear.

— *καρπὸν ἐποίησε*] Express the forming of the ear, not the ripe corn. Theophrast. Hist. Plant. i. 3, *καρπὸς δ' ἐστὶ τὸ συγκείμενον σπέρμα μετὰ τοῦ περικαρπίου.*

27. *Κύριε*] Of the use of this word, see Pearson on the Creed, Vol. ii. p. 161.

— *οὐχὶ καλὸν σπέρμα*] An interrogation implying an affirmation. See Hoogeveen, c. xxxix. Sect. 1. § 12; a common Hebrew form of expression.

— *ἐν τῷ σῷ*] Many MSS. omit *σῷ*.

— *ἔχει τὰ ζιζάνια*] A great many MSS. omit *τὰ*, which Middleton thinks is probably right: the servants would express their surprise rather at there being *any* tares (darnel) at all, than at the particular ones in question: and therefore the article would be properly omitted.

28. *ἐχθρὸς ἄνθρωπος*] i. e. *ἐχθρός τις*. See xviii. 23: xx. 1.

— *ἀπελθόντες*] Redundant as Luke viii. 14: Matt. viii. 32, 33.

— *συλλέξωμεν*] Sub. *ἵνα*. Bos. Ell. Gr. p. 478. Weed them out and bind them together in bundles. Some read *συλλέξομεν*.

— *αὐτὰ*] Scil. *τὰ ζιζάνια*.

29. *οὐ*] Sub. *θέλω*, &c. See Hoogeveen, Doctr. Part. c. XXXIX. Sect. 1. § 4.

— *μήποτε*] for *ἵνα μήποτε*. See Hoogeveen, Doct. Part. c. XXVII. Sect. 10. § 3.

— *ἅμα αὐτοῖς*] Sub. *σὺν*. Mich. in Bos. Ell. Gr. p. 48.

30. *ἄφετε συναυξάνεσθαι ἀμφότερα*] The Church as it embraceth all the professors of the true faith of Christ, containeth in it not only such as do truly believe and are obedient to the word, but those also which are hypocrites and profane. Many profess the faith which have no true belief: many have some kind of faith, which live with no correspondence to the Gospel preached. Within therefore the notion of the Church are comprehended good and bad, being both externally called, and both professing the same faith. See Pearson on the Creed, Vol. I. p. 518.

— *ἐν τῷ καιρῷ τοῦ θερισμοῦ*] Here many MSS. omit *τῷ*, and Wetstein approves of the omission; but Middleton thinks it wrong because of *τοῦ θερισμοῦ* following: for governing nouns having become anarthrous on account of preceding prepositions usually impart the same form to those which they govern: had we read *ἐν καιρῷ θερισμοῦ* there could have been no doubt, as ver. 35, *ἀπὸ καταβολῆς κόσμου*.

— *τοῦ θερισμοῦ*] The noun repeated, after the Hebrew custom, for the pronoun *αὐτοῦ*. See Gen. xxiv. 32, 36: 1 Sam. v. 3.

31. *ἄλλην παραβολὴν*] The design of this and the following parable was to teach the people that there would be but a small number of Jews that should embrace the Gospel; but that they would be so many instruments in the hands of Providence in converting an incredible number of Gentiles. Tertullian mentions, in addition to the names we find in the Apostolical writings, that in his time, about A. D. 200, these were subject to Christ Getulorum varietates, Maurorum multos fines, Hispaniarum omnes terminos, Galliarum diversas nationes, et Britannorum inaccessa Romanis loca, et Sarmatarum et Dacorum et Germanorum et Scytharum et abditarum multarum gentium et provinciarum et insularum multarum Romanis ignotarum. See also Irenæus I. 3: Origen Hom. IV. in Ezek.: Arnob. II.

— *λαβὼν ἔσπειρεν*] for *ἔσπειρεν*, as ver. 33, *λαβοῦσα ἐνέκρυψε*.

32. *μικρότερον*, &c.] This is an exaggeration frequently used in common discourse; and is to be understood as if Christ had said "which is one of the smallest." *Μικρότερον* is here used for *μικρότατον*, see Glass. Phil. Sac. p. 50, as afterwards *μεῖζον* for *μέγιστον*, (which latter occurs but once in the New Testament, 2 Pet. i. 4): the Evangelists as well as other writers using the comparative for the superlative, Mark iv. 31: Luke vii. 28: Matt. xviii. 1.

In this comparison of the kingdom of heaven with a mustard seed, Christ made use of a phrase familiar to the Jews who were wont thus to describe a very small thing. See xvii. 20.

— *μεῖζον τῶν λαχάνων*, &c.] The Jews give a wonderful account of its growth and increase, viz., there was a stalk of mustard in Sichin, from which sprung out three boughs, of which one was broken off, and covered the tent of a potter, and produced three cabs of mustard. R. Simeon B. Calipha said, A stalk of mustard was in my field into which I was wont to climb as men do into a fig-tree. Several MSS. add *πάντων* after *μεῖζον*

— *γίνεται δένδρον*] Similarly Herod. i. 193, says *ἐκ δὲ κέγχρου καὶ σησάμου ὅσον τι δένδρου μέγεθος γίνεται, ἐξεπιστάμενος μνήμην οὐ ποιήσομαι.* Seneca Ep. xxxviii. Seminis modo spargenda sunt, quod, quamvis sit exiguum, cum occupavit idoneum locum vires suas explicat, et ex minimo in maximos auctus diffunditur, &c.

— *ἐλθεῖν*] redundant.

— *κατασκηνοῦν*] See Dan. iv. 9, &c. Matt. viii. 20. For *δύνασθαι κατασκηνοῦν*. See Mark iv. 32. They can find shelter and pass their time there, both in the day time while the weather is bad, and during the night while they sleep.

33.] The precise difference between this and the former parable is, that the former represents the extensive propagation of the Gospel from the smallest beginnings; but this the nature of the influence of its doctrines upon the minds of particular persons.

— *ἐνέκρυψεν*] Several MSS and Fathers have the simple *ἔκρυψεν*: but the transcribers frequently changed compound verbs into simple ones: and the oldest copies have *ἐνέκρυψεν* which occurs only in this passage and Luke xiii. 21.

— *ζύμη*] Theophylact in loc. *Ζύμην τοὺς ἀποστόλους λέγει· ὥσπερ οὖν ἡ ζύμη μικρὰ οὖσα ὅλον τὸ ἄλευρον εἰς ἑαυτὴν μεταποιεῖ, οὕτω καὶ ὑμεῖς ὅλον τὸν κόσμον μεταποιήσετε, κἂν ὀλίγοι ἐστέ.*

— *σάτα τρία*] Three measures, i. e. an ephah, mentioned in particular, because this seems to be the quantity that used

to kneaded at once. See Gen. xviii. 6: Jud. vi. 19: 1 Sam. i. 24. Joseph. Ant. IX. 2, *ἰσχύει δὲ τὸ σάτον μόδιον καὶ ἡμισὺ Ἰταλικὸν.*

— *ἕως οὗ*] *ἕως* when joined with a verb is rendered *donec*, in which case the gen. *οὗ* or *ὅτου* is inserted, marking a continuance up to a certain point of time; and is followed by Aor. 1. indic. indicating the past. See Hoogeveen, c. XIX. Sect. I. § 5.

— *ὅλον*] Scil. *ἄλευρον*, i. q. *φύραμα*, 1 Cor. v. 6: Gal. v. 9.

34. *χωρὶς παραβολῆς οὐκ*, &c.] This must be restricted to that time, and to the people that heard him then, sub. *ταῦτα πάντα*: or to the progress of the Gospel among the Jews and Gentiles. This was the most inoffensive way of proposing these doctrines which in plain language they would not have received. And though they did not at the present understand them, the striking figures in the parables rivetted themselves in their memories, and were of great use to them afterwards, when they came to be explained by the events. In using this way of instruction Jesus followed the example of antient sages, (see Not. ver. 3,) and particularly Asaph, whose words the Evangelist quotes on this occasion, not as a prophecy, but accommodating them to Jesus.

35. *διὰ τοῦ προφήτου*] Ps. lxxvii. 2. In some MSS. is read *διὰ Ἡσαΐου τοῦ προφήτου*, which Jerome says he found in some copies in his time; but he supposes St. Matthew to have written *διὰ Ἀσὰφ τοῦ προφήτου*, whose name is inscribed to this Psalm. It seems more probable that *διὰ τοῦ προφήτου* is the true reading, and most probably Ἀσὰφ has been a marginal annotation which some transcriber may not have known, and therefore changed into Ἡσαΐου a name more familiar, and inserted it into the text.

— *ἀνοίξω*, &c.] Ecclus xxxix. 5, *ἀνοίξει τὸ στόμα αὐτοῦ ἐν προσευχῇ*. Lucian. Philopseud. XXXIII. p. 60, *ἀλλά μοι καὶ ἔχρησεν ὁ Μέμνων αὐτὸς, ἀνοίξας τὸ στόμα ἐν ἔπεσιν ἑπτά*.

— *ἐρεύξομαι*] In Ps. lxxvii. *φθέγξομαι*. The words must have been quoted from recollection, as they do not agree with either the Hebrew or the Septuagint.

— *κεκρυμμένα*] i. q. *προβλήματα, αἰνίγματα*. In the same manner St. Paul has *μυστήριον χρόνοις αἰωνίοις σεσιγημένον*. Rom. xvi. 25. Comp. Col. i. 26; 1 Cor. ii. 7.

— *καταβολῆς*] Though properly applied to laying the foundations of buildings, it is used metaphorically to signify the beginning of any thing. Polyb. XIII. 6, 2, *καταβολὴν ἐποιεῖτο καὶ θεμέλιον ὑπεβάλλετο πολυχρονίου καὶ βαρείας τυραννίδος*.

36. *ἦλθεν εἰς τὴν οἰκίαν*] At Capernaum.

— *φράσον*] Which Origen in John iv. 36, explains by *διασάφησον*. Hesych. *φράσον, εἰπὲ, λέξον, ἑρμήνευσον*. Thus

Heliodorus I. p. 37, τὸ μὲν ὄναρ τοῦτον ἔφραζε τὸν τρόπον. Epist. Socrat. p. 69, ταῦτα δὲ ὡς δίκαια ἐστι καὶ καλῶς ἔχοντα πειράσομαί σοι φράζειν. Plut. παιδ. τὸ δὲ πάντων μέγιστον καὶ κυριώτατον τῶν εἰρημένων ἔρχομαι φράσων.

38. ὁ ἀγρὸς ἔστιν ὁ κόσμος] This, Middleton observes, is a convertible proposition: and yet in the next verse συντέλεια and ἄγγελοι want the article; we find indeed in eight MSS. ἡ συντέλεια, which is not an improbable reading, though in abstract nouns the article is less necessary than in others: but in ἄγγελοι the same licence is not allowed; and we certainly ought to render, "the reapers are angels," notwithstanding that in other places as in ver. 49, of this chap. and in xxv. 31, the task here spoken of is assigned to the angels generally.

— οὗτοι] referring to σπέρμα, though agreeing in construction with the following noun υἱοί.

— υἱοὶ τῆς βασιλείας] James ii. 5, κληρονόμοι τῆς βασιλείας. In Matt. viii. 12, the unbelieving Jews are named the children of the kingdom in opposition to the Gentiles, because that being born within the covenant, the kingdom was theirs if they had not rejected it by their unbelief. Here the children of the kingdom are, first, the believing Jews, and secondly, the converted Gentiles that were substituted in the room of the unbelieving Jews.

— τοῦ πονηροῦ] i. q. τοῦ διαβόλου. They that imitate him in his wickedness and are the instruments of his mischievous purposes, John viii. 41, 44. See v. 37.

39. ὁ σπείρας αὐτά] Scil. τὰ ζιζάνια.

— συντέλεια τοῦ αἰῶνος] A Hebrew expression frequently used in the New Testament. See ver. 40: Heb. i. 2. Here it signifies the end of the world.

40. πυρὶ κατακαίεται] Joined by the Hebrews. Several read καίεται: the other better.

— οὕτως ἔσται] i. e. οὕτω γενήσεται. γίνεσθαι being sometimes used for εἶναι and vice versâ.

From this as well as other places, it seems probable the wicked shall not be cast into everlasting fire till the end of the world. Matt. xxv. 41: 2 Tim. iv. 8: Rev. xx. 15.

41. τοὺς ἀγγέλους, &c.] An allusion to Joel iii. 13. See also Rev. xiv. 15.

— τὰ σκάνδαλα] See v. 29. It commonly denotes the actions or things which ensnare or seduce: here it is persons, being joined with ποιοῦντας. So xvi. 23. All those who are an occasion of falling, and who like tares, hindered the good corn from growing. Origen c. Cels. v. ἀληθῶς δὲ τὸ τοῦ σκα

δάλου ὄνομα πολὺ ἐν τοῖς γράμμασι τούτοις ἐστὶν, ὅπερ εἰώθαμεν λέγειν περὶ τῶν διαστρεφόντων ἀπὸ τῆς ὑγιοῦς διδασκαλίας τοὺς ἁπλουστέρους καὶ εὐεξαπατήτους.

— καὶ τοὺς ποιοῦντας] καὶ has been here taken in the sense of id est, scilicet. See Glass. Phil. Sac. p. 605, which Koecher seems not to disapprove.

42. εἰς τὴν κάμινον τοῦ πυρὸς] Here used for κάμινον καιομένην, Dan. iii. 11: Hos. vii. 4: i. q. γέεννα τοῦ πυρὸς, v. 22, and πῦρ τὸ αἰώνιον.

— ὁ κλαυθμὸς, &c.] See viii. 12.

43. ἐκλάμψουσι] In this beautiful expression our Lord seems to have had his eye upon Dan. xii. 3, And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. See Matt. xvii. 2: Rev. i. 16. Light, splendor, brightness, &c. are the images used to indicate a state of happiness. Wisd. iii. 7, δίκαιοι ἐν καιρῷ ἐπισκοπῆς αὐτῶν ἀναλαμψούσι, καὶ ὡς σπινθῆρες ἐν καλάμῃ διαδραμοῦνται. See Ecclus ix. 11: 1 Macc. ii. 62: 1 Pet. v. 4.

— ὁ ἔχων ὦτα, &c.] This exclamation intimates that truths of greater importance and solemnity cannot be uttered than those which respect the final misery of the wicked and the inconceivable happiness of the righteous, and that all who have the faculty of reason ought therefore to regard them with becoming attention.

44. πάλιν] See v. 33. So Polyb. ix. 18, 5, πάλιν ὁμοίως Φίλιππος κατὰ δύο τρόπους ἥμαρτε.

The design of this and the following comparison is to shew that the advantages of the kingdom of heaven are of so great a value, that he that can obtain them, ought to sacrifice every thing in the world to purchase them. Comp. Matt. xix. 27, 28, 29.

— εὑρὼν, &c.] Aristot. Metaph. v. 30, οἱονεί τις ὀρύττων φυτῷ βόθρον εὗρε θησαυρὸν.

— ἐν τῷ ἀγρῷ] Some MSS. and Chrysostom omit τῷ. Middleton observes that the article seems to have been originally inserted from the frequent use of ὁ ἀγρὸς in the sense of "the country," and not from its being necessary in this place: here it must signify an estate or farm as is evident from τὸν ἀγρὸν ἐκεῖνον following.

— αὐτοῦ] Referring to θησαυρῷ. as iv. 24, ἀκοὴ αὐτοῦ.

46. ὃς εὑρὼν] Griesbach admits εὑρὼν δὲ, on the authority of a few MSS. and versions.

— πολύτιμον] Ammonius, πολύτιμος ἐστιν ὁ παλλῆς τιμῆς ἠγορασμένος ἄνθρωπος.

Simplic. in Epict. 114, *τίς γὰρ ἂν οὐ χρύσεα χαλκείοις ἀνταλλάξαιτο κατὰ τὸν Ὁμήρου Διομήδη; τίς δὲ οὐκ ἂν νοῦν ἔχων τὰ μέγιστα τῆς ψυχῆς ἀγαθὰ πρίαιτο, τὰ ἐκτὸς προιέμενος;*

47.] The meaning of this parable is much the same as that of the tares and the field. Both good and bad embrace the Gospel; and remain confounded together till Jesus Christ comes with his angels to separate them the one from the other.

— *σαγήνῃ*] Hesych. *σαγήνη, τὸ δίκτυον, πλέγμα τί ἐκ καλάμων εἰς θήραν ἰχθύων.* Philo de Vit. Mos. T. II. p. 95, *καθάπερ βόλον ἰχθύων πάντας ἐν κύκλῳ σαγηνεύσας ἐπισπᾶται.*

— *ἐκ παντὸς γένους*] Scil. *τινά*, as xxiii. 34.

48. *ἀναβιβάσαντες*] Thus Herod. III. 75, *ἀνεβίβασαν αὐτὸν ἐπὶ τὸν πύργον.* See Numb. xxiii. 4. The aorists are here used for pres.

— *τὰ καλὰ .... τὰ σαπρὰ*] *ἰχθύδια* generally understood. Some have however made the words more general, and supposed them to mean not only fishes, but other things.

— *ἔξω*] With reference to *ἀγγεῖα*.

49. *ἐκ μέσου*] See Glass. Phil. Sac. p. 115.

51. *λέγει αὐτοῖς ὁ Ἰησοῦς*] Wanting in some MSS., versions, and Origen.

— *συνήκατε*] See Bos. Ell. Gr. p. 474. Aristoph. Av. 944, *ξύνες ὃ λέγω; ξυνίημι.*

— *ταῦτα πάντα*] All these parables, the two last of which were not explained.

— *ναί*] See Hoogeveen, Doctr. Part. c. XXXI. Sect. 1. § 3.

52. *διὰ τοῦτο*] A mere form of transition, to be omitted in translating, as xxiii. 34: Mark xii. 24.

— *πᾶς γραμματεὺς*] Properly denotes a doctor of the law: but Christ here speaks of the teachers of the Gospel; every scribe, *discipled* into the kingdom of heaven. In xxiii. 34, he makes use of the word in the same sense. This may particularly be understood of our Saviour himself, who sometimes makes use of dark and obscure sayings, and sometimes explains them; who at one time quotes Moses and the Prophets, and at another cites sayings that were vulgarly used among the Jews.

— *μαθητευθεὶς*] In the language of Scripture *μαθητεύειν τινά* is to make a disciple: *μαθητεύειν τινί* to be a disciple; as Joseph of Arimathea *ἐμαθήτευσε τῷ Ἰησοῦ*, xxvii. 57. *Μαθητευθῆναι* is the same in this passage. So *Μαθητευθῆναι τῷ Κυρίῳ* is often used by Basil, De Baptismate, whose title is *ὅτι δεῖ πρῶτον μαθητευθῆναι τῷ Κυρίῳ, καὶ τότε καταξιωθῆναι τοῦ ἁγίου βαπτίσματος.* Hence those who were first converted

to the faith, were called μαθηταὶ as the disciples of Christ their doctor and master. Justin M. Apol. I. μαθητευθῆναι εἰς τὰ θεῖα διδάγματα. And Dial. c. Tryph. μαθητευόμενοι εἰς τὸ ὄνομα τοῦ Χριστοῦ. See also Bp. Blomfield's Sermon on this text, Note 7.

— εἰς τὴν βασιλείαν] Some read τῇ βασιλείᾳ. Either will express the Hebrew phrase. The other reading ἐν τῇ βασιλείᾳ has arisen from τῇ βασιλείᾳ.

— οἰκοδεσπότῃ] He here compares a faithful and industrious preacher to a good householder who has gathered together the fruits of several years, and distributes them to his family. He has given the pattern and example of such a teacher in his discourse contained in this chapter.

— ἐκβάλλει] xii. 35, ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας ἐκβάλλει τὰ ἀγαθὰ. To bring out of his treasure or store-house things new and old, was a kind of proverbial saying among the Hebrews; and denoted a man's giving a plentiful or liberal entertainment to his friends and such as came about him.

— θησαυροῦ] See ii. 11, p. 52, i.q. ταμεῖον. Eurip. Ion. 1141, λαβὼν δ' ὑφάσμαθ' ἱερὰ θησαυρῶν παρὰ.

— καινὰ καὶ παλαιὰ] Scil. βρώματα or ὀψώνια. Elsner would understand σκεύη: and Mich. in Bos. Ell. Gr. p. 45, γεννήματα. Ennius describing Ælius Sextus says, Multa tenens antiqua, sepulta, vetusta, quæ faciunt mores veteresque novosque tenentem.

53. μετῆρεν ἐκεῖθεν] He crossed the lake to go to Gadara. Mark iv. 35.

54. εἰς τὴν πατρίδα] Scil. πόλιν or χώραν. Ναζαρὲτ οὗ ἦν τεθραμμένος, Luke iv. 16. The Evangelists call Nazareth our Lord's own country, because it was the town in which he had been brought up, and to distinguish it from Capernaum where he ordinarily resided. Eustath. Il. δ. p. 351, ὅτε δὲ γε πατρὶς μόνον λέγεται, ἐλλειπτικῶς καλεῖται, λείπει γὰρ αἶα, ἢ γῆ, ἢ τι τοιοῦτον.

— πόθεν τούτῳ] Epictet. Enchirid. 29, πόθεν ἡμῖν αὕτη ἡ ὀφρὺς.

— ἡ σοφία] That learning: which they were amazed to find in him, without having been taught by their doctors.

— αἱ δυνάμεις] This word denotes both miracles and the power of performing them: the latter here meant.

55. τέκτονος] Hesych. τέκτων, πᾶς ὁ τεχνίτης. It is a received [redacted] in the church, that Joseph was a carpenter,

which τέκτων by itself implies, as 2 Kings xxii. 6: 2 Chron. xxiv. 12: xxxiv. 11: Ezra iii. 7: Isai. xli. 7: Zech. i. 20: and there is not a passage in the sacred writings where it is employed in the same manner, to denote a man of a different occupation.

St. Mark vi. 3, has οὐχ οὗτός ἐστιν ὁ τέκτων; which many suppose to be by metonymy for τέκτονος υἱός; but there is nothing to prevent the words being taken in a strict sense: for it was a custom among the Jews of what rank or quality soever, to teach their children some ingenious craft or art, not only as a remedy against idleness, but as a reserve in time of want.

Justin. M. Dial. § 88, p. 247, καὶ ἐλθόντος τοῦ Ἰησοῦ ἐπὶ τὸν Ἰορδάνην, καὶ νομιζομένου τοῦ τέκτονος υἱοῦ ὑπάρχειν, καὶ ἀειδοῦς, ὡς αἱ γραφαὶ ἐκήρυσσον, φαινομένου, καὶ τέκτονος νομιζομένου (ταῦτα γὰρ τὰ τεκτονικὰ ἔργα εἰργάζετο ἐν ἀνθρώποις ὢν, ἄροτρα καὶ ζυγὰ διὰ τούτων καὶ τὰ τῆς δικαιοσύνης σύμβολα διδάσκων καὶ ἐνεργῆ βίον.

—ἀδελφοὶ αὐτοῦ] These four are often mentioned as our Saviour's brethren: sons of Mary, sister to the Virgin Mary, and wife of Cleophas or Alphæus. See Kidder's Dem. of Mess. Part. II. p. 56: Pearson on the Creed, Vol. I. p. 276.

—Ἰάκωβος] James the Less, called by St. Paul our Lord's brother, Gal. i. 19.

—Σίμων] Called the Zealot, or Canaanite, to distinguish him from Simon Peter. See x. 4.

—Ἰούδας] The author of the epistle that bears that name, wherein he styles himself Brother of James. See x. 3.

—Ἰωσῆς] Of Joses we hear no more; probably he died.

56. ταῦτα πάντα] Referring to σοφία and δυνάμεις.

—πρὸς ἡμᾶς εἰσι] John i. 1, ὁ λόγος ἦν πρὸς τὸν Θεὸν. Mark xiv. 49, καθ' ἡμέραν ἤμην πρὸς ὑμᾶς: 1 Cor. xvi. 6, πρὸς ὑμᾶς δὲ τυχὸν παραμενῶ.

—προφήτης ἄτιμος] This expression is proverbial, signifying that those who profess extraordinary endowments are no where in less request than among their relations and acquaintance. The reason is, superior merit never fails to be envied, and envy commonly turns the knowledge it has of persons some way or other to their disadvantage. Plut. de Exsil. p. 604, τῶν φρονιμωτάτων καὶ σοφωτάτων ὀλίγους ἂν εὕροις ἐν ταῖς ἑαυτῶν πατρίσι κεκηδεομένους. Eurip. Herc. Fur. 186, οὐ γὰρ ἐσθ' ὅπου ἐσθλόν τι δράσας μάρτυρ' ἂν λάβοις πάτραν. Aristid. πᾶσι τοῖς φιλοσόφοις ἔδοξε χαλεπὸς ἐν τῇ πατρίδι ὁ βίος. Seneca de Benef. III. 3, Vile habetur quod domi est.

—εἰ μὴ] See Bos. Ell. Gr. p. 17.

58. *καὶ οὐκ ἐποίησεν*, &c.] Christ displayed his power only towards those that believed in him. Hence this saying of his, Thy faith hath healed thee.

## CHAP. XIV.

1. *ἐν ἐκείνῳ τῷ καιρῷ*] When Christ had sent out his disciples to preach the Gospel, to cast out devils, and to heal diseases, and they by virtue of his name had been successful in that work, and thereby spread his name abroad. Mark vi. 12, 13, 14: Luke ix. 6, 7.

— *Ἡρῴδης*] Antipas, one of the sons of Herod the Great. See Joseph. Ant. XVII. 3.

— *ὁ τετράρχης*] The first meaning that seems to have been affixed to this word, is prince or governor of the fourth part of a kingdom. But the name was afterwards given to the governors of a province, whether their government was a fourth part of the country or not: as in the present case, where Herod had by will divided his kingdom into three parts, leaving Galilee and Persæa to Herod Antipas. It is commonly used as a title inferior to that of king: though even that name is sometimes given to the tetrarchs; see ver. 9. Horace makes a distinction, Modo reges atque tetrarchas, omnia magna loquens. Cicero gives the title of rex to Deiotarus.

— *τὴν ἀκοὴν Ἰησοῦ*] i. e. *περὶ τοῦ Ἰησοῦ*. See Glass. Phil. Sac. p. 78. In the same way Tacitus uses auditio for fama.

Interpreters enquire why he heard not of the fame of Jesus sooner. Some say because he was at Rome at the beginning of our Saviour's preaching, and when he wrought his former miracles: but the arguments in favour of such an opinion are not satisfactory. Others say that he was engaged in the Arabian war: but the war with Aretas was carried on by his generals, and did not call Herod away from the country, and was waged after John's death: Jos. Ant. XVIII. 6, 1. We cannot therefore understand this of Herod's first hearing of Jesus; but that he began to take notice of his fame when these miracles were wrought not only by himself in person, but by others in his name: or that being conscience-struck, he became alarmed at the repetition of those accounts which he had before not attended to, in the midst of his pleasures.

2. *τοῖς παισὶν αὐτοῦ*] i. e. *δούλοις, φίλοις*, as 3 Esd. i. 30. The Septuagint translate the same Hebrew word by *παῖς*, 1 Sam. xviii. 22: Jos. i. 7, 13: in the latter of which passages Symmachus has [illegible] by *φίλος*, Esth. ii. 18. Beausobre here under-

stands the words to mean courtiers, or his officers. In 1 Macc. i. 6, Alexander calls his officers or generals παῖδας.

— *οὗτός ἐστιν Ἰωάννης*] So also St. Mark: but St. Luke says he was perplexed *διηπόρει*, he enquired because it was said of some that John was risen from the dead, and spoke of that to his servants as the more probable opinion: desiring notwithstanding to see him, Luke ix. 9; that so he might more perfectly discern whether he was John or not.

— *ἠγέρθη*] The resurrection from the dead was then an article of faith among the Jews. Thus Josephus informs us that *ἀθάνατόν τε ἰσχὺν ταῖς ψυχαῖς πίστις αὐτοῖς εἶναι, καὶ ὑπὸ χθονὸς δικαιώσεις τε καὶ τιμὰς οἷς ἀρετῆς ἢ κακίας ἐπιτήδευσις ἐν τῷ βίῳ γέγονε. καὶ τοῖς μὲν εἰργμὸν ἀΐδιον προστίθεσθαι, τοῖς δὲ ῥαστώνην τοῦ ἀναβιοῦν.* And in 2 against Apion, *ὅτι τοῖς τοὺς νόμους διαφυλάξασι, κἂν εἰ δέοι θνήσκειν ὑπὲρ αὐτῶν, προθύμως ἀποθανοῦσιν, ἔδωκεν ὁ Θεὸς γένεσθαι τε πάλιν, καὶ βίον ἀμείνω λαβεῖν ἐκ περιτροπῆς.* Yet how Herod who was a Sadducee, xvi. 6: Mark viii. 15, could affirm the resurrection of John, has been disputed. The murder of the Baptist was recent, and whether or no he agreed in all respects with the doctrines of the Sadducees, his fears and anxieties might lead him now to doubt; particularly too as there was a prevalent opinion that some of the prophets should arise at the coming of the Messiah: or the suggestions of his guilty conscience might be too powerful to be removed by the flattery of his servants. Wisd. xvii. 11, *δειλὸν γὰρ ἰδίως πονηρία μάρτυρι καταδικαζομένη· ἀεὶ δὲ προσείληφε τὰ χαλεπὰ συνεχομένη τῇ συνειδήσει.* See Porteus, Lect. xiv. p. 3.

— *αἱ δυνάμεις*] Middleton renders "the powers or spirits are active in him." *Αἱ δυνάμεις*, he says, must be some kind of agents, and that spiritual agents were so denominated, there can be no doubt, see Euseb. Præp. Evang. vii. 15: Dem. Evang. iv. 9. In the same sense several of the Fathers use the word: and in this manner it is used in the New Testament. Compare Ephes. vi. 12, with i. 21. See also Rom. viii. 38. Herod had hitherto believed in neither a resurrection nor the agency of spirits. His remorse however and his fears, for the moment at least, shake his infidelity; and he involuntarily renounces the two great principles of his sect.

— *ἐνεργοῦσιν*] There is something, Middleton says, remarkable in the sense which the commentators, with the exception of Wakefield, ascribe to *ἐνεργοῦσιν*. Our own version of the passage seems to be founded on a *lectio singularis*, a pr. manu of D viz. *ἐναργοῦσιν*, a word indeed which wants authority, but

if it existed, would be deducible from ἐναργὴς: and when we consider that the Codex Bezæ was presented to the University of Cambridge only about twenty-six years before our present version was made, it is not altogether improbable that this reading might have been thought of great importance. The other translators appear to take ἐνεργεῖν passively: whereas it is every where in the New Testament used in a transitive or an absolute sense: where the passive is required we have ἐνεργεῖσθαι. And besides, the action is usually referred to some Being of extraordinary power; either to *God*, as 1 Cor. xii. 6: Gal. ii. 8: iii. 5: Eph. i. 11, 20: Phil. ii. 13: or to the *Holy Spirit*, as 1 Cor. xii. 11: or to the *Devil*, as Eph. ii. 2; and these are the only instances in which the active verb occurs except Phil. ii. 13, where we have τὸ θέλειν καὶ τὸ ἐνεργεῖν applied to *men*. He infers therefore that ἐνεργοῦσιν is here used in an absolute sense, and confirms his opinion of the meaning of αἱ δυνάμεις.

Origen c. Cels. ἡ μὲν νὺξ γίνεται πρὸς ἀνάπαυσιν, ἡ δὲ ἡμέρα πρὸς τὸ ὁρᾶν τε καὶ ἐνεργεῖν.

3. κρατήσας, &c.] A digression from this to ver. 13, giving a history of the captivity and death of John the Baptist. See Glass. Phil. Sac. p. 299. The aorists therefore would be rendered by plusquamperfect. So xxvi. 48, we meet with ἔδωκε, where Mark xiv. 44, has δεδώκει.

Josephus takes care to conceal that John was imprisoned on account of his reproving the tetrarch's conduct, and represents Herod as proceeding upon more general grounds. He describes John as a good man, who persuaded the Jews to moral and virtuous living, to justice towards each other, devotion towards God, and to become united by baptism: and as he had many followers who were entirely devoted to him, the tetrarch deemed it advisable to seize and imprison him before any revolt or insurrection should actually begin. On this account he ordered him to be apprehended and sent as a prisoner to the castle of Machærus, where he was afterwards killed. Soon after this event, Josephus adds, Herod's army was defeated and destroyed by Aretas, and the Jews considered the tetrarch's loss and defeat as a punishment from God for the murder of John the Baptist. Antiq. xviii. 6, 2. It is possible there may be no real difference between the Evangelists and Josephus. The former relate the *real* cause of the Baptist's imprisonment, as part of the secret history of the court of Herod; the latter gives the public and ostensible reason.

— ἔθετο ἐν φυλακῇ] So Plato, εἰς φυλακὴν ἀποθέσθαι. Machærus [illegible] Jordan, about two leagues from that

river, on the north-east side of the lake Asphaltites, and not far distant from the place where the river discharges itself into it. It was in the hands of Aretas, king of Arabia, when he married his daughter to Herod Antipas, but how it afterwards came into Herod's possession, we have no account from history.

— Ἡρωδιάδα] The daughter of Aristobulus, who was put to death by his father, Joseph. Ant. xviii. 6. She had agreed with Herod to divorce herself from her own husband at Herod's return from Rome, was married to him, and cohabited with him as his wife.

— Φιλίππου] Not the tetrarch and son of Cleopatra: but the son of Mariamne the daughter of the high-priest Simon. Josephus, Ant. xvii. 1, 2, calls him Herod, by which name the sons of Herod the Great were frequently called. He calls Antipas Herod; and Dio Cass. p. 567, calls Archelaus Herod. The name is not in the Vulg. nor in the Camb. MS. He might according to the custom of the Jews have two names. Herod was the family name; but Philip was that by which he was distinguished from the rest of his brethren. A like example we have Acts xii. where St. Luke speaking of one of the first Herod's grandchildren, who was eaten up of worms, calls him Herod by the family name. Whereas Josephus speaking of the same person, calls him by his proper name Agrippa.

4. οὐκ ἔξεστι] By the law a man was forbid marrying his brother's wife, unless the latter died childless, Lev. xviii. 16: xx. 21: Deut. xxv. 5. Now Philip was still alive, and as he died in the twentieth year of Tiberius, must have lived four years after this time. He had a daughter by Herodias: she therefore was guilty both of incest and adultery.

Joseph Ben Gorion tells us expressly that Herod took the wife of his brother Philip in his life time; and that he killed John for telling him that it was not lawful so to do: and that it was John who celebrated baptism. R. David Ganz, another Jewish writer, tells us, That Herod was a wicked man; that he slew many of their wise men; that he took his brother Philip's wife in his life time; and that he killed John for reproving him for it.

— ἔχειν] Scil. γυναῖκα. See Bos. Ell. Gr. p. 56. So Xen. Κυρ. παιδ. i. 5, 10, Κυαξάρης ἔπεμπε πρὸς Καμβύσην τὸν τὴν ἀδελφὴν ἔχοντα. Hist. Gr. vii. 4, 23, Χίλων ὁ τὴν ἀδελφὴν τοῦ Ἀρχιδάμου ἔχων. De Ages. xxi. εἰ συμβαίη γεραιῷ νέαν ἔχειν. Hom. Hym. Herc. 8, καὶ ἔχει καλλίσφυρον Ἥβην.

5. θέλων] To reconcile this with Mark vi. 19, where it is

said Herodias would have put him to death, but could not prevail with Herod so to do; it may be said, Herod was willing enough to do it, but was withheld from the action, partly out of fear of the people, lest an insurrection should be occasioned against his government; and partly by the checks of his conscience, as knowing John to be a just and holy man, whose death might be avenged on him by a just and righteous God, as the Jews thought it was by the destruction of his army. See Porteus, Lect. XIV. p. 6.

— *ἐφοβήθη*] Several MSS. read *ἐφοβεῖτο*.

— *ὡς προφήτην*] Hesych. *ὡς, ἀληθῶς*. See also Glass. Phil. Sac. p. 436. *Ὡς οὐχ ὁμοιώσεως ἀλλὰ βεβαιώσεως*. So Neh. vii. 2, *αὐτὸς ὡς ἀνὴρ ἀληθὴς*, He was a true man, and one that feared the Lord.

By the word *προφήτης* they generally meant one of the holy men whom God had raised up to his people in former ages.

— *εἶχον*] Eurip. Herc. Fur. 1401, *παίδων στερηθεὶς παῖδ' ὅπως ἔχω σ' ἔμον*. Lucian, Toxar. XII. Vol. II. p. 519, *οὐδὲν αὐτὸν ἐντιμότερον εἶχε τῶν κολάκων*. Dion. Hal. X. *οἱ μὲν οὖν πατρίκιοι τίμιον αὐτὸν ἐπὶ τούτοις εἶχον*.

6. *γενεσίων*] Sub. *ἡμερῶν*, not *συμποσίων* as Bos understands, Ell. Gr. p. 156. Doubts have been entertained whether his birth-day is here meant, or the day of his accession to the crown, both of which were frequently celebrated with great pomp, among the Gentiles. It was usual with the Egyptians, Gen. xl. 20: the Persians, Herod. I. 133: and the Romans, Plin. Ep. X. 61: though not with the Jews, who reckoned these among the feasts of idolaters. The former we read of in 2 Macc. vi. 7, where it is said of Antiochus Epiphanes, *εἰς τὴν κατὰ μῆνα τοῦ βασιλέως γενέθλιον ἡμέραν*. Philo de Opif. Mund. p. 20, *ἑορτὴ γὰρ οὐ μιᾶς πόλεως, ἢ χώρας ἐστὶν, ἀλλὰ τοῦ παντὸς, ἣν κυρίως ἄξιον, καὶ μόνην πάνδημον ὀνομάζειν καὶ τοῦ κόσμου γενέσιον*. Joseph. Ant. XII. 4, 7, *πάντες οἱ πρῶτοι τῆς Συρίας καὶ τῆς ὑπηκόου χώρας, ἑορτάζοντες τὴν γενέσιον ἡμέραν τοῦ παιδίου (τοῦ βασιλέως)*. Dio LVIII. de Drusilla, *καὶ ἐν τοῖς γενεσίοις αὐτῆς ἑορτὴ*. Dio Cocc. Exc. 746, *καὶ μῖσος πρὸς τὸν τετελευτηκότα ἀδελφὸν ἐπεδείκνυτο, καταλύσας τὴν τῶν γενεσίων τιμήν*. Josephus tells us of King Agrippa, *ἡμέραν οὖν ἑορτάζων αὐτοῦ γενεθλίου ὅτε πᾶσιν ὧν ἦρχεν εὐφροσύναις καθίσταντο θάλειαι*. Suidas, *γενέσια, ἡ δι' ἐνιαυτοῦ ἐπιφοιτῶσα τοῦ τεχθέντος μνήμη*. The latter we read of in 1 Kings i. 8, 9: Hos. vii. 5. And Josephus tells us of Herod the Great, Ant. XV. 11, 6, *συνεκπεπτώκει γὰρ τῇ προθεσμίᾳ τοῦ περὶ τὸν ναὸν*

ἔργου, καὶ τὴν ἡμέραν τῷ βασιλεῖ τῆς ἀρχῆς, ἣν ἐξ ἔθους ἑορτάζειν, εἰς ταὐτὸν ἐλθεῖν. And in this sense the Latins use the expression Dies natalis. But though the word may be used with this latitude, it is safer to prefer the customary interpretation, unless where there is positive evidence that it has that meaning.

—ἀγομένων] Arrian. Exp. I. 10, 4, μυστηρίων τῶν μεγάλων ἀγομένων. Plut. Sympos. VIII. 1, τὴν Σωκράτους ἀγαγόντες γενέθλιον. Ælian, A. N. XI. 2, τὴν μεγίστην ἑορτὴν ἄγουσιν μιᾶς ἡμέρας σεμνήντε καὶ μεγαλοπρεπῆ. Demosthenes, εἰρήνην ἄγει. Sallust, pacem agit. Plautus, ferias agere.

—ἡ θυγάτηρ] Salome, her daughter by her former husband.

—ὠρχήσατο] In antient times it was so far from being the custom for ladies of distinction to dance in public, that it was reckoned indecent if they were so much as present at public entertainments. The Queen Vashti thought it so dishonourable, that rather than submit to it, even when commanded by Ahasuerus, she forfeited her crown. Lardner (Vol. I. p. 15), not furnished with any instance parallel, concludes from this very story, as related by the Evangelists, that this dance was a very unusual, if not a singular piece of complaisance. If it had been a common thing, it is not to be supposed that Herod would have thought of requiting it with so large a present as half his kingdom. And notwithstanding Michaelis (Vol. I. p. 63) thinks that Salome's being a child is a sufficient answer to the objection of its being unsuitable to the dignity of a princess, and contrary to the manners of the age, to dance in public for the entertainment of the court; yet it will generally be allowed to be a violation of decorum and of custom; and not probable that a young woman of high rank and so tender an age should voluntarily have taken such a step.

—ἐν τῷ μέσῳ] In the presence of the princes, captains, and chief men of the nation, Mark vi. 21.

—ἤρεσε τῷ Ἡρῴδῃ] Mæris ἤρεσε με, Ἀττικῶς· ἤρεσε μοι Ἑλληνικῶς καὶ κοινόν.

7. μεθ' ὅρκου ὠμολόγησεν] Mark vi. 23, καὶ ὤμοσεν αὐτῇ. Polyb. v. 96, 5, ὠμολόγησε τὴν ἄκραν αὐτοῖς παραδώσειν. Καὶ περὶ τουτῶν ὅρκους ἐποιήσατο καὶ συνθήκας.

—ὃ ἐὰν αἰτήσηται] St. Mark here adds ἕως ἡμίσους τῆς βασιλείας μου. See the same offer made, Esth. v. 3. Diod. Sic. XVI. Philip διαβεβαιώσατο πᾶν ὅτι ἂν αἰτήσῃ, χαρίσασθαι. Ovid, Metam. II. 44, Quoque minus dubites, quodvis pete munus, et illud Me tribuente feres; promissis testis adesto Dîs juranda palus.

8. προβιβασθεῖσα] Hesych. προβιβασθεὶς, προαχθεὶς. Suid. προβιβάζεις, παραινεῖς, πειθεῖς, προάγεις. i. e. wrought upon, incited, stimulated, which agrees with the account given by St. Mark, who relates the whole story more fully in many other circumstances, and says that upon this promise she went out to her mother, and said What shall I ask? and came in again by her instruction to ask the head of the Baptist. Xen. Mem. I. 2, 17, πάντας τοὺς διδάσκοντας ὁρῶ αὐτοῦς δεικνύντας τε τοῖς μανθάνουσιν, ἥπερ αὐτοὶ ποιοῦσιν ἃ διδάσκουσι, καὶ τῷ λόγῳ προβιβάζοντας. Οἶδα δὲ καὶ Σωκράτην δεικνύντα τοῖς ξυνοῦσιν ἑαυτὸν καλὸν κἀγαθὸν ὄντα, καὶ διαλεγόμενον κάλλιστα περὶ ἀρετῆς καὶ τῶν ἄλλων ἀνθρωπίνων. Diog. Laert. v. 5, 11, οὗτος καὶ Μητρόδωρον προεβίβασε τὸν πολίτην. Dionys. Longin. procem. lib. de fin. p. 244, οἱ δὲ ἀποχρῆναι σφίσιν ἡγήσαντο τοὺς συνόντας προβιβάζειν εἰς τὴν τῶν ἀρεσκόντων ἑαυτοῖς κατάληψιν.

— τὴν κεφαλὴν, &c.] It was customary with princes in the East to require the head of those they ordered to be executed to be brought to them, that they may be assured of their death. And such is still the custom in the Turkish court. We have also an instance in Josephus, Ant. XVIII. 6, 1, which follows the story of this marriage. Aretas was extremely provoked at the treatment of his daughter, and at length a war broke out between him and Herod. A battle was fought and Herod's troops were defeated. Herod sent an account of this to Tiberius; and he resenting the attempt of Aretas, wrote to Vitellius to declare war against him, with orders that if he were taken prisoner, he should be brought to him in chains; and that if he were slain, his head should be sent to him.

9. ὁ βασιλεὺς] The tetrarchs frequently took upon them the name of Kings, as is manifest from the instance of Deiotarus, Tetrarch of Galatia, to whom the Roman Senate gave the name of King. Herod's subjects spoke of him in this style of honor; and therefore St. Matthew, who, as well as St. Peter, had stood in this relation to him, here uses it. But others, Jews as well as Greeks, gave him the title of Tetrarch, as St. Luke has done: and so Josephus always calls him.

— ἐλυπήθη] See Glass. Phil. Sac. p. 882.

10. πέμψας] See ii. 16: Scil. τινὰ. Leisn. in Bos. Ell. Gr. p. 93. ἐπιστολὴν. Schmidt. ὑπηρέτην. Mark vi. 27, adds σπεκουλάτωρα. Plut. Pelop. p. 293, πέμψας πρὸς αὐτὸν ἐκέλευε θαῤῥεῖν. Joseph. Ant. VIII. 2, 6, καὶ πέμψας πρὸς αὐτὸν ἠσπάζετο. See also Glass. Phil. Sac. p. 360. Herod must have

been at Machærus or in the neighbourhood, unless the name in Josephus be an interpolation. It would have been a two days' journey from Tiberias to execute the command.

— *ἀπεκεφάλισε*] Arrian. Epict. I. 1, *κελευσθεὶς ὑπὸ τοῦ Νέρωνος ἀποκεφαλισθῆναι*, and next page, *εἰς φυλακὴν σε βαλῶ, τὸ σωμάτιον ἀποκεφαλίσω σου.*

— *ἐν τῇ φυλακῇ*] Which was contrary to the law of Moses, which enjoined that malefactors should be executed publicly.

11. *ἠνέχθη*] for *προσηνέχθη*. See xxii. 19. Seneca Octav. 437, Perage imperata, mitte, qui Plauti mihi Sullæque referat abscissum caput. Val. Max. IX. 2, Marius.....caput M. Antonio abscissum, tactis manibus inter epulas, per summam animi ac verborum insolentiam aliquamdiu tenuit. Jerom tells us that Herodias treated the Baptist's head in a very disdainful manner, pulling out the tongue which she imagined had injured her, and piercing it with a needle. Similar instances of unfeeling barbarity are to be met with in history. Mark Antony caused the heads of those he had proscribed to be brought to him while he was at table, and entertained his eyes a long while with that sad spectacle. Cicero's head being one of those that was brought to him, he ordered it to be put on the very pulpit where Cicero had made speeches against him.

— *ἐπὶ πίνακι*] One MS. has *ἐν τῷ*. And Cod. Bez. here has *τῷ*, which is the more remarkable because at ver. 8, to which *τῷ* would have reference, it wants the words *ἐπὶ πίνακι*. But Middleton adds, the Cod. Bez. sets criticism at defiance.

— *σῶμα*] Suid. *σῶμα, πᾶν τὸ τεθνηκὸς παρὰ τοῖς παλαιοῖς.* In the same manner Corpus is used by the Latins. The reading *πτῶμα* which occurs in some MSS. is evidently from Mark vi. 29. A few MSS. add *αὐτοῦ*.

— *ἐλθόντες ἀπήγγειλαν*] for *ἀπελθόντες*. As Soph. Philoct. 1211, *μὴ πρὸς Διὸς ἔλθῃς ἱκετεύω. Schol. ἔλθῃς ἀντὶ τοῦ ἀπέλθῃς.*

13. *ἀκούσας ὁ Ἰησοῦς*] The digression or parenthesis beginning at ver. 3, ends here. The meaning of this then may be, When Jesus heard of the opinion Herod had of him, &c. Though St. Mark's words vi. 31, would seem to make it probable that it was to rest and refresh his disciples.

— *ἐκεῖθεν*] i. e. from Capernaum.

— *ἔρημον τόπον*] Called by St. Luke ix. 10, *τόπον ἔρημον πόλεως καλουμένης Βηθσαϊδά*. John vi. 1, says on the other side the sea, and consequently in the tetrarchy of Philip who was a meek and peaceable prince.

— πεζῇ] by land, in opposition to ἐν τῷ πλοίῳ. Sub. ὁδῷ, Schoetgen. in Bos. Ell. Gr. p. 191; pedestri seu terrestri viâ, seu itinere, Mich. ib. Herod. v. 98, ἐνθεῦτεν πεζῇ κομιζόμενοι, ἀπικέατο ἐς Παιονίην. Xen. Κυρ. παιδ. VIII. 6, 9, ὅτι γε τῶν ἀνθρωπίνων πεζῇ πορειῶν αὕτη ταχίστη τοῦτο εὔδηλον. Cicero uses classe et pedibus venire. Ep. Att. III. 8: and v. 9, Actio maluimus iter facere pedibus, qui incommodissime navigassemus.

14. ἐξελθὼν] Scil. ἐκ τοῦ πλοίου.

— ἐπ' αὐτοὺς] Several MSS. have ἐπ' αὐτοῖς. This verb in the New Testament admits of the construction ἐπὶ τινὶ and ἐπὶ τινά.

— ἀῤῥώστους] Hesych. ἀῤῥωστία, νόσος, ἀσθένεια.

15. ὀψίας γενομένης] i. e. παραγενομένης. Luke ix. 12, ἡ δὲ ἡμέρα ἤρξατο κλίνειν. This must be the ὀψία πρώτη, see viii. 16; for we read again ver. 23, ὀψίας γενομένης which must be second. See Middleton, Gr. Art. p. 228.

— ἤδη] See Hoogeveen, Doct. Part. c. XXII. § 5.

— ἡ ὥρα ἤδη παρῆλθεν] Mark v. 36, ἤδη ὥρας πολλῆς γενομένης. Lysias de Evandro, πάλαι ἤδη ὁ χρόνος παρελήλυθε. Sappho apud Hephæst. Δέδυκε μὲν ἀ Σελάνα, καὶ Πληϊάδες, μέσαι Νύκτες, παρὰ δ' ἔρχεθ' ὥρα, ἐγὼ δὲ μόνα καθεύδω.

— εἰς τὰς κώμας] Luke ix. 12, εἰς τὰς κύκλῳ κώμας.

19. ἀνακλιθῆναι] See viii. 11, ἀνακλίνω signifies discumbere facio, as Mark vi. 39, καὶ ἐπέταξεν αὐτοῖς (μαθηταῖς) ἀνακλῖναι πάντας. Here therefore κελεύσας is to be taken alone, and ὄχλους referred to ἀνακλιθῆναι. Theophylact, ἀνακλίνει δὲ τοὺς ὄχλους ἐπὶ τοὺς χόρτους, διδάσκων τὴν εὐτέλειαν.

— ἐπὶ τοὺς χόρτους] Athen. XI. p. 459, κατακλίνας ἐν τῇ πόᾳ, κατακλάσας παρέθηκε τῶν θυθέντων. Virg. Æn. VIII. 176, Gramineoque viros locat ipse sedili.

— καὶ λαβὼν] καὶ wanting in several MSS. versions, and Fathers, has been perhaps introduced here from St. Mark.

— ἀναβλέψας] Xen. Κυρ. παιδ. VI. 4, 4, ἀναβλέψας εἰς τὸν οὐρανὸν ἐπεύξατο.

— εὐλόγησε] He gave thanks to God for them. St. John, εὐχαριστήσας διέδωκε, and Matt. xv. 36, εὐχαριστήσας ἔκλασε. In the institution of the Lord's Supper, that which in St. Matthew and St. Mark is εὐλογήσας, in St. Luke and St. Paul is εὐχαριστήσας. The grace the Jews were wont to say before meals was a thanksgiving, Blessed be thou, O Lord, who hast given us, &c.

— κλάσας, &c.] Xen. Anab. VII. 3, 22, ἐνελόμενος τοὺς πα-

ρακειμένους αὐτῷ ἄρτους δίεκλα κατὰ μικρὸν, καὶ ἔρριπτεν οἷς αὐτῷ ἐδόκει.

20. ἦραν] Scil. οἱ Ἀποστολοι. John vi. 12, συνήγαγον.

— τὸ περισσεῦον] There is a different reading, τῶν περισσευόντων. The Vulgate has a comma after περισσεῦον, connecting τῶν κλασμάτων δώδεκα κοφίνους with πλήρεις, and they took up the remainder, twelve baskets full of fragments. Which Beza thinks the softer construction: the other is mostly followed.

— δώδεκα κοφίνους] Suidas κόφινος, ἀγγεῖον πλεκτὸν. As many baskets as there were disciples. Each carried a basket as the Jews were wont to do when they travelled through heathen countries, or Samaria; partly because there were no inns, and the hay which it contained therefore served to spread under them when they slept, and partly that they might carry with them the articles of provision, &c. permitted by the law, and not be polluted therefore by unclean meats. Juv. III. 13, Nunc sacri fontis nemus, et delubra locantur Judæis, quorum cophinus fænumque supellex. And VI. 542, Cum dedit: cophino fænoque relicto, Arcanum Judæa tremens mendicat in aurem.

This being one of the most astonishing and at the same time the most extensively convincing of all the miracles Jesus performed during the course of his ministry, every one of the Evangelists has recorded it; and which is remarkable, it is the only one found in each of their histories.

22. εἰς τὸ πέραν] See Glass. Phil. Sac. p. 470. To the western side of the Lake; into Galilee where they probably were unwilling to go, after they knew that John the Baptist had been put to death by Herod. St. John vi. 15, says it was to avoid the importunity of the people who would have made him a King.

— ἕως οὗ] Dum interim, xxvi. 36. But see Hoogeveen, Doctr. Part. c. XIX. Sect. 2. § 7.

23. ὀψίας δὲ γενομένης] John vi. 17, σκοτία ἤδη ἐγεγόνει. See ver. 15, this was the ὀψία δείλη.

Eustath. in Od. XVII. Διττὴ κατὰ τοὺς παλαιοὺς ἡ δείλη. ἡ μὲν γὰρ ὀψία δείλη τὸ τελευταῖον φασι τῆς δείλης μέρος τὸ περὶ ἡλίου δυσμὰς, ἑτέρα δὲ δείλη πρωΐα τὸ εὐθὺς ἐκ μεσημβρίας. Phav. Hesych. Δείλη πρωΐα ἡ μετ' ἄριστον ὥρα, δείλη ὀψία ἡ περὶ δύσιν ἡλίου. The first was considered as commencing from the ninth hour: the second from the twelfth hour or sunset.

24. μέσον τῆς θαλάσσης] Thus Greg. Naz. Carm. de Seipso 52, ὡς ναῦν μέσην κλυδῶνος. Joseph. Ant. VI. 4, 5, παραγενόμενον ἵστησι μέσον τοῦ πλήθους. XIII. 1, 3, ὁ δὲ παρορμήσαι

τοὺς ἑταίρους, καὶ περὶ τῶν ψυχῶν αὐτοῖς εἶναι τὸν κίνδυνον εἰπών, μέσοις ἀπειλημμένοις τοῦ τε ποταμοῦ καὶ τῶν πολεμίων. XIV. 2, 1, στὰς μέσος αὐτῶν. XI. 5, 5, ὁ δὲ μέσος τοῦ πλήθους σταθείς.

— βασανιζόμενον] Thus Polyb. I. 48, 2, speaking of a storm of wind, ὥστε καὶ τὰς στοὰς διασαλεύειν, καὶ τοὺς προκειμένους πύργους βασανίζειν.

25. τετάρτῃ δὲ φυλακῇ] Sub. ἐν. See Bos. Ell. Gr. p. 428. Ordinals for the most part, whether the nouns with which they agree be expressed or understood, are anarthrous. See Middleton, Gr. Art. p. 135. The Jews formerly divided the night into three equal portions (Judg. vii. 19.), but after the time of Pompey the Great they seem to have followed the Roman division into four. This came from the Greeks; and the divisions were distinguished by the names ὀψὲ, μεσονύκτιον, ἀλεκτροφωνία, πρωΐ. Joseph. Ant. v. 6, 5, κατὰ τετάρτην μάλιστα φυλακὴν προσῆγε τὴν αὐτοῦ στρατιὰν Γεδεών. Achill. Tat. II. p. 131, περὶ πρώτας νυκτὸς φυλακὰς προσίεμεν ἀψοφητί.

— ἀπῆλθε] for ἦλθε. So also Mark iii. 13: vii. 30: Luke xxiii. 33: John iv. 47. Or ἀπῆλθεν ἀπὸ τοῦ ὄρους καὶ ἦλθε πρὸς αὐτούς.

— ἐπὶ τῆς θαλάσσης] Artemidor. III. 16, ἐπὶ θαλάσσης δοκεῖν περιπατεῖν, ἀποδημῆσαι βουλομένῳ ἀγαθόν. Lucian. Philopseud. XIII. Vol. III. p. 40. εἶδες τὸν ὑπερβόρεον ἄνδρα πετόμενον ἢ ἐπὶ τοῦ ὕδατος βεβηκότα; This was thought so impracticable, that the picture of two feet walking on the sea was an Egyptian hieroglyphic for an impossible thing. And in Scripture it is mentioned as the prerogative of God, that he alone treadeth upon the waves of the sea, Job ix. 8.

26. φάντασμα] It was a common opinion among the Jews that spirits appeared sometimes under a human shape. And it was a received notion among them that evil spirits appeared more frequently in the night than in the day time. See the Septuagint in Ps. xc. 6, which renders what is in Hebrew "destruction at noon day" by δαιμονίου μεσημβρινοῦ.

27. θαρσεῖτε· μὴ φοβεῖσθε] Hom. Il. ω. 171, Θάρσει Δαρδανίδη Πριαμὲ, φρεσὶ μηδὲ τι τάρβει. Herod. I. 9, θάρσει, Γυγὴ, καὶ μὴ φοβεῦ. Aristoph. Plut. 1092, θάῤῥει, μὴ φοβοῦ. Judith xi. 1, θάρσησον, γύναι, καὶ μὴ φοβηθῇς τῇ καρδίᾳ σου.

30. τὸν ἄνεμον ἰσχυρὸν] See Middleton, Gr. Art. p. 228. Ἰσχυρὸς, i. q. σφοδρὸς.

— σῶσον] Virg. Æn. VI. 365, Eripe me his invicte malis, and 370, Da dextram misero, et tecum me tolle per undas.

31. εἰς τί] for τί or διατί. Sub. αἴτιον, Bos. Ell. Gr. p. 16.

— ἐδίστασας] Hesych. διστάζει· ἐχονσι, ἀπορεῖ, ἀμφιβάλλει. This is a figurative word, taken either from a person standing where two ways meet, not knowing which to choose, but inclining sometimes to the one and sometimes to the other: or from the tremulous motion of a balance, when the weights on both sides are nearly equal, and consequently now the one and now the other scale seems to preponderate and fix the beam.

32. ἐκόπασεν ὁ ἄνεμος] Herod. VII. 191, ὁ ἄνεμος ἐκόπασε. Ælian. apud Suid. in voce σκληροὶ· οἱ ἄνεμοι οἱ σκληροὶ τε καὶ ἐχθροὶ παραχρῆμα ἐκόπασαν· τὸ δὲ κῦμα ἐστορέθη.

33. προσεκύνησαν] See II. 2, 11, p. 44.

— Θεοῦ υἱὸς] i. e. the Messiah, in the language of the Jews, who applied to the Messiah those words of Ps. ii. Thou art my Son, &c. And in our Lord's days, it is certain that "Son of God" and "Christ" were convertible terms, and known to denote the same person. See Chandler's Defence of Christianity, c. III. sect. 3. p. 192.

Several translators and critics understand this to signify only Thou art a Son of God. Bp. Middleton has shewn that the want of the articles affords no ground for such an interpretation. He then briefly notices the particular circumstances of this passage. It is conjectured by some commentators that the mariners who made this declaration were pagans; for which supposition however he finds not the least support. Admitting however that they were pagans, it is not easy to understand how, if they spake merely in conformity with their own notions, and according to their own phraseology they came to use the expression. But they were the companions of the disciples: might they not therefore use a phrase which they had borrowed from others? Against this it is urged, that the disciples themselves were not yet acquainted with our Saviour's divinity: a position which though true on the whole, is yet received with too little restriction. That the expected Messiah was to be the Son of God was a Jewish doctrine. If therefore they had believed our Saviour to be the Christ, they must also have regarded him as the Son of God: but allowing their faith to have been unsettled, still it was natural, whenever his extraordinary works induced a momentary acquiescence in his mission, to apply to him the title by which, had their conviction been uniform, they would uniformly have distinguished him: and it is not too much to add, that knowing the pretensions of Christ, they would hardly conceal them from their companions and friends. Even on the supposition therefore that the mariners were pagans, their

exclamation that Jesus was the Son of God, I mean in the highest sense, admits an easy solution. Ἀληθῶς expresses both their former doubt and their present conviction. See Gr. Art. p. 228.

34. Γεννησαρέτ] The name of a country as well as the lake: the same as is called Cinnereth, Numb. xxxiv. 11. According to Josephus B. J. III. 9, 8, the land of Gennesareth ran thirty furlongs along the shore of the lake, and was in breadth twenty. Capernaum, where Jesus Christ was then going, was in that country.

— περίχωρον] Scil. γῆν.

— ἀπέστειλαν] Scil. ἀγγέλους.

## CHAP. XV.

1. τότε] About that time, when Christ had miraculously fed the five thousand, and was gone thence to Capernaum.

— οἱ ἀπὸ Ἱεροσολύμων] There is no need of understanding here ἐλθόντες: as the words themselves according to common usage signify merely the country or habitation, as Judg. xii. 8, Αβαισσὰν ἀπὸ Βηθλεέμ: Heb. xiii. 24, οἱ ἀπὸ τῆς Ἰταλίας: Acts xvii. 13, οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι: and John xi. 1, Lazarus when sick at Bethany is called ἀπὸ Βηθανίας: Matt. ii. 1, Μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα. See also Matt. xxi. 11: xxvii. 57: Mark xv. 43: Luke xxiii. 51: John i. 45: xii. 21: xxi. 2: Acts vi. 9: x. 38: xxi. 27. Thus Polyb. I. 31, 3, διὰ τὸν φοβον συμφευγόντων εἰς τὴν πόλιν τῶν ἀπὸ τῆς χώρας. And v. 86, 10, τῆς εὐνοίας προκαθηγουμένης πρὸς τοὺς ἀπὸ τῆς Ἀλεξανδρείας βασιλεῖς. So Livy I. 50, Turnus ab Aricia, i. e. Aricinus. See Drackenborch on Livy IV. 7, 4. Pind. Olymp. x. 84, ἀπὸ Μαντινέας Σᾶμος ἠείδετο. Polyænus II. p. 191, οἱ δὲ ἀπὸ τῆς Τενέδου .... ἐπειρῶντο πρὸς τὸν Ἰφικράτην πλεῖν.

A few MSS. want οἱ. The difference will be, that with the article we must understand the principal part of the Scribes and Pharisees of Jerusalem; without it, that some Scribes and Pharisees came from Jerusalem. The latter is the more probable; and this is the sense of the Syriac version, and apparently of the Vulgate. See Middleton, Gr. Art. p. 231.

2. παραβαίνουσι] Arrian. Epictet. III. 5, παραβαίνειν Θεοῦ τὰς ἐντολάς. Herod. I. 65, μετέστησε τὰ νόμμα πάντα, καὶ ἐφύλαξε ταῦτα μὴ παραβαίνειν. Demosth. c. Aristocr. Vol. I. p. 624, 1, παραβὰς τοὺς ὅρκους καὶ τὰς συνθήκας.

— τὴν παράδοσιν] Hesych. παράδοσις· ἄγραφος διδασκαλία. Any thing taught or delivered down, as the δόγμα of the Greek

philosophers. A. Gell. uses traditio to express παράδοσις· Ælian. Hist. An. II. 10, calls them μάθημα παιδὶ ἐκ πατρὸς παραδοθὲν. Joseph. Ant. XIII. 10, 6, ὅτι νόμιμα πολλὰ τινὰ παρέδοσαν τῷ δήμῳ οἱ Φαρισαῖοι ἐκ πατέρων διαδοχῆς, ἅπερ οὐκ ἀναγέγραπται ἐν τοῖς Μωϋσέως νόμοις. These traditions the common people believed, were delivered by God to Moses, and by him to Joshua and his assessors; from whom they were handed down to the prophets and from them to Ezra, and so continued down. They were collected about A. D. 180, by R. Judah, in the tract called Mishna.

— τῶν πρεσβυτέρων] Here meaning the chief doctors among the Jews, not the members of the Sanhedrim. In some of the Jewish writings are these blasphemous maxims to be found; "the words of the Scribes are more lovely than the words of the law; the words of the antients are more weighty than those of the prophets."

— οὐ γὰρ νίπτονται] The law of Moses required external cleanness as a part of religion; not however for its own sake, but to signify with what carefulness God's servants should purify their minds from moral pollutions. Accordingly these duties were prescribed by Moses in such moderation as was fitted to promote the end of them. But in process of time they came to be multiplied prodigiously. For the antient doctors, to secure the observation of those precepts that were really of divine institution, added many commandments of their own as fences unto the former: and the people, to shew their zeal, obeyed them. Hence they placed a great piece of religion and sanctity in washing their hands, and looked upon those who neglected this as men of a defiled soul. Thus Maimonides says, "The religious of old did eat their common food in cleanness, and took care to avoid all uncleanness all their days, and they were called Pharisees: and this is a matter of the highest sanctity, and the way of the highest religion; viz. that a man separate himself and go aside from the vulgar, and that he neither touch them, nor eat or drink with them; for such separation conduceth to the cleansing of the soul from evil affections, and the sanctity of the soul conduceth to the likeness of God." Hence they reckon this among the means to obtain eternal life, saying, Whosoever hath his seat in the land of Israel, and eateth his common food in cleanness, and speaks the holy language, and recites his phylacteries morning and evening, let him be confident that he shall obtain the life of the world to come. Buxtorf cites from the Talmud this expression, that he that eats bread with unwashen hands, does as bad as if he lay with a whore. The undervaluing

this ceremony is said to be among those things for which the Sanhedrim excommunicates: and it is reported that R. Eliezer-ben-Hazar was excommunicated by the Sanhedrim because he contemned the washing of hands. And the R. Akiba being in prison, and not having water enough to drink and to wash his hands, chose to do the latter, saying, It is better to die with thirst than transgress the tradition of the elders. Some ascribe the institution of this rite to Hillel and Shammai, but others carry it back to ages before them.

— ἄρτου ἐσθίωσιν] This is a Hebrew phrase, the meaning of which is, When they take their meals. See 1 Sam. xx. 34: Mark iii. 20: John xiii. 18. Some things they did ordinarily eat without washing their hands, as dry fruit, &c. but not bread.

4. ἐνετείλατο] See Exod. xx. 12. Hence in Mark vii. 10, we read Μωσῆς γὰρ εἶπε. For ἐνετείλατο therefore some copies and versions read here εἶπε, which has evidently arisen from the passage in St. Mark.

— τίμα] Signifies not only reverence, but the affording them all the necessaries of this present life, according to that of the Jerusalem Targum on Deut. xv. 4, "To honour is to make provision for them." And according to the Jewish canons a son is bound to afford his father meat, drink, and clothes to cover him, to lead him in and out, and to wash his hands, face and feet. See Bp. Taylor's Works, Vol. XIV. p. 175. Hierocles in Carm. Pythag. p. 54, says, a son is to honour them σωμάτων ὑπηρεσίᾳ καὶ χρημάτων χορηγίᾳ. Philo de Decal. p. 586, declares that παίδων ἴδιον οὐδὲν ὃ μὴ γονέων ἐστιν, as having received it from them, or having received from them the faculties by which they procure it: that therefore they can never recompense them, and are both inhuman and ungodly, if they neglect to succour them; and that the very heathens taught the same. Theophylact on ver. 5, explains τιμᾷν by εὐεργετεῖν. With the neglect of this duty the Caraites reproach the Rabbanists; and to this day require that parents should be honoured by every mode, not only of words, but deeds.

— τὸν πατέρα σου] Several MSS. and some Fathers omit σου.

— κακολογῶν] From Exod. xxi. 16. But in Deut. xxvii. 16, the expression is ἀτιμάζων τὸν πατέρα; and xxi. 18, υἱὸς ἀπειθὴς, ἐρεθιστὴς, οὐκ ὑπακούων φωνὴν πατρὸς καὶ φωνὴν μητρὸς. The proper import of κακολογεῖν is to give abusive language, to revile, to calumniate. So Ezek. xxii. 7. πατέρα καὶ μητέρα ἐκακολόγουν. And that death should be the punishment of those who abused their parents, is suitable to the laws of hea-

thens, τὸν ὑβρίζοντα τὸν αὐτοῦ πατέρα μὴ μετέχειν τῆς οὐσίας, Sopater ad Hermog.

Modern translators have commonly rendered κακολογεῖν by the word "to curse," or some equivalent term. But to curse i. e. to pray imprecations is always expressed in the New Testament by καταράομαι, ἀναθεματίζω, καταναθεματίζω; a curse by κατάρα, ἀνάθεμα, κατανάθεμα: cursed by κατηραμένος, and ἐπικατάρατος. The application in the present instance is evidently to reproachful or opprobrious words, quite different from cursing. And hence what the Septuagint renders by κακολογεῖν, Exod. xxii. 28, Symmachus renders by ἀτιμάζειν.

— πατέρα ἢ μητέρα] See Middleton, Gr. Art. p. 133. Ὁ λοιδορῶν τὸν πατέρα δυσφημεῖ λόγῳ· Τὴν εἰς τὸ θεῖον δὲ μελετᾷ βλασφημίαν. Menand.

— θανάτῳ τελευτάτω] The Septuagint τελευτήσει, i. e. without any hope of obtaining pardon.

5. ὃς ἂν εἴπῃ] for ἐὰν τις. Mark vii. 11, ἐὰν εἴπῃ ἄνθρωπος.

— δῶρον] Scil. ἐστὶ, or ἔστω, or ἔσται.

This phrase δῶρον or Corban, does not import that he who said this had consecrated his goods to sacred uses, or obliged himself to do so, but only that he had according to the doctrine of the Scribes by vow obliged himself not to give any thing to him to whom he thus spake. Maimonides says, sit mihi Corban ista Massa panis, i. e. let it be as much forbidden as what is consecrated; let that mass of bread be to thee a sacred thing. So that whosoever said, Let it be Corban whereby I may be profitable to thee; they, by their theology, declared him bound by a vow not to relieve him to whom he spake thus, though he was his father, unless they would absolve him from his vow. And by thus not suffering him to do any thing for his needy parents, by reason of this rash and wicked vow, they made the commandment of God void, and suffered them to slight and despise their parents by their traditions.

Origen says he should never have understood this passage, had it not been for the information he received from a Jew, who told him it was a custom with some of their usurers when they met with a tardy debtor to transfer the debt to the poor's box; by which means he was obliged to pay it under penalty of bringing upon himself the imputation of cruelty to the poor and impiety towards God: and that children would sometimes imitate this practice in their conduct towards their parents.

— ἐξ ἐμοῦ ὠφεληθῇς] Thucyd. VIII. 96, ἐξ ἧς πλείω ..... ὠφελοῦντο. Æschyl. Prom. Vinct. 229, τοιαδ' ἐξ ἐμοῦ ὁ τῶν

θεῶν τύραννος ὠφελημένος. Arrian. Epictet. II. 21, εἶτα λέγουσιν, οὐδεὶς ὠφελεῖται ἐκ τῆς σχολῆς.

— καὶ οὐ μὴ τιμήσῃ, &c.] Some suppose here an Aposiopesis, and understand ἀναίτιός ἐστι: or from the former verse, which is preferable, θανάτῳ μὴ τελευτάτῳ. Others translate, *Then* let him not any more honour, &c. Michaelis would understand here ὀφείλει, is tenetur ad servandum hoc; see Bos. Ell. Gr. p. 381; but see also p. 351. And Schoetg. uses the ellipsis of κωλυτὸν: see Bos. p. 141. It is translated in Bowyer, Whatever you would have me allow you for your maintenance, is already vowed as a gift to God; *therefore* he must not relieve his father or mother.

6. ἠκυρώσατε] here has the force of the present. See Mark vii. 12, 13. Hesych. ἀκυροῦν· καταργεῖν.

Pococke says they have a canon to this effect, That vows reach even to things commanded, or take place as well in things required by the law as things indifferent; and that a man may be so bound by them as that he cannot without great sin do what God had by his law required to be done: so that if he made a vow which laid upon him a necessity to violate God's law, that he might observe it, this vow must stand, and the law be abrogated.

7. ὑποκριταί] Our Lord here and elsewhere calls the Pharisees hypocrites, not only because they placed the worship of God, and great sanctity and religion, in ceremonies of human invention, and pretending to a regard to purity and religion did nothing out of pure respect to God's glory, but did all their works to be seen of men, and to procure glory from them. But also because being so superstitiously careful to avoid the outward pollution of the body, by abstaining from touching any thing that was unclean, and washing their hands when they thought they might have done it, and even their pots and cups and beds; they left that which was within, viz. their hearts, full of hypocrisy and iniquity, uncleanness, extortion and excess.

— καλῶς προεφήτευσε, &c.] He does not say, Isaias prophesied of the Jews of that age in which Christ lived, or that he then said what by accommodation might be applied to them, (see Kidder, Dem. Mess. II. p. 81, 82,) but only that he well said of the hypocrites of his age, that which was true of the like hypocrites in any age. You are that very sort of Jewish hypocrites of which Isaias (xxix. 13) prophesied, i. e. you do fully resemble them.

8. ἐγγίζει μοι] In several MSS., versions and Fathers, the reading is ὁ λαὸς οὗτος τοῖς χείλεσι, &c., whence it would seem

that *ἐγγίζει μοι* and *τῷ στόματι αὐτῶν καὶ* may have crept in here from Isaiah; having been noted in the margin, and afterwards inserted in the text. They are omitted by St. Mark, and added in no MSS.; on which Griesbach observes, that few have written commentaries or scholia on St. Mark, but many have on St. Matthew. whence the latter has been more liable to interpolations of this kind than the former.

—*ἡ δὲ καρδία ἀπέχει*] Plut. Cat. Maj. p. 343, *τὰ ῥήματα τοῖς μὲν Ἕλλησιν ἀπὸ χειλέων, τοῖς δὲ Ῥωμαίοις ἀπὸ καρδίας φέρεσθαι.* Themist. Or. xx. *τῇ μὲν γλώττῃ φιλοσοφεῖν, τῇ δὲ καρδίᾳ οὐδαμῶς.* Theognis 87, *μὴ μ' ἔπεσιν μὲν στέργε, νόον δ' ἔχε καὶ φρένας ἄλλῃ, εἰ με φιλεῖς καὶ σοι πιστὸς ἔνεστι νόος.*

9. *μάτην*] Scil. *εἰς μάτην.* See Bos. Ell. Gr. p. 414. There is nothing in the present Hebrew that can be duly rendered *in vain.* But the Septuagint in Isai. xxix. 13, have it as our Saviour here and in Mark vii. 7, cites it.

This people talks much of religion, and makes a great shew of piety, but they have no regard for real goodness in their heart. However, all their worship is vain and displeasing to me, while they practise themselves and impose upon others as matters of divine appointment, a variety of frivolous precepts of men's invention, neglecting the eternal rules of righteousness.

—*διδασκαλίας*] By way of, &c. See Middleton, Gr. Art. p. 66.

—*ἐντάλματα ἀνθρώπων*] Things enjoined by mere human authority, as is plain from Col. ii. 22, Touch not, taste not, handle not, which are all *ἐντάλματα ἀνθρώπων*, though they come from their wise men, though they be the traditions of the elders or governors of the church, though they come from those Scribes or Pharisees who sat in the chair of Moses; yet, without a divine institution they are only the commandments of men.

The word *ἔνταλμα* occurs but thrice in the New Testament, viz. here; Mark vii. 7; Col. ii. 22; in all which places it is joined with *ἀνθρώπων*, as it is also in the passage of the Septuagint here quoted. And in all these places it may be observed, the *ἐντάλματα* are mentioned with evident disapprobation, and contrasted by implication with the precepts of God, which in the New Testament are never denominated *ἐντάλματα*, but *ἐντολαί.*

To *teach* these commandments of men as *doctrines*, is to enjoin them, or impose them on the consciences of others as things necessary, or things to be observed for their goodness; as the Pharisees did this washing of hands, counting those sinful and defiled who neglected so to do; and as parts of God's

worship; for otherwise they could not strictly and properly be said to worship God in vain, by teaching and observing these things. See Bp. Taylor's Works, Vol. XIII. p. 74, and x. 532.

10. *προσκαλεσάμενος*, &c.] Prov. ix. 15, *προσκαλουμένη τοὺς παριόντας ὁδόν*. See Mark vii. 14: xii. 43.

— *ἀκούετε καὶ συνίετε*] See xi. 15: xiii. 43. Hear and mind what I say unto you. Eupolis in Stob. Serm. XXXIII. p. 98, *ἀλλ' ἀκούετ', ὦ θεαταί, πολλὰ καὶ ξυνίετε χρήματ'. εὐθὺ γὰρ ὑμᾶς ἀπολογήσομαι.*

From these words spoken to all the multitude, and the words Mark vii. 16, spoken to the same persons, He that hath ears to hear, let him hear, it is evident that in our Lord's judgment the whole multitude was capable of understanding those things which the Pharisees did not, and by which the traditions of the Scribes, Pharisees and elders were overthrown; and that for this nothing more was requisite than ears to hear, or good attention to Christ's sayings.

11. *τὸ εἰσερχόμενον*] i. e. meat or drink. See Ezek. iv. 14: Dan. x. 3: Acts xi. 8, coll. x. 14. The man is not unclean in God's sight because such meat or drink hath touched him, and so he needeth not to be washed from that defilement; if it defile at all, it does it either from the quality, as being by God forbidden, and so the disobedience defiles; or from the quantity, and so the excess defiles.

Our Lord did not at all mean, immediately to overthrow the distinction which the law had established between things clean and unclean, in the matter of man's food. This distinction, like all the other emblematical institutions of Moses, was wisely appointed; being designed to teach the Israelites how carefully the familiar company and conversation of the wicked is to be avoided. He only affirmed, that in itself no kind of meat can defile the mind which is the man, though by accident it may.

— *τοῦτο*] Dial. Eryx. c. XVII. *τὸ γὰρ χρήματα πολλὰ κεκτῆσθαι, τοῦτο εἶναι τὸ πλουτεῖν.* Dial. *περὶ ἀρετῆς*, c. IV. *τὸ δὲ, ὡς Κλεόφαντος ὁ Θεμιστοκλέους υἱὸς ἀνὴρ ἀγαθὸς καὶ σοφὸς ἐγένετο, ἅπερ ὁ πατὴρ αὐτοῦ ἦν σοφὸς, ἥδη τοῦτο, κ.τ.λ.* Plaut. Captiv. II. 3, 54, Te meminisse, *id* gratum est mihi.

— *κοινοῖ*, &c.] For *δύναται κοινῶσαι*. Alberti Gloss. N. T. p. 72, *μὴ κοίνου. μὴ ἀκάθαρτον λέγε*, Acts xxi. 28: Heb. ix. 13. Philo de Dec. p. 764, *διὸ τῶν μὲν ἄλλων ἕκαστον θύραθεν ἐπεισιὸν καὶ προσπίπτον ἔξωθεν, ἀκούσιον εἶναι δοκεῖ, μόνη δ' αὐτὴ ἐπιθυμία τὴν ἀρχὴν ἐξ ἡμῶν λαμβάνει, καὶ ἐστιν ἑκούσιος.* De Mund. Op. T. I. p. 29, *στόματι, δι' οὗ γίνεται θνητῶν μὲν,*

ὡς ἔφη Πλάτων, εἴσοδος, ἔξοδος δὲ ἀφθάρτων. ἐπεισέρχεται μὲν γὰρ αὐτῷ σιτία καὶ ποτὰ, φθαρτοῦ σώματος φθαρταὶ τροφαί. λόγοι δ' ἐξίασιν ἀθανάτου ψυχῆς ἀθάνατοι νόμοι, δι' ὧν ὁ λογικὸς βιὸς κυβερνᾶται.

— *τὸν ἄνθρωπον*] The article, Bp. Middleton says, is here necessary, because as in the case of regimen, the definiteness of a part supposes the definiteness of the whole: *τὸ στόμα ἀνθρώπου* would not be Greek, nor in this place *ἄνθρωπον*.

12. *τότε προσελθόντες*] When he was entered into the house, Mark vii. 17.

— *τὸν λόγον*] *τοῦτον* subticetur, Mich. in Bos. Ell. Gr. p. 207. Bp. Middleton says, this word always in the New Testament, except where particular rules interfere, takes the article, when used in the sense of *ὁ λόγος τοῦ Θεοῦ* or *τοῦ Κυρίου*.

13. *πᾶσα φυτεία*] *φυτεία* literally signifies the *act* of planting, and thence by metonymy, the plant itself; and here *πᾶσα φυτεία* is put for *πᾶσαι φυτείαι*. The word is here generally understood to be used metaphorically for *doctrine*. The Hebrews as well as Greeks, were wont to compare the mind of man to a field, and the precepts with which it was imbued, to the seed or plants. See 1 Cor. iii. 6. Hippocrates in lege Sect. Op. i. p. 2, *ἡ μὲν γὰρ φύσις ἡμέων οἰκοίον ἡ χώρη, τὰ δὲ δόγματα τῶν διδασκόντων οἰκοῖον τὰ σπέρματα*. Philo i. Allegor. leg. p. 44, *χλωρὸν μὲν ἀγροῦ, τὸ νοητὸν εἴρηκε τοῦ νοῦ, ὡς γὰρ ἐν ἀγρῷ τὰ χλωρὰ βλαστάνει καὶ ἀνθεῖ, οὕτω βλάστημα τοῦ νοῦ τὸ νοητόν ἐστι*. Plutarch. de Lib. Educ. p. 2, *τὸν αὐτὸν τρόπον γῇ μὲν ἔοικεν ἡ φύσις, γεωργῷ δὲ ὁ παιδεύων, σπέρματι δὲ αἱ τῶν λόγων ὑποθῆκαι*.

Theophylact interprets this, *τὰς τῶν πρεσβυτέρων παραδόσεις, καὶ τὰ Ἰουδαϊκὰ ἐντάλματα λέγει ἐκριζωθῆναι*, and this is certainly true of those commandments of men: but the context has inclined some to interpret this of the hypocritical sect of the Pharisees, for they are the persons scandalized, ver. 12: the blind guides, ver. 14: and therefore probably the *φυτεία* of this verse.

14. *ἄφετε αὐτούς*] Regard not what they say or do against me or my doctrines, seeing they say or do it out of the blindness of their minds. Arrian, i. tells us that Epictetus used to say *ἄφες αὐτόν*. Xenoph. Mem. i. 3, 4, *εἰ δέ τι δόξειεν αὐτῷ σημαίνεσθαι παρὰ Θεῶν, ἧττον ἂν ἐπείσθη παρὰ τὰ σημαινόμενα ποιῆσαι, ἢ εἴ τις αὐτὸν ἔπειθεν ὁδοῦ λαβεῖν ἡγεμόνα τυφλὸν καὶ μὴ εἰδότα τὴν ὁδὸν, ἀντὶ βλέποντος καὶ εἰδότος*.

— *ὁδηγοὶ τυφλοὶ*] See xxiii. 16. Τυφλὸς applied to the mind, signifies an ignorant man, who not only does not see what is right and true, but even follows after what is bad and false. Such men are called *ἐσκοτισμένοι τῇ διανοίᾳ*, Eph. iv. 18. See also Rom. i. 21. In the same way we meet with animi caligo, Juv. vi. 613.

— *πεσοῦνται*] The future here has the force of present, whence in some copies is read *πίπτουσι*, and the Vulg. has cadunt. The same proverb occurs Luke vi. 39. Hor. Ep. i. 17, 4, Ut si cæcus iter monstrare velit. Sext. Empir. Mathem. i. 31, *οὔτε δὲ ὁ ἄτεχνος τὸν ἄτεχνον διδάσκειν δύναται, ὡς οὐδὲ ὁ τυφλὸς τὸν τυφλὸν ὁδηγεῖν.* Philo de Fortitud. T. ii. p. 376, 43, *εἰ δὲ τινες τὸν τῆς φύσεως πλοῦτον παρ' οὐδὲν θέμενοι, τὸν τῶν κενῶν δοξῶν διώκουσι, τυφλῷ πρὸ βλέποντος σκηπτόμενοι, καὶ ἡγεμόνι τῆς ὁδοῦ χρώμενοι πεπηρωμένῳ, πίπτειν ἐξ ἀνάγκης ὀφείλουσιν.*—A few MSS. here read *ἐμπεσοῦνται*.

15. *φράσον*] Explain. See xiii. 36.

— *παραβολὴν*] Frequently signifies a sentence or maxim. Here it refers to the maxim contained in ver. 11.

16. *ἀκμὴν*] i. q. *ἔτι*. Phryn. p. 123, *ἀκμὴν ἀντὶ τοῦ ἔτι, Ξενοφῶντα λέγουσιν ἅπαξ αὐτῷ κεχρῆσθαι*, Anab. iv. 3, 26. *Κατ' ἀκμὴν χρόνου*, etiam nunc, Bos. Ell. Gr. p. 446. Joseph. Ant. xvii. 11, 5, *τοὺς πολίτας ἰδιώτην ὄντα ἀκμὴν, σφάζειν ἐν ἱερῷ μὴ ἀποτετραμμένον.* Polyb. i. 13, 12, *ἀκμὴν ἀκέραια ἦν τοῖς ἐθισμοῖς*:—v. 18, 5, *ἀκμὴν ταῖς διανοίαις ἦσαν μετέωροι.* Themistocles, Ep. ii. *κρύφα δὲ ἀκμὴν ἔπρασσεν.* Anthol. G. iii. 14, 3, *οὗ μέρος ἀκμὴν ἐχθρὸν ἐν ἀψύχοις σώζεται ἀκρέμοσιν.*

— *καὶ ὑμεῖς ἀσύνετοι*] That therefore this parable was not understood by them, must be ascribed not to the obscurity of it, but to the prejudices and slowness of understanding that were in his disciples.

17. *οὔπω νοεῖτε*] In some *οὐ νοεῖτε*, which Mill approves of.

— *εἰς τὴν κοιλίαν χωρεῖ*] Plut. Sympos. vii. 1, *εἴπερ εἰς κοιλίαν ἐχώρει διὰ στομάχου πᾶν τὸ πινόμενον.* Hesych. *χωρεῖν, ἀπελθεῖν.* Xen. Κυρ. παιδ. vii. 5, 16, *τὸ ὕδωρ κατὰ τὰς τάφρους ἐχώρει.* Galen. de Dogmat. Hippocr. et Plat. ii. *περὶ διαχωρήματος—καὶ γὰρ καὶ τοῦτο διὰ τῆς ἕδρας ἐκπέμπεται—πρός τινα τῶν Στωϊκῶν ἐγεγόνει μοί ποτε ἀμφισβήτησις ὑπὲρ τοῦ χωρεῖ ῥήματος, ὅπερ ἔλαβεν ὁ Ζήνων ἐν τῷ λόγῳ γράψας ὠδὶ. φωνὴ διὰ φάρυγγος χωρεῖ. τὸ γὰρ χωρεῖ τοῦτο ἐγὼ μὲν ἠξίουν ἀκούειν ἐν ἴσῳ τῷ ἐξέρχεται ἢ ἐκπέμπεται. ὁ δὲ, τούτων μὲν μηδέτερον, ἔφη, σημαίνεται πρὸς αὐτοῦ, καὶ τρίτον ἄλλο παρὰ*

ταῦτα λέγειν οὐκ εἶχεν—ἡ γαστὴρ αὐτοῖς ἄκρα τὰ χολώδη διαχωρεῖ.

18. τὰ δὲ ἐκπορευόμενα] See Mark vii. 20, 21: James i. 15.

19. διαλογισμοὶ] Reasonings, counsels. 1 Macc. ii. 63, καὶ ὁ διαλογισμὸς αὐτοῦ ἀπώλετο.

—βλασφημίαι] Here revilings or calumnies, as Christ is speaking of offences committed by one man against another.

20. ἀνίπτοις χερσὶ] He does not say with unclean hands, but unwashed: because they were bound to wash, although they were not conscious that their hands were unclean. In St. Mark vii. 2, it is κοιναῖς χερσὶ, which seem to be called by the Talmudists *impure* hands, merely because not washed.

21. ἐκεῖθεν] From the country of Gennesaret. See xiv. 34.

22. Χαναναία] It would seem from Josh. xxii. 9, that the whole country westward from Jordan was of old called Canaan, that on the east being named Gilead. From the same book, xix. 28, 29, we learn that Tyre and Sidon were cities in the lot of Asher; which tribe having never been able to drive out the natives, their posterity remained even in our Lord's time. Hence he did not preach the doctrine of the kingdom in this country, because it was mostly inhabited by heathens, to whom he was not sent; neither did he work miracles here with that readiness which he shewed every where else. St. Mark vii. 26, says ἦν δὲ ἡ γυνὴ Ἑλληνὶς, Συροφοίνισσα τῷ γένει, calling her Ἑλληνὶς probably in the same sense as St. Paul, Rom. i. 16: ii. 9: who divides people into *Jews* and *Greeks:* and 2 Macc. xi. 2: vi. 8, the Gentiles are called Ἕλληνες, so that Ἑλληνὶς and Χαναναῖα may mean the same thing, a Gentile woman, one not of the Jewish religion. And St. Mark calls her Συροφοίνισσα, as being on the confines of Tyre and Sidon. But Syria being of great extent, comprehending Palestine, Cœle-Syria, Judea, Phœnicia, Mesopotamia, &c. and the Phœnicians having a colony in Africa (Liby-Phœnicians) in order to make a distinction from these St. Mark uses the name Συροφοίνισσα. See Horsley's Sermons, Vol. III. p. 134, 158, 159, 164; and Jortin's Works, Vol. IX. p. 239.

—ἀπὸ τῶν ὁρίων ἐκείνων] Scil. τῶν μεταξὺ τῆς Τύρου καὶ τῆς Σιδῶνος.

—υἱὲ Δαβίδ] See ix. 27. From this expression some have argued that the woman was a proselyte; but there seems no necessity for such a supposition. Though she was a heathen, yet as she lived in the neighbourhood of the Jews and had

communication with them, she might by that means have learnt that the Messiah was to be the Son of David.

23. *οὐκ ἀπεκρίθη λόγον*] Scil. *ἕνα*, Mich. in Bos. Ell. Gr. p. 84. Arrian. Exp. Alex. VII. 16, 9, *τὸν δὲ ἀποκρίνασθαι αὐτοῖς λόγον, τοῦ Εὐριπίδου τοῦ ποιητοῦ ἔπος.* See Matt. xxii. 46: 1 Kings xviii. 21: 2 Kings xviii. 36: Isai. xli. 28: 1 Macc. xv. 35.

—*ἠρώτων αὐτὸν*] Euthym. *ἠρώτων ἀντὶ τοῦ παρεκάλουν.* Theophyl. *ἠρώτων, ἵνα ἀπολύσῃ αὐτὴν, τουτέστι παρεκάλουν ἀποπέμψασθαι αὐτήν.*

—*ἀπολύσον*] With her request granted.

24. *οὐκ ἀπεστάλην*] See Glass. Phil. Sac. p. 911. As the Gospel was to be published to the Jews before it was to the Gentiles, Jesus Christ never preached out of Judæa. This is the reason why St. Paul styles him the minister of the circumcision, Rom. xv. 8: see Acts xiii. 46.

—*εἰς τὰ πρόβατα*] *εἰς* for *πρὸς*. Luke xi. 49, *ἀποστελῶ εἰς αὐτοὺς προφήτας.* Herod. III. 30, Cambyses Smerdin *ἀπέπεμψε ἐς Πέρσας*:—*πέμπει Πρηξάσπεα ἐς Πέρσας.*

—*πρόβατα ἀπολωλότα*] By these we understand the whole nation of Jews, who being as sheep dispersed, having no shepherd, are therefore called *lost sheep*, ix. 36: x. 6.

—*οἴκου Ἰσραὴλ*] And so above x. 6. The Greek form, Middleton says, would have been *τοῦ οἴκου*: the Hebrew would reject the article. The writers of the New Testament waver between the two: for in Heb. viii. 8, 10, we have *τὸν οἶκον Ἰσραὴλ*. The same diversity is observable in the Septuagint, and probably from the same cause: *οἶκος Ἰσραὴλ* may be regarded as a single noun, and that a proper name. The Syr. translator at Acts iv. 8, has rendered *Ἰσραὴλ* by house of Israel.

25. *προσεκύνει*] Some read *προσεκύνησεν*, which Griesbach does not approve of.

26. *οὐκ ἔστι καλὸν*] See Hoogeveen, Doctr. Part. Gr. c. XXXIX. § 1. i. q. *οὐ πρέπει*, s. *αἰσχρόν ἐστι.* Some read here *οὐκ ἔξεστι.* Demosth. Ep. II. p. 112, *οὐδὲ γὰρ ὑμῖν τοῦτο γένοιτ' ἂν καλὸν.* Xen. de Repub. Athen. I. 13, *νομίζων τοῦτο οὐ καλὸν εἶναι.* Isocr. ad Demonic. p. 9, *ἃ ποιεῖν αἰσχρὸν, ταῦτα νόμιζε μηδὲ λέγειν εἶναι καλόν.* Hom. Od. σ. 286, *οὐ γὰρ καλὸν ἀνήνασθαι δόσιν ἐστὶν.* Eurip. Orest. 26, *ἓν δ' ἅκατι παρθένῳ λέγειν οὐ καλόν.*

—*τέκνων*] Here evidently meaning the Israelites, who were *οἱ υἱοὶ τῆς* [illegible] 12; and *ὧν ἡ υἱοθεσία*, Rom. ix. 4.

— *κυναρίοις*] The Jews gave the name of dogs to the heathens for their idolatry and other pollutions, by which they had degraded themselves from the rank of reasonable creatures: *δεὶ τὸ τοὺς ἐθνικοὺς ἀκάθαρτον βίον ἔχειν καὶ περὶ τὰ αἵματα τῶν εἰδωλοθύτων ἀναστρέφεσθαι*, says Theophylact. Christ here so far complies with the language of the Jews; as he is here representing a Jew or Pharisee; not vouchsafing her one word of answer, because they thought such persons wholly neglected by God, and unworthy to be regarded by them; and calling her dog, according to their common saying, that the nations of the world were likened to dogs.

27. *ναὶ Κύριε*] According to Whitby, Kuinoel, and others, after Casaubon, *ναὶ* here imports *beseeching*, as in Eurip. Hippol. 601, *ναὶ πρὸς τῆς σῆς δεξιᾶς ἐυωλένου*, and Aristoph. Nub. 1458. *ναὶ, ναὶ καταιδέσθητι πατρῷον Δία*. To which Elsner and several others will not agree, and quote Plutarch, Themist. p. 117, Ω *Θεμιστόκλεις, ἐν τοῖς ἀγῶσι τοὺς προεξανισταμένους ῥαπίζουσι*; to which is answered *Ναὶ, ἀλλὰ τοὺς ἀπολειφθέντας οὐ στεφανοῦσιν*. And de Virtut. Mul. p. 258, Ω *γύναι καλὸν ἡ πίστις, Ναὶ (εἶπεν) ἀλλὰ κάλλιον, ἕνα μόνον ζῆν ἐμοὶ συγγενόμενον*. See Arrian, Epictet. IV. 6, p. 396.

— *κυνάρια ἐσθίει*] i. e. Let me have such kindness as the dogs of any family enjoy. Eurip. Cretens. frag. ap. Athen. III. 97, *νόμος δὲ λείψαν' ἐκβάλλειν κυσὶ*. Philostr. Vit. Apollon. I. 19, *πλησίον τοῖς κυσὶ πράττειν, τοῖς σιτουμένοις τὰ ἐκπίπτοντα τῆς δαιτὸς*.

28. *μεγάλη σου ἡ πίστις*] That having no promise to rely upon, and suffering so many repulses with such seeming contempt, thou still retainest a good hope of my kindness and mercy, great is thy faith.

— *πίστις*] Here that reliance which arises from a full persuasion of the power and goodness of God.

— *ὡς θέλεις*] *As* you desire.

— *ἀπὸ τῆς ὥρας ἐκείνης*] *Ex* illo tempore.

29. *μεταβὰς ἐκεῖθεν*] From the borders of Tyre and Sidon. See Mark vii. 31. Having tarried in Decapolis a considerable time.

— *παρὰ*] i. q. *πρὸς*, Mark vii. 31. Hom. Il. *α*. 347, *ἵτην παρὰ νῆας Ἀχαιῶν*.

— *εἰς τὸ ὄρος*] See v. 1. Bp. Middleton says it may be remarked that what was there said of the contiguity of the mountain district to Capernaum, derives confirmation from the mention in this place of *παρὰ τὴν θάλασσαν τῆς Γαλιλαίας*.

— *ἐκάθητο*] See xiii. 2.

30. *χωλοὺς*] i. e. Some individuals of each class.

— *κωφοὺς*] Hesych. *κωφὸς, οὔτε λαλῶν οὔτε ἀκούων.* In the New Testament we always find some words added by which all doubt is taken away, as in the following verse, *κωφοὺς λαλοῦντας.* In xi. 5, *κωφοὶ ακούουσι.*

— *κυλλοὺς*] Denotes such as want a limb, and such as have not the use of it. Aristoph. Equit. 1091, *τὴν τούτου χεῖρ' ἐποίησε κυλλήνην—ἔμβαλε κυλλῇ.* Schol. *τοῦτ' ἔστιν πεπηρωμένος. κυλλοὺς δὲ Ἀττικοὶ καλοῦσιν ἐπὶ ποδῶν καὶ χειρῶν ὁμοίως.* Galen. in Hippocrat. de Art. III. *τὸ κυλλὸν ὄνομά τινες μὲν ἅπασαν διαστροφὴν φασὶν δηλοῦν, γενικόν τι σημαινόμενον ὑποθέντες αὐτῷ· τίνες δὲ τὴν τοιαύτην μόνην διαστροφὴν δηλοῦσθαι φασὶν, ἐν ᾗ πρὸς τὴν ἔσω χώραν ἡ ῥοπὴ γίνεται τοῦ κώλου.*

— *ἔῤῥιψαν*, &c.] Acts iv. 35, *ἐτίθουν παρὰ τοὺς πόδας τῶν Ἀποστόλων.* Verbs implying force often used for those which merely signify the doing what is mentioned, as here and Ælian V. H. II. 7.

31. *κυλλοὺς ὑγιεῖς*] To these words there are none corresponding in the Vulg. Copt. Arab. Ethiop. and Sax. versions.

— *ἐδόξασαν*] Some read *ἐδόξαζον.* It seems not improbable that many heathens were now present with our Lord, beheld his miracles, and formed a just notion of them; and brake forth in praises of the God by whose assistance and authority he acted.

32. *ἡμέρας τρεῖς*] For which several old MSS. read *ἡμέραι τρεῖς*, which Griesbach has received into the text; in which case sub. *εἰσὶ*, which some insert with the addition of *καὶ.*

— *τί*] i. q. *ὃ.*

— *ἐκλυθῶσιν*] See ix. 36.

33. ] See Exod. xvi. 3: Ps. lxxvii. 19, 20.

— *ἐκέλευσε*, &c.] Some read *παραγγείλας τῷ ὄχλῳ* from Mark viii. 6, and for *καὶ λαβὼν, ἔλαβε.*

— *ἀναπεσεῖν*] So Xen. in Œcon. VIII. 8, *ἐν τάξει δ' ἀναπίπτουσι.* Lucian de Asin. XXIII. Vol. II. p. 290, *αὐτοὶ δὲ ἀναπεσόντες ἐδείπνουν.* In this sense it occurs ten times in the New Testament. Tob. ii. 1: Judith xii. 16.

36. *εὐχαριστήσας*] Jul. Pollux, *εὐχαριστεῖν* (sc. *τάττεται*) *ἐπὶ τῷ διδόναι χάριν, οὐκ ἐπὶ τῷ εἰδέναι.* Diod. Sic. xx. 34, *δακρύων ἐπὶ τοῖς ὄχλοις εὐχαριστῶν.* Plutarch. de Garrul. p. 505, *αὔριον δὲ μοι εὐχαριστήσεις.* Jos. Ant. IV. 8, 7, *ὅπως τῷ Θεῷ τῶν μὲν ὑπηργμένων εὐχαριστῶσι*, and *εὐχαριστησάτω μὲν τῷ*

Θεῷ. Philo de Cong. quær. erud. gr. p. 440, εὐχαριστοῦσα τῷ διδασκάλῳ καὶ ὑφηγητῇ Θεῷ.

37. σπυρίδας] Herod. v. 16, κατήει σχοίνῳ σπυρίδα κενὴν ἐς τὴν λιμνὴν, καὶ οὐ πολλόν τινα χρόνον ἐπισχὼν ἀνασπᾷ πλήρεα ἰχθύων. Hor. S. II. 6, 104, Multaque de magnâ superessent fercula cœnâ, Quæ procul extructis inerant hesterna canistris.

39. ἐνέβη] Several MSS. read ἀνέβη, which Wetstein approves.

— εἰς τὸ πλοῖον] See xiii. 2.

— τὰ ὅρια Μαγδαλά] St. Mark viii. 10, says εἰς τὰ μέρη Δαλμανουθά which Lightfoot tells us was a particular place within the bounds of Magdala. Some old MSS. read Μαγηδάν. The place must have been on the western shore of the sea of Galilee; in the tribe of Issachar.

## CHAP. XVI.

1. οἱ Φαρισαῖοι] A few MSS. with Origen omit οἱ. This omission Bp. Middleton says is not necessary, since the article may imply only the greater part of those who resided in the neighbourhood.

— πειράζοντες] i. e. making trial, whether he was able to do this or not, or whether he could shew such a sign as the Son of Man, according to Daniel, was to do. See iv. 7: xii. 38. And because they came to him with an appearance of their willingness to be convinced that he was the Messiah, could they see proofs sufficient of it; whereas they had already resisted the clearest evidence that he was the Christ, and so indeed came not to be convinced that he was so, but hoping he would fail in the attempt, and so appear not to be so; therefore Christ calls them both hypocrites. See Kidder's Dem. of Mess. I. p. 50.

— ἐπηρώτησαν] See Bos. Ell. Gr. p. 448. Euthymius ἐπηρώτησαν ἀντὶ τοῦ παρεκάλεσαν.

— σημεῖον ἐκ τοῦ οὐρανοῦ] Such as might be a fire from heaven 1 Kings xviii. 38: or storms in the air 1 Sam. vii. 10: or Moses's miracle, of having manna rained down from heaven: as if the miracles which Jesus did, had not been proofs sufficient of his divine mission. Or some glorious appearance in the heavens; see Leland, Deist. Writers, Vol. I. p. 190: in which case understanding the prophecy Dan. vii. 13, literally, they might expect that Messiah would make his first public appearance in the clouds of heaven, and take unto himself glory and a temporal kingdom. See iv. 6. Agreeably to this, Josephus B. J. II. 13, 4, describing the state of affairs in Judea under Felix, tells us that the deceivers and impostors pretending to inspiration, endeavoured to

bring about changes, and so making the people mad, led them into the wilderness, as if they had been to shew them signs of liberty. Wherefore when the Pharisees desired Jesus to shew them a sign from heaven, they might mean that he should demonstrate himself to be the Messiah by coming in a visible and miraculous manner from heaven with great pomp and by wresting the kingdom out of the hands of the Romans.

— ἐκ τοῦ οὐρανοῦ] Mark viii. 11, has ἀπὸ τοῦ οὐρανοῦ.

2. εὐδία] Scil. αὔριον ἔσται. Suidas εὐδία, ἡ ἄνευ ἀνέμων ἡμέρα. Eustath. Il. γ. p. 314, εὐδία, ὃ ἐστιν ἡ εὐαερία. The word is formed from Δὶς, Jupiter, who was supposed to preside over and rule the air and sky. Pliny, Hist. Nat. XVIII. 35, Si circa occidentem rubescunt nubes, serenitatem futuræ diei spondent. Si nubes solem circumcludent, quanto minus luminis relinquent, tanto turbidior tempestas erit. Quod si in exortu fiet, ita ut rubescant nubes, maxima ostendetur tempestas. And, Sol ventos prædicit, quum ante exorientem eum nubes rubescunt. Virg. Georg. I. 441, Ille ubi nascentem maculis variaverit ortum Conditus in nubem, medioque refugerit orbe, Suspecti tibi sint imbres. Aristot. Meteor. I. 11, ὁ μὲν γὰρ νότος εὐδίαν ποιεῖ.

— πυῤῥάζει γὰρ] See Glass. Phil. Sac. p. 535.

— ὁ οὐρανὸς] Aer, nubes. Thus Xen. Anab. IV. 2, 2. καὶ ὕδωρ πολὺ ἦν ἐξ οὐρανοῦ.

3. καὶ πρωΐ] Scil. λέγετε. Lightfoot says that the Jews used to value themselves highly on their skill in prognosticating the weather.

— χειμὼν] Scil. ἔσται. In profane writers εὐδία and χειμὼν are similarly put in opposition, as Plut. de lib. educ. p. 8, ἐν εὐδίᾳ τὰ πρὸς χειμῶνα προσήκει παρασκευάζειν. Xen. Hellen. II. 4, 10, θεοὶ νῦν φανερῶς ἡμῖν ξυμμάχουσι, καὶ γὰρ ἐν εὐδίᾳ χειμῶνα ποιοῦσιν, ὅταν ἡμῖν ξυμφέρῃ.

— στυγνάζων] properly signifies to make any one sad; here it has the force of the middle verb, i. q. λυπεῖσθαι. Phavorin. στυγνάζω, λέγεται τὸ λυποῦμαι. In the same way the Latins use triste cœlum. Pliny, Hist. Nat. II. 6, Hic (Sol) cœli tristitiam discutit, atque etiam humani nubila animi serenat. Heraclid. Ponticus, Allegor. Hom. p. 460, says of Homer, ὑφίσταται τὴν ἦραν, τουτέστι τὸν ἀέρα στυγνὸν ἀπὸ τοῦ χειμῶνος ἔτι καὶ κατηφῆ.

— ὑποκριταὶ] Omitted in several of the best MSS. Mill and Griesbach have fancied it came from Luke xii. 56, as there could be no probable cause for its omission. But the force of the

passage would be lost by omitting it. Euthymius, ὑποκριτὰς αὐτοὺς ὠνόμασεν, οὐ μόνον, ὡς ἄλλα μὲν λέγοντας, ἄλλα δὲ φρονοῦντας, ἀλλὰ καὶ ὡς δοκοῦντας μὲν σοφοὺς, ὄντας δὲ ἀσόφους.

— πρόσωπον] Manil. IV. 915, Atque ideo faciem cœli non invidet orbi Ipse Deus. Pliny, H. N. VI. 21, alia illius cœli facies.

— διακρίνειν] Luke xii. 56, οἴδατε δοκιμάζειν. The Septuagint translates the same Hebrew word by διακρίνειν and δοκιμάζειν, Job xii. 11: Ps. xxv. 2.

— τῶν καιρῶν] Not necessary to take this for τούτων τῶν καιρῶν, though Luke xii. 56, has τὸν καιρὸν τοῦτον. The assertion may be here general. Whitby says οἱ καιροὶ both in the Old and New Testament signifies set times and seasons appointed by God. See Dan. vii. 22: viii. 19: xi. 27, 29: Ephes. i. 10: 1 Thess. v. 1.

— οὐ δύνασθε] Some MSS. add γνῶναι or διαγνῶναι. Others have οὐ δοκιμάζετε, οὐ συνίετε, οὐ γινώσκετε, which are evident explanations, that have afterwards found their way into the text from transcribing.

4. γενεὰ πονηρὰ, &c.] Meant of the Pharisees and Sadducees, and not of the whole Jewish nation, see xii. 39, 40. It is a phrase of the Talmud.

— μοιχαλὶς] i. e. unbelieving or degenerate, that hath departed from the faith and holiness of its ancestors. See xii. 39.

— ἐπιζητεῖ] Not content with so many, *seeks others in addition.*

— καὶ σημεῖον] *But* a sign.

6. ὁρᾶτε καὶ προσέχετε] Joined to increase the force of his caution: so Exod. xxxi. 13, ὁρᾶτε καὶ φυλάξασθε.

— ἀπὸ τῆς ζύμης] This leaven ver. 12, is interpreted to be the doctrine of those sects, as διδαχὴ imports both doctrines to be believed, and traditions, or ordinances to be received from them. See Gal. v. 9. Lightfoot says, that leaven in the notion of the Jews, did seldom signify doctrines, but generally affections and pravity of heart, which signification also it generally bears in Scripture; sometimes relating to hypocrisy, as Luke xii. 1; and sometimes to the leaven of malice and wickedness opposed to sincerity and truth, 1 Cor. v. 8. This being fitly compared to leaven, because it puffeth up our spirits and sours our tempers. Theophylact in loc. Ζύμην ὀνομάζει τὴν διδασκαλίαν τῶν Φαρισαίων καὶ Ἡρωδιανῶν, ὡς ὀξώδη οὖσαν καὶ παλαιᾶς κακίας γέμουσαν. Πᾶς γὰρ ὁ παλαιωθεὶς ἐν τῇ κακίᾳ, καὶ μηδὲν πνευματικὸν,

δυνάμενος λέγειν, ὥστε γλυκαίνειν τὴν λάρυγγα τοῦ ἀκούοντος, ὁ τοιοῦτος ζυμὴν ἔχει, παλαιᾶς κακίας διδασκαλίαν δάκγουσαν καὶ εἰς μεταμέλειαν ὕστερον ἄγουσαν τὸν πεισθέντα.

7. διελογίζοντο] διαλογίζεσθαι here is used in the sense of διαλέγεσθαι, disceptare. So Dion. Hal. Ant. x. p. 637, διελογίζοντό τε καὶ συνελάλουν πρὸς ἀλλήλους: III. p. 163, ἐὰν μὲν ὁρῶ κατὰ γνώμην, ἃ διαλογίζομαι, χωροῦντά μοι. Xen. Mem. III. 5, 1.

— ἐν ἑαυτοῖς] Mark viii. 16, πρὸς ἀλλήλους. See also Ephes. iv. 32: Col. iii. 13.

— ὅτι ἄρτους, &c.] Concerning the ellipsis here, see Glass. Phil. Sac. p. 621. ὅτι is often used in this manner after verbs of speaking, when a verb of the first person follows; as Appian Alexand. Bell. Syr. p. 149, says that Hannibal εἶπεῖν, ὅτι ἔγωγε ἔταξα ἂν ἐμαυτὸν πρὸ Ἀλεξάνδρου. Max. Tyr. Diss. XXVIII. p. 271, εἶπεν οὖν ὅτι γνωρίζω τὴν ἀσπίδα. Plato apud Stob. Serm. CLXXXIV. p. 619, λέγει, ὅτι δοκῶ μοι ἔχειν μηχανήν. Dio. Cass. XXXVIII. p. 60, ἔφη, ὅτι μετὰ Κάτωνος ἐν τῷ οἰκήματι μᾶλλον ἢ μετὰ σου ἐνταῦθα εἶναι βούλομαι.

8. εἶπεν αὐτοῖς] αὐτοῖς in several MSS. is wanting, and omitted by Griesbach.

9. οὔπω] Not yet; even though I have twice by a miracle supplied food.

— πόσους κοφίνους] that remained after the multitudes were satisfied.

In the relation formerly given of both miracles, and here where our Lord recapitulates the principal circumstances of each, the distinction of the vessels employed for holding the fragments is carefully marked. Now though our words are not fit for answering entirely the same purpose with the original terms which properly conveyed the idea of their respective sizes, and consequently of the quantity contained; still Campbell observes there is a propriety of marking were it but this single circumstance, that there was a difference. He therefore calls the latter *maunds*, hand-baskets, mentioned by Thevenot (I. 2, 24) as used in the East. All the Latin and foreign translations, antient and modern, except Luther's, make the distinction, though their words are as ill adapted as ours.

11. πῶς οὐ] See Hoogeveen, c. LI. Sect. 3. § 9.

— περὶ ἄρτου] In several of the best MSS. the reading is περὶ ἄρτων, which may probably have arisen from a marginal annotation as the preceding ἄρτους is in the plural; and some transcriber afterwards copied this into the text.

— προσέχειν] Some MSS. have προσέχετε, or προσέχετε δὲ, making these the words used by Jesus; that I spoke not of bread, but that I said, beware, &c. Grotius would understand ὅτε εἶπον, Kuinoel εἶπων as in ver. 12, εἶπε προσέχειν. Wolf would understand ἀλλὰ before προσέχειν which the Syriac has supplied. Others παραγγείλας. Michaelis in Bos. Ell. Gr. p. 352, understands δεῖν.

13. ἐλθὼν, &c.] St. Mark viii. 27, says that Christ had this conference with his disciples when he was *on the way* to Cæsarea.

— Καισαρείας τῆς Φιλίππου] See Bos. Ell. Gr. p. 225. This city, whilst in the possession of the Canaanites was called Lesheim, Josh. xix. 47, and Laish, Judg. xviii. 27. When the children of Dan took it, they named it after their progenitor. But in after times it was called Paneas from the mountain beneath which it stood, and was rebuilt by Philip the Tetrarch, in honour of Tiberius Cæsar. It is by the addition of Philippi distinguished from another Cæsarea mentioned Acts x. 1. Joseph. Ant. XVIII. 2, 1, Φίλιππος δὲ Πανεάδα τὴν πρὸς ταῖς πηγαῖς τοῦ Ἰορδάνου κατασκεύασας, ὀνομάζει Καισάρειαν.

— τίνα με λέγουσιν, &c.] Some look upon the words τὸν υἱὸν τοῦ ἀνθρώπου as a gloss crept into the text, (see Wassenberg. p. 18, Diss. Valck. Schol.); but it is the reading of Irenæus, Epiphanius, Chrysostom, Jerom, Theophylact, and all the versions. There is also a difference of opinion respecting the construction of the passage. One rendering is that of our English version, Whom do men say, that I, the Son of Man, am? Another, Whom do men say that I am? The Son of Man? This is one of the many new senses which the writers in Bowyer's collection would derive from a new punctuation; a kind of conjectural criticism, as Bp. Middleton observes, which has experienced unusual indulgence, merely because as is alleged, it alters nothing of the original text; but which, if generally allowed, would corrupt the sense of antient writers no less effectually than do the rashest and most unauthorised substitutions. It is not true that the most antient MSS. are without points, (See Bp. Marsh's Notes on Michaelis, Vol. II. p. 892,) and the supposition made in the Preface to Bowyer's Conjectures, "that the Apostles inserted no points themselves" is very questionable. The first person who distinguished the several parts of a period in Greek writing by the introduction of a point, was Aristophanes of Byzantium, who flourished about 200 years before the Christian æra, and points have been found in inscriptions written 200 years earlier. Admitting however that the Evangelists and Apostles

did not adopt a contrivance which must in their time have been growing into common use, they may be supposed at least to have availed themselves of the same means of becoming intelligible, to which writers before the use of points, ordinarily had recourse: and that was arrangement. Bp. Middleton therefore says he cannot agree with those who would rashly disturb the established punctuation. Had the passage been intended to convey the sense supposed, it would scarcely have stood in its present form; for he does not recollect any instances of an interrogation so abrupt as τὸν υἱὸν τοῦ ἀνθρώπου; some interrogative particle, such as μὴ or μήτι being prefixed.

The omission of τὸν in the Cod. Bez., if supported, would have favoured the conjecture: but resting on a single authority such as that, must be deemed of little or no importance. The omission of με by Jerom and in Birch's Vat. 1209, and several versions, strengthens the common interpretation. Adler in his Versiones Syriacæ, p. 164, very well conjectures that the received reading was made up of two, viz. τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, which is the reading of St. Mark and St. Luke, and of τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου which is the supposed true reading of St. Matthew. At any rate the new punctuation gives a most improbable meaning. Had Christ enquired whether he were commonly regarded as the *Son of God*, the case would have been different: this would have been to ask, whether men regarded him as the *Christ* the promised Redeemer (John xi. 27): but the *Son of Man* was a name which though frequently assumed of himself by himself, as in the present instance, was not applied to him by others till after his ascension. See Gr. Art. p. 233.

It may be observed that in no other passage where our Lord calls himself the Son of Man, does he annex the personal pronoun, or express himself in the first person, but in the third.

Herod. III. 34, λέγεται γὰρ εἰπεῖν αὐτὸν πρὸς Πρηξάσπεα, τὸν ἐτίμα τε μάλιστα.—Πρήξασπες, κοῖόν μέ τινα νομίζουσι Πέρσαι εἶναι ἄνδρα; τίνας τε λόγους περὶ ἐμέο ποιεῦνται; Aristoph. Plut. 426, οἴεσθε δ' εἶναί τίνα με;

— οἱ ἄνθρωποι] Men generally: not the doctors of the Pharisees and Sadducees.

14. οἱ μὲν Ἰωάννην, &c.] They who thought he was John the Baptist risen from the dead, speak suitably to the opinion of the Pharisees who (Jos. Ant. XVIII. 1, 3) held there was for good men ῥαστώνη τοῦ ἀναβιοῦν.

— ἄλλοι δὲ Ἠλίαν] It was the received opinion of the whole

nation that Elias was to come before the Messiah, and to anoint him when he came.

— ἕτεροι δὲ Ἰερεμίαν] The antient Jews used to set Jeremiah at the head of the prophets. They seem to have had a tradition among them, that Jeremiah the Prophet would appear among them when the Messiah came, to recover the ark of the covenant which they fancied he had hid; 2 Macc. ii. 5. See Cradock's Harmony, Part II. p. 12. And they might farther encourage themselves in that notion from Jer. i. 5, 10.

— ἕνα τῶν προφητῶν] viz. of the Old Testament. The Jews supposed that some of the antient prophets would rise from the dead about the time of the Messiah. See Kidder's Dem. Mess. II. p. 184. And it might be the consequent of an opinion that prevailed that the Messiah was to come "not from the living but from the dead," they thinking none of that age of piety sufficient to bear him; and supposing that the resurrection was to begin with his kingdom, they might easily be induced to think he should be one that should rise from the dead.

— ἕνα] εἷς here the same as τὶς, Luke ix. 19, ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη.

16. Πέτρος] Chrysostom on this passage p. 483 observes τὸ στόμα τῶν Ἀποστόλων ὁ Πέτρος, ὁ πανταχοῦ θερμὸς, ὁ τοῦ χοροῦ τῶν Ἀποστόλων κορυφαῖος, πάντων ἐρωτηθέντων αὐτὸς ἀποκρίνεται. So also Theophylact. They were all agreed in the same judgment, and so the answer of one only was needful. See Stanhope Epist. and Gosp. Vol. IV. p. 378.

— ὁ Χριστὸς] The name of office; not a proper name here. See Glass. Phil. Sac. p. 132.

— ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος] This has been supposed to signify no more than the Messiah. Whitby however thinks that there is this difference betwixt the two phrases, that the one respects his office, the other his original; though perhaps neither Nathanael (John i. 50) nor the other Jews, nor the Apostles used it in that sublime sense in which the Christians did always take it.

— ζῶντος] To distinguish him from the heathen idols, which were things without life, mere stocks and stones, the workmanship of men's hands.

17. Βὰρ Ἰωνᾶ] Where the names were of the more customary sort, patronymics for distinction's sake were frequently added; as in the Old Testament, and here; x. 3: xxiii. 35: Mark ii. 14: John vi. 42. Christ adds Peter's old name and his patronymic, on reasoning here on his new name: as he did John i.

43, when he conferred it on him. It was usual to mention the old name on bestowing the new. See Gen. xvii. 5: xxxii. 28.

— Ἰωνᾶ] Jerome and Isidore read Βὰρ Ἰωαννᾶ, i. e. Ἰωαννοῦ, and Grotius thinks Ἰωνᾶ contracted from Ἰωαννᾶ; but for this opinion there scarcely seems sufficient reason. The name was sufficiently common, though transcribers from being more accustomed to the latter, may have changed it in copying.

— σὰρξ καὶ αἷμα] In the New Testament, and the writings of the Rabbins, from whence it seems to have been derived, these words signify "man," as compounded of flesh and blood. See Gal. i. 16: Eph. vi. 12: Heb. ii. 14: Ecclus xiv. 18: Wisd. vii. 1, 2. It is not found in the Old Testament.

— οὐκ ἀπεκάλυψε] Scil. τοῦτο. See Bos. Ell. Gr. p. 280. They who suppose that Peter had a peculiar revelation of this matter, not vouchsafed to any others, and that without this he could not have owned and embraced Christ as the Son of God, must not only suppose the like special revelation given to Nathanael, contrary to our Lord's own words, John i. 51; and to the Centurion, Matt. xxvii. 54, and to all others who had the same faith; but must excuse all those Jews who did not believe this, it being not in their power to do so for want of this peculiar revelation: whereas our Saviour still appeals to the works that he had done among them as to sufficient testimonies that he was the Christ, the Son of God; John v. 36, 37: viii. 18: x. 25, 38: xiv. 11. See also John viii. 24.

18. κἀγὼ δὲ σοι λέγω] Dico vero ego quoque tibi.

— σὺ εἶ Πέτρος] In Syriac Cephas, which signifies a stone. Jesus Christ gave this name or ascribed this quality to Simon, as God had before given Abram the name of Abraham, Gen. xvii. 5: Jacob that of Israel, xxxii. 27; and as Christ himself surnamed James and John, Boanerges. The words here are emphatical. Simon had said to Jesus, *Thou art the Christ, the Son of the living God.* Jesus in return says to him *Thou art Peter,* and upon this rock I will build my church; conferring a high dignity on the Apostle.

— ἐπὶ ταύτῃ τῇ πέτρᾳ] In allusion to Πέτρος. We find πέτρος thus used in Herod. ix. 55: Callim. Hym. Apoll. 22: Soph. Œd. Tyr. 334, &c. But in the Syriac, which our Lord spake, and in which the identical words used by him, must be sought for, the same word with the same termination and with the same punctuation, is the name of the Apostle, and the name for a rock. And nothing can better illustrate the Syriac words employed by our Saviour than the French translation, Tu es

Pierre, et sur cette pierre, &c. It is as if our Lord had said, "Thou art by name a rock, and suitable to that name shall be thy work and office; for upon thee, i. e. upon thy preaching, as upon a rock, shall the foundation of my church be laid." Now the whole grace of this allusion is entirely lost, unless we expound the passage of St. Peter's person, not of his confession or the object of it. It can hardly be doubted but that our Lord intended to say something singular to Peter as the reward of his singular confession; yet if Christ had spoken not of St. Peter whom he had formerly called Cephas when he made mention of the rock on which he did intend to build his church, but either of himself or the confession of St. Peter, he had said nothing singular concerning this Apostle; Christ's building his church upon himself or on this truth, that he was the Messiah or the Son of God, being no singular reward of Peter. Besides when our Lord adds, And I will give to thee the keys of the kingdom of heaven, i. e. I will cause thee first to open the kingdom of heaven by preaching to the Jews and to the Gentiles, and laying the foundation of a church among them, it is evident by the connexion of the words he speaks of Peter. When therefore he had said in the foregoing words "upon this rock, &c." why should we not conceive he speaks of the same person.

Indeed as Bp. Marsh observes (in the Appendix to his Comparative View, &c. p. 26) it seems a desperate undertaking to prove that our Saviour alluded to any other person than to St. Peter: for the words of the passage can indicate no one else. But both the Lutheran and Calvinistic divines had recourse to the gratuitous supposition that our Saviour explained by his *gestures* what he did not explain by his words. They ventured at least to *conjecture* that when our Saviour said to St. Peter Σὺ εἶ Πέτρος he extended his hand and pointed to St. Peter: but that he immediately turned his hand and pointed to himself when he said ἐπὶ ταύτῃ τῇ πέτρᾳ. Such a gesticulation must be supposed, if our Saviour meant to speak of himself: or the Apostles with whom he was conversing could not possibly have understood him. But the supposition is merely gratuitous. Nor must we overlook the parallelism between our Saviour's reply to St. Peter, and the answer which St. Peter had given to our Saviour. See App. p. 27.

— *οἰκοδομήσω*] He speaks here of his church not as a thing in present being, or as a building now erected, but as hereafter to be raised. And the promise here made was punctually fulfilled by our Lord using St. Peter's ministry in laying the foun-

dation of a Christian church among the Jews and Gentiles, and in his being the first preacher to them of that faith which he doth here confess, and making the first proselytes to it: for St. Peter laid the first foundations of a church among the Jews by the conversion of three thousand souls, Acts ii. 41, who when they gladly had embraced St. Peter's doctrine, were all baptized, and then ver. 47, we first find mention of a Christian church. See Bp. Pearson on the Creed, Art. IX. Vol. I. p. 506, where he also explains the different modes of using the word ἐκκλησία. St. Peter also laid the first foundation of a church among the Gentiles by the conversion of Cornelius and his friends, Acts x. And in relation to this promise of our Lord, as well as the completion of it by the conversion of Cornelius, it seems to be, that he does in the synod of Jerusalem say, Men and Brethren, you know how that a good while ago, ἀφ' ἡμερῶν ἀρχαίων, God chose me out among you, that by my mouth the Gentiles should hear the word, Acts xv. 7.

— πύλαι Ἅ.δου] By these words some understand the prevalence of schism and heresy, of wickedness and vice. So Jerome, Ego portas inferi esse reor vitia et peccata, vel certè Hæreticorum doctrinas; others understand the subtlety of Satan, the power of his temptations and assaults. But if we examine the import of the phrase as it is used by all the antient Greeks, the Jewish writers, the Old Testament, and the translation of the Septuagint, we shall find that it is never used by them to signify the power of heresy or schism, sin or Satan, and therefore cannot be rationally supposed here to bear that sense; but it is constantly used by them to signify the state of death, the place or receptacle of the dead; or else the entrance into that place; and in all languages this seems to be the plain and constant import of the phrase. In these words therefore it seems reasonable to conceive it is a promise that even death itself should not prevail against the genuine members of Christ's church, or that they should enjoy a happy resurrection.

Eurip. Hec. 1. ἥκω νεκρῶν κευθμῶνα καὶ σκότου πύλας Λιτὰς. Theognis 427, φύντα δ' ὅπως ὤκιστα πύλας ἀΐδαο περῆσαι. Hom. Il. ε. 646, ἀλλ' ὑπ' ἐμοῦ δμηθέντα πύλας ἀΐδαο περήσειν. Lucian. Menip. VI. Vol. I. p. 463, ἀνοίγειν τοῦ ᾅδου τὰς πύλας. Ovid. Metam. I. 662, præclusaque janua leti. 3 Macc. v. 51, ἤδη πρὸς πύλας ᾅδου καθεστῶτας. Isai. xxxviii. 10, πορεύσομαι ἐν πύλαις ᾅδου. See Ps. ix. 13: cvi. 18: Wisd. xvi. 13.

— κατισχύσουσιν] for κατισχύειν δυνήσονται. Thus ver. 26, Callim. Hym. in. Jov. 93, τὶς κεν Διὸς ἔργματ'

ἀνήκει. Thus dabitis for dare poteritis, in Stat. Thebaid. IX. 58. Nil opus arma ultra tentare et perdere mortes: Ite precor; quid jam dabitis mihi denique majus?

19. δώσω σοι τὰς κλεῖς] Our Lord by giving these keys to St. Peter cannot be reasonably supposed to give him a supremacy over the rest of the Apostles, or over the whole church of Christ; because these keys were given to him, that with them he might bind and loose. Now whatever this imports, belongs equally to all the rest of the Apostles, Christ having said to them in general as fully as he did to St. Peter, "Whatsoever ye shall bind," &c. xviii. 18. See Barrow's Works, Vol. IV. p. 47. Bp. Taylor's Works, Vol. VIII. p. 56. He here only promises to St. Peter that he should be the person who should first open the gate of the kingdom of heaven both to Jew and Gentile by making the first converts among both. See also John xx. 22, 23.

Or if by the keys we understand power and authority, which is the meaning of the metaphor in the Old Testament; (comp. Isai. xxii. 22, with Rev. iii. 7,) the power of binding and loosing added to it must be considered explanatory of it: and is with peculiar propriety applicable to the stewards of the mysteries of God, 1 Cor. iv. 1. After my ascension into heaven, I will give thee and thy companions in the apostolate, authority to order all the affairs of my church, so that whatsoever thou shalt bind on earth, shall, &c.

— ὃ ἐὰν δήσῃς] This seems to relate not so much to persons as to things: the meaning of it according to the language of the Jews, as Selden, Buxtorf, and Lightfoot have proved, is "Whatsoever you allow shall be allowed of, and whatever you forbid shall be forbidden. Your determinations shall be ratified in heaven."

— ἐν τοῖς οὐρανοῖς] for ἐν τῷ οὐρανῷ, xviii. 18.

20. διεστείλατο] Some read ἐπετίμησεν, probably from Mark viii. 30: Luke ix. 21. This reading is also mentioned by Origen.

— ἵνα μηδενὶ εἴπωσιν] i. e. till after his resurrection, when they were by office to be his witnesses, and to declare to others that he was the Christ. Had they publicly declared him to be the King of the Jews and the Son of God whilst he was on earth, as this would have looked like a confederacy between themand their master, so might it have encouraged the attempt of the Jews to come and make him a King, John vi. 15, especially when he was shortly to go up to Jerusalem in royal triumph, xxi. 3—9. It was expedient too that this truth should not be

published to the world at an unseasonable time for fear of drawing persecutions on Christ himself or his followers for their confession, and stopping the progress of the Gospel. See xvii. 9.

—Ἰησοῦς] Wanting in several MSS.

21. ἤρξατο δεικνύειν] ἤρξατο διδάσκειν, Mark viii. 31. Our Lord frequently after this repeated the prediction of his sufferings, xvii. 22: xx. 18: xxvi. 2: Luke xvii. 25: xxii. 15. But it is remarkable that on none of these occasions was the prophecy delivered to any but the twelve and a few select women, one instance excepted, Luke xvii. 25, where it was expressed in terms somewhat obscure.

— ὅτι δεῖ] ὅτι in Greek joined with indic. præs. where in Latin the past would be required. See Hoogeveen, Doct. Part. c. xxxviii. Sect. 2. § 2.

— ἀπελθεῖν εἰς Ἱερόσολυμα] It appears from St. John that he had been at Jerusalem two or three times; but now he must go to suffer there: because a prophet could not suffer out of that city, Luke xiii. 33; he being to be tried by the Sanhedrim which sat there. He was also to be condemned by the rulers, and those who had the authority of life and death, that so being condemned and put to death by them who bore the title of God's vicegerents he might more properly be said to be "smitten of God and afflicted," Isai. liii. 4; though also in a higher sense it pleased "the Lord to bruise him and put him to grief by laying on him the iniquity of us all," ver. 6.

— πολλὰ παθεῖν] Hom. Od. κ. 465, ἐπειὴ μάλα πολλὰ πέποσθε.—ε. 223, ἤδη γὰρ μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα. Hor. A. P. 413, Multa tulit fecitque puer.

— ἀπὸ τῶν πρεσβυτέρων, &c.] The members of the great Sanhedrim, sometimes also called πρεσβύτεροι τοῦ λαοῦ, xxvi. 3: πρεσβύτεροι τοῦ Ἰσραὴλ, Acts iv. 8; and πρεσβύτεροι τῶν Ἰουδαίων, Acts xxv. 15. The Sanhedrim itself called πρεσβυτέριον, Luke xxii. 66: and γερουσία Acts v. 21.

22. προσλαβόμενος αὐτὸν] Taking him by the hand. See Rom. xv. 7.

— ἤρξατο ἐπιτιμᾶν] See Glass. Phil. Sac. p. 189: for ἐπετίμησε, as ver. 21. Thus Propert. iii. 4, 16, Incipiam spectare for spectem: ii. 15, 33, incipient revocare: ii. 19, 19, incipiam captare. Aul. Gell. N. A. ix. 13, manu significare cœpit, utrimque quiescerent pugnæ; i. e. significavit.

— ἐπιτιμᾶν] This has sometimes been translated, to expostulate. When it relates to any thing past, it implies declaration of censure or blame; and its signification seems to be the same

as that of ἐπιπλῆξαι, 1 Tim. v. 1; i. e. increpare, objurgare: and so Ammonius says it is used by the Attics. Thomas M. explains it by μέμφομαι. So Philo uses it, de Temul. p. 256, ὁ δὲ τούτοις (those who had transferred to other objects the worship due to God) ἐπιτιμῶν τὸν ἐπινίκιον ὕμνον ἐξάρχων ἐδείχθη. And he joins it with ὀνειδίζειν, de Spec. legg. p. 773, ὁ ἱερὸς λόγος ὅρκον ἐν οὐ δέοντι καιρῷ ποιουμένοις οὐ μετρίως ἐπιτιμᾷ καὶ ὀνειδίζει.

— ἵλεώς σοι] Scil. ὁ θεὸς εἴη or διαμένῃ, as is used in Josephus; or ἴσθι, εἴης or ἦς, Schmidt. See Glass. Phil. Sac. p. 551. It is a phrase common in the Old Testament, and always used by way of abomination and abhorrence; 1 Chron. xi. 19, ἵλεώς μοι ὁ Θεὸς, τοῦ ποιῆσαι τὸ ῥῆμα τοῦτο. See Gen. xliii. 23: Isai. liv. 10. In 1 Sam. xx. 2, the Septuagint has μηδαμῶς σοι, where Symmachus translates ἵλεως: and in xxii. 15, μηδαμῶς which he renders by ἵλεως. In 2 Sam. xx. 20, we have ἵλεώς μοι, ἵλεώς μοι, εἰ καταποντιῶ καὶ εἰ φθερῶ; and xxxiii. 17, ἵλεώς μοι Κύριε, τοῦ ποιῆσαι τοῦτο. 1 Macc. ii. 21, ἵλεως ἡμῖν καταλιπεῖν νόμον καὶ δικαιώματα. Joseph. Ant. VII. 11, 8, to an address σὺ σπουδάζεις μητρόπολιν Ἰσραηλιτῶν καταβαλεῖν καὶ πορθῆσαι μηδὲν ἐξαμαρτοῦσαν, Joab's reply is, ὁ δ' ἵλεω μὲν εὔχετο τὸν Θεὸν αὐτῷ διαμένειν, αὐτὸς δὲ οὕτως ἔχειν εἶπεν, ὡς μηδένα τοῦ λαοῦ φονεῦσαι, οὐχ ὅτι πόλιν ἐξελεῖν βουλέσθαι τηλικαύτην. Philo in Euseb. Præp. VIII. 3, ἵλεως ἡμῖν ὁ Θεὸς καὶ αὐτῆς τῆς περὶ τούτων ἐννοίας γένοιτο. Aristænet. II. 13, οὕτως ἵλεώς μοι εἴη Ἀφροδίτη.

23. ὕπαγε ὀπίσω μου] ὑπάγω in the New Testament used only intransitively. The words here contain a reprehension of Peter with some vehemence and indignation, as under a pretence of charity, shewing himself an adversary to Christ, as the word Satan signifies, Numb. xxii. 22 (Aqu.): 2 Sam. xix. 22: 1 Kings v. 4: xi. 14, 23, 25: Ps. cviii. 6. So Plautus, Abin' e conspectu meo.

— σκάνδαλον] An obstacle. Basil, πᾶν τὸ ἀντικείμενον τῷ τοῦ Κυρίου θελήματι, σκάνδαλόν ἐστι. Peter, unacquainted with the end and design of Christ's death, endeavoured to put an obstacle to it by his advice, to decline a work so necessary for the salvation of souls, being more concerned for the advancement of that temporal kingdom the Jews expected from their Messiah, than for the glory of God, and the salvation of souls. Chrysost. Hom. LIV. in Matt. p. 346, ἐκεῖνος ἀνθρωπίνῳ λογισμῷ, καὶ γηΐνῳ τὸ πρᾶγμα ἐξετάζων, ἐνόμισεν αἰσχρὸν εἶναι τοῦτο αὐτῷ καὶ ἀπρεπές. Καθικνούμενος τοίνυν αὐτοῦ, φησὶν, οὐ τὸ ἐμὲ παθεῖν

ἀπρεπὲς· ἀλλὰ σὺ σαρκικῇ γνώμῃ τούτοις ψηφίζῃ. Theoph. in Marc. c. VIII. p. 232, Ὁ Κύριος δεικνύων ὅτι ἐπὶ σωτηρίᾳ τὸ αὐτοῦ πάθος γενήσεται, καὶ ὅτι ὁ Σατανᾶς μόνος οὐ θέλει αὐτὸν παθεῖν, ἵνα μὴ σώσῃ τοὺς ἀνθρώπους, Σατανᾶν ὀνομάζει τὸν Πέτρον, ὡς τὰ τοῦ Σατανᾶ φρονοῦντα, καὶ μὴ θέλοντα αὐτὸν παθεῖν, ἀλλ' ἀντικείμενον αὐτῷ.

—οὐ φρονεῖς τὰ] Scil. πράγματα. Glass. Phil. Sac. p. 133, ὄντα. Peter had the same carnal and gross ideas of the Messiah's kingdom as the rest of the Jewish nation. In classical Greek, φρονεῖν τὰ τινος signifies to be of the same sentiments or party with any one, to favour him, to be on his side: thus Polybius, καὶ φρονοῦντες τὰ Περσέως; and τὰ Ῥωμαίων φρονεῖ. Plut. Alcib. p. 206, συλλαμβανομένων τοῖς τὰ δήμου φρονοῦσι:— Pomp. p. 621, ὅσοι τὰ Καρβωνος ἐφρόνουν. Demosth. ὑπερ συμμορ· has ὅτι Θηβαίων τὰ ἐκείνου φρονούντων, ἀνάγκη τοὺς τούτων ἐχθροὺς τὰ τῶν Ἑλλήνων φρονεῖν. 1 Macc. x. 20, καὶ φρονεῖν τὰ ἡμῶν, to have a care of our interests. Theophylact on this passage says τὰ τῶν ἀνθρώπων δὲ ἔφησε φρονεῖν τὸν Πέτρον, καθὸ ταπεινά τινα φρονεῖν καὶ σαρκικὰ, ἤθελεν ἐν ἀνέσει εἶναι τὸν Κύριον, καὶ μὴ σταυρωθῆναι.

24. εἴ τις θέλει ὀπίσω, &c.] See x. 38. To be under my guidance.

—ἀπαρνησάσθω ἑαυτὸν] This phrase here used in the sense of οὐκ ἔχειν τιμίαν τὴν ψυχὴν αὐτοῦ, Acts xx. 26: and μισεῖν τὴν ἑαυτοῦ ψυχὴν, Luke xiv. 26: or as Tit. ii. 12, τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας ἀρνεῖσθαι. As we find in Sallust, Omissis pecuniæ et corporis gaudiis, animo non indulgere neque assentari, neque concupita præbendo perversam gratiam gratificari; sed in labore, patientiâ bonisque præceptis et fortibus factis se exercitare. Chrysost. Hom. LV. in Matt. p. 350, ἀπαρνησάσθω ἑαυτὸν, τουτέστι, μηδὲν ἐχέτω κοινὸν πρὸς ἑαυτὸν, ἀλλ' ἐκδότω τοῖς κινδύνοις, τοῖς ἀγῶσι, καὶ ὡς ἑτέρου ταῦτα πάσχοντος, οὕτω διακείσθω. Bp. Taylor, Vol. II. p. 166, says, Not only desires that are sinful, but desires that are his own, pursuances of his own affections, and violent motions, though to things not evil, or in themselves contagious.

—ἀράτω τὸν σταυρὸν] It was the custom antiently for the malefactor to carry the cross on which he was to suffer, to the place of execution. Hence the expression of taking up one's cross was used to signify his suffering any evil willingly. See Bp. Taylor's Works, Vol. III. p. 373.

25. τὴν ψυχὴν] Here signifies life, rather than the soul in the sublimer acceptation of the word. And in this sense it

continually occurs in the Old Testament where τηρεῖν τὴν ψυχὴν, Prov. xiii. 3: xvi. 17: xix. 16: xxiii. 14: and σῶσαι τὴν ψυχὴν, Amos ii. 14, 15, is to preserve life; ῥύσαι τὴν ψυχὴν, Ps. vi. 4: vii. 1, 2, is to deliver us from death; and ἀπολέσαι τὴν ψυχὴν, Ps. xxv. 9, to lose life, or die. Thus also Hom. Il. ι. 401, οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον ἄλλο. Herod. VIII. 118, ὅτι μὲν ἔσωσε βασιλῆος τὴν ψυχὴν, δωρήσασθαι χρυσέῃ στεφάνῃ τὸν κυβερνήτεα. Ὅτι δὲ Περσέων πολλοὺς ἀπώλεσε, ἀποταμεῖν τὴν κεφαλὴν αὐτοῦ.

26. τί] i.e. κατά τι, see Bos. Ell. Gr. p. 444, as also in τὴν ψυχὴν ζημιωθῇ. See also Glass. Phil. Sac. p. 268.

— ὠφελεῖται] Contract fut. for ὠφελήσεται, and used for fut. pass., as it is followed by ἐὰν κερδήσῃ. See Mark viii. 36.

— ἄνθρωπος] i.q. τις.

— τὸν κόσμον ὅλον] Earthly advantages and goods, wealth, &c. For τὸν μὲν κόσμον ὅλον, see Hoogeveen, Doctr. Part. c. XXVI. Sect. 2. § 14.

— τὴν ψυχὴν αὐτοῦ ζημιωθῇ] Forfeit his own life. Herod. VII. 39, τοῦ δὲ ἑνὸς, τοῦ περιέχεαι μάλιστα, τὴν ψυχὴν ζημιώσεαι. Agathias III. τί δὲ κερδανοῦμεν ἅπασαν τὴν Περσίδα προσλαμβάνοντες, τὰς δὲ ψυχὰς ἐζημιωμένοι;

The expression is proverbial and imports, It signifies nothing how much a man gains, if at the expence of his life. That our Lord has a principal eye to the loss of the soul, or of eternal life there can be no doubt. But this sentiment is couched under a proverb, which in familiar use concerns only the present life. Ψυχὴ no doubt is susceptible of both meanings. Eurip. Suppl. 775, τοῦτο γὰρ μόνον βροτοῖς οὐκ ἔστι τἀνάλωμ' ἀναλωθὲν λαβεῖν, ψυχὴν βροτείαν· χρημάτων δ' εἰσὶν πόροι. And Plato, Alcib. II. p. 453, ἀλλὰ μέντοιγε ἀντὶ τῆς σῆς ψυχῆς οὐδ' ἂν τὴν πάντων Ἑλλήνων χώραν τε καὶ τυραννίδα βουληθείην σοι γενέσθαι. Οὐκ οἶομαι ἔγωγε. πῶς γὰρ ἄν; μηθὲν γε τι μέλλων αὐτοῖς χρῆσθαι. Anacreon, Od. XXIII. 10, θανεῖν γὰρ εἰ πέπρωται, τί χρυσὸς ὠφελεῖ με;

— ἢ τί δώσει] Fut. for potential. So Herod. I. 199, οὐκ οὕτω μέγα τί οἱ δώσεις, ὥς μιν λάμψεαι.

— ἀντάλλαγμα] Ransom, compensation. Joseph. B. J. I. 18, 2, ὡς ἐπὶ τοσούτων πολιτῶν φονῷ, βραχὺ καὶ τὴν τῆς οἰκουμένης ἡγεμονίαν ἀντάλλαγμα κρίνοι. Eurip. Orest. 1155, τὸ πλῆθος ἀντάλλαγμα γενναίου φίλου. Ecclus xxvi. 14, οὐκ ἔστιν ἀντάλλαγμα πεπαιδευμένης ψυχῆς: vi. 15, φίλου πιστοῦ οὐκ ἔστιν ἀντάλλαγμα. See Bp. Taylor's Works, Vol. VI. p. 64.

27. μέλλει] See Glass. Phil. Sac. p. 279.

— *μέλλει γὰρ ἔρχεσθαι*] There is not any necessity of interpreting these words of the destruction of Jerusalem, to make them comport with the verse following. They seem more plainly to relate to the day of judgment. For the expressions are parallel to those which are elsewhere unquestionably meant of that great day, as xxv. 31: 2 Thess. i. 7: and the words *τότε ἀποδώσει*, &c. cannot relate to the Jews only; those words in all other places plainly relating to the day of judgment, as Rom. ii. 6, 16: Rev. xxii. 12. And there can be no doubt of his power thus to judge and inflict punishments on men, since he will shortly give a signal experiment of it in inflicting the severest punishments on the unbelieving Jews; *ἀμὴν λέγω ὑμῖν*, &c.

— *ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ*] In the bright Shecinah, or Glory of God. In xxv. 31, we find it *ἐν τῇ δόξῃ αὐτοῦ*. See also John xvii. 5: and Luke ix. 26.

— *τότε ἀποδώσει*, &c.] Lucian, or whoever is the author of the Dialogue Philopater xiii. Vol. iii. p. 599, speaking of God, says *καὶ ἔστιν ἐν οὐρανῷ βλέπων δικαίους τε κἀδίκους, καὶ ἐν βίβλοις τὰς πράξεις ἀπογραφόμενος, ἀνταποδώσει δὲ πᾶσιν, ἣν ἡμέραν αὐτὸς ἐνετείλατο.*

28. *τῶν ὧδε ἑστηκότων*] Several read *ἑστώτων*, which Griesbach admits into the text; and *ὧδε ἑστῶτες*, which Wetstein adopts. St. John alone of the Apostles lived beyond the time of the destruction of Jerusalem: but as this was spoken in the presence of the other disciples and the multitude of the Jews, Mark viii. 34, there might be several whose life was extended beyond that time.

— *οὐ μὴ γεύσωνται θανάτου*] Signifies merely, to die. See John viii. 51, 52, *θεωρεῖν τὸν θάνατον*: Heb. ii. 9. Anthol. Gr. iii. 25, 15, *ποθέουσα ἀδελφὸν Νήπιον ἀστόργου γευσάμενον θανάτου*. Thus Tertullian adv. Marcion. iii. 149, Qui nondum debita mortis Gustavit, quoniam rursum venturus in orbem est.

— *ἐρχόμενον ἐν τῇ βασιλείᾳ*] Luke xxiii. 42, *ὅταν ἐλθῇς ἐν τῇ βασιλείᾳ σου*. Euseb. inter Op. Philostrator. p. 463, *ἐν Λαβδείᾳ ἐλθεῖν ἱστορεῖ*. Xen. Ephes. ii. *ἐλθὼν οὖν ἐν τῷ ἀγρῷ*. Ælian. V. H. iv. 18, *ὅτε κατῆλθε Πλάτων ἐν Σικελίᾳ*.

This is spoken of Christ's coming after forty years to the destruction of the Jewish church and nation: and is represented as the *παρουσία* or coming of the Son of Man, xxiv. 3, 27, 39, 44: then was the Son of Man to come, John xxi. 22: Heb. x. 37: with power, Matt. xxiv. 30: and great glory, Mark xiii. 26. Well therefore might this glorious advent of the Son of God in so great majesty and such resemblance of his second coming

at the day of judgment, be introduced as a just ground to believe and to expect that day, viz. a time when Christ should punish with destruction from his presence all that did not believe and obey his Gospel, as he had then punished the unbelieving Jews.

Raphelius understands it as "going into his kingdom," applying it to the disciples beholding Christ's ascension into heaven, where he took possession of his mediatorial kingdom, and which was a proper proof of his coming again to judge the world. The meaning of ἐρχόμενον he endeavours to support from Acts xxviii. 14: Luke ii. 44; and ἐν for εἰς from John v. 4: Luke xxiii. 42. But the ascension happened in a few months after this: yet our Lord's manner of speaking intimates that most of the company should be dead before the event referred to.

Bp. Porteus thinks he only meant here to intimate that a few of his disciples, before his death, should be favoured with a representation of the glorious appearance of Christ and his saints at the awful day of judgment; which promise was fulfilled a few days afterwards, at his transfiguration before them on the mountain. See Lect. on Matt. Vol. II. p. 49, &c. But his kingdom was not to take place till after his resurrection, xxviii. 18: John xvii. 1: and he did not then render to any according to their works.

Within a few years, the temple, the city, and the whole polity of the Jews were destroyed for ever in a revenging manner by the hands of the Romans, which they made use of to crucify the Lord of Life. The Romans themselves were the next enemies, who first complied with the Jews in Christ's crucifixion, and after in defence of their heathen deities endeavoured the extirpation of Christianity by successive persecutions. These were next to be made the footstool of the King of kings; and so they were, when Rome, the regnant city, the head of that vast empire was taken and sacked; when the Christians were preserved and the Heathens perished; when the worship of all their idols ceased, and the whole Roman empire marched under the banner of Christianity.

## CHAP. XVII.

1. μεθ' ἡμέρας ἓξ] i. e. μετὰ τοὺς λόγους τούτους, Luke ix. 28. See Mark ix. 1; but St. Luke ix. 28, says ὡσεὶ ἡμέραι ὀκτώ. St. Matthew and St. Mark compute only the days betwixt the discourse of Christ, and the day he went up into the mount; St. Luke includes both the days of his discourse and his ascent.

And this is evident from the word ὡσεὶ, which when a sum is mentioned, is always added to signify it is not exact, but wants something to make it complete. Thus Luke iii. 23, ὡσεὶ ἐτῶν τριάκοντα, i. e. when beginning to be thirty: Luke xxiii. 44, ὡσεὶ ὥρα ἕκτη, inclining to the sixth hour: so Matt. xiv. 21: Luke i. 56: xxii. 59: John iv. 6: xix. 14: Acts ii. 41: iv. 4: v. 36: x. 3. Like differences are to be met with in profane authors. Compare Sueton. Galb. c. XVII.: Tac. Hist. I. 29; and i. 14; i. 48.

The relation of this singular transaction is given us by three out of four evangelists, Matthew, Mark, and Luke, and alluded to in the writings of the fourth; and they all agree in the main points.

—τὸν Πέτρον, καὶ Ἰάκωβον, καὶ Ἰωάννην] The three disciples whom Christ distinguished by his peculiar confidence, and admitted to the most private transactions of his life, as being afterwards to be great pillars of the church, especially of the circumcision, Gal. ii. 9. He changes their names, admits them to this vision in the mount, takes them with him when he raises to life the daughter of the ruler of the synagogue, Mark v. 37: and in his agony, Matt. xxvi. 37.

Very fanciful reasons have been assigned by some of the commentators, for his taking with him only three of his disciples. But all that seems necessary to say on this head is, that as the law required no more than two or three witnesses to constitute a regular and judicial proof, our Saviour chose to have only this number present at some of the most important scenes of his life.

—ὄρος ὑψηλὸν] That this was Mount Tabor, antiquity has constantly taught and believed; and Jerome tells us (Ep. XVII. 18) that there was in his days an old tradition that this was Mount Tabor which lay in the tribe of Zabulon. Yet Lightfoot questions the truth of this tradition. The objection that in the preceding narration Christ was in the neighbourhood of Cæsarea Philippi, and to reach Tabor he must have travelled nearly the whole length of Galilee, Whitby answers, that he might do this with ease in the space of six days: and that he did so, is made very probable from the very words of the same chapter which represent him and his disciples as ἀναστρεφομένων, ver. 22, and going through Galilee, Mark ix. 30. And that the silence of the text is no sure evidence that Christ made no such journey, appears from the observation which Lightfoot himself makes on Mark x. 1: where it seems to be intimated both by St. Mark

and St. Matthew, that when he had finished these words, forthwith he entered upon his journey, yet in truth he went twice to Jerusalem in the interim of his going to the coasts of Jordan.

There is no kind of authority for supposing it to be Mount Sinai, which is in the Desert of Arabia, and to which we no where read that Jesus betook himself. The generality of those who do not allow Mount Tabor to be meant, understand Mount Paneus. Whatever mountain it was, here they spent the night, as appears from Luke ix. 37, where we read of their coming down from the mountain the next day.

2. *μετεμορφώθη*] Implies merely a change in external appearance: so Luke ix. 29, *τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον ἐγένετο*. This is the proper meaning of the word; for *μορφὴ* both in the Old and New Testament signifies only the external shape or appearance: as when it is said of Belshazzar, Dan. v. 10; and of Daniel, vii. 28, that *ἡ μορφὴ ἠλλοιώθη*; of Nebuchadnezzar, iv. 33, *ἡ μορφὴ μοῦ ἐπέστρεψεν ἐπ' ἐμε*: and of Christ, that he appeared to two of his disciples *ἐν ἑτέρᾳ μορφῇ*, Mark xvi. 12; and therefore the word which is derived from it, can extend no farther than to a change of the outward form or appearance only.

This was so striking a circumstance, that Eunapius (Vit. Jamb. p. 22) relates a story of Jamblichus which seems evidently borrowed from this: as many things which Philostratus tells us of Apollonius Tyaneus seem also to have been borrowed from other histories recorded of Christ by the Evangelists.

—*ἔλαμψε ὡς ὁ ἥλιος*] A phrase expressing something belonging to the majesty of the Godhead: see xiii. 43: Rev. i. 16: Hab. iii. 4. Hom. Il. *κ*. 547, *ἀκτίνεσσιν ἐοικότες ἠελίοιο*.

—*ἱμάτια*] i. q. *ἱμάτιον*, the plur. having here the force of the sing. See xxiv. 18, coll. Mark xiii. 16: and ix. 21, coll. Mark v. 28. The Seventy sometimes use *ἱμάτια* in passages where the original Hebrew is sing., as Gen. xxxix. 18: Job i. 20. See also Eurip. Phœn. 334, 383.

—*λευκὰ*] i. q. *λαμπρὰ*. Hesych. *λευκὸν, τὸ λαμπρόν, λευκὰ, φαιδρὰ, λαμπρὰ*. White and splendid garments proper for kings and royal ministers of the heavenly court.

—*τὸ φῶς*] St. Mark ix. 3, *λευκὰ λίαν ὡς χιών*.

3. *ὤφθησαν*] Because Christ, ver. 9, commands his disciples to tell no man *τὸ ὅραμα*, some have conjectured that Moses and Elias were not truly there or seen by them, but only that they had in their phantasy or imagination an appearance of them. But this is highly improbable: for St. Luke says expressly that

these two talked with him and spake of his exit, which he was to accomplish at Jerusalem. His words seem to imply that the Apostles had fallen asleep, probably from fatigue and the difficult ascent, or as some suppose, from the length of time our Lord continued in prayer: but whatever might have been the cause they were certainly awoke from their lethargy by the celestial glory that surrounded them. And this St. Luke calls ὀπτασία, a representation of the thing to their eyes.

— μετ' αὐτοῦ συλλαλοῦντες] Luke ix. 31, ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἔμελλε πληροῦν ἐν Ἱερουσαλήμ. And what subject can we suppose so proper and so well-becoming the conversation of three such illustrious persons, as the redemption of mankind by the death and passion of the Son of God? What these two antient prophets had in their times imperfectly revealed; nay what the angels in heaven desire at all times to look into, these were the sublime subjects (for these are implied in their speaking of Christ's decease) of their conversation at this interview.

— Μωσῆς καὶ Ἠλίας] One the deliverer, the other the restorer of the law; and therefore the natural and proper representatives of the law and the prophets. That they actually appeared in their own proper persons, there is not the least reason to doubt. Grotius even goes so far as to affirm that their *bodies* were reserved for this very purpose. But there is no necessity and no ground for this imagination. For though indeed the sepulchre of Moses was not known, yet his body was actually buried in a valley in the land of Moab, and therefore must have seen corruption: and as the whole transaction was miraculous, it was just as easy to Omnipotence to restore life and form to a body mouldered into dust, as to re-animate a body that was preserved uncorrupted and entire; and indeed was a much exacter emblem of our own resurrection. We may however readily admit, what some learned men have justly observed, that Elias having been carried up into heaven without undergoing death, he was here a proper representative of those who shall be found *alive* at the day of judgment, as Moses is of those who had died and are raised to life again.

4. ἀποκριθεὶς εἶπε] i. q. εἶπε, Luke ix. 33.

— εἶναι] i. q. μένειν. The Seventy translate the same verb by μένειν, Gen. xxiv. 55, and εἶναι, Josh. xxiv. 7: Ezek. iii. 15. Peter fancied, no doubt, that Jesus had now assumed his proper dignity, that Elias was come according to Malachi's prediction, and that the kingdom was at length begun.

— σκηνὰς] Hesych. σκηνή. ἡ ἀπὸ ξύλων ἢ περιβολαίων οἰκία.

A tent or temporary shed or booth, made of the branches of trees, such as the Jews used to make at the feast of tabernacles. There is no reason at all to suppose they meant any sumptuous *tabernacles* like that of Moses in the wilderness. The words seem to be those of rapturous surprize, intended merely to express the pleasure they had in what they saw and heard.

5. *νεφέλη φωτεινὴ*] This is called by St. Peter, who beheld it, "the excellent glory," 2 Pet. i. 17, and being also accompanied by the voice full of divine majesty issuing from it, must have been the Shecinah or visible symbol of the divine presence. The cloud is the well-known token of the divine presence under the law: many instances of it occur in the Old Testament, but more particularly at the giving of the law on Mount Sinai. On the mountain where our Saviour was transfigured, a new law was declared to have taken place; and therefore God again appears in a *cloud*. But there is one remarkable difference between these two manifestations of the divine presence. On Mount Sinai the cloud was dark and thick; and there were thunders and lightnings and the voice of the trumpet exceeding loud, and all the people that were in the camp *trembled*. At the transfiguration on the contrary the cloud was *bright*, the whole scene was luminous and transporting, and nothing was heard but the mild paternal voice of the Almighty expressing his delight in his beloved Son. These striking differences in the two appearances evidently point out the different tempers of the two dispensations. See Porteus, Lect. xv. Vol. II. p. 54.

—*φωτεινὴ*] A few MSS. read *φωτὸς*, which Griesbach admits into the text, without good reason; not only number but weight of MSS. being against it.—We find a similar mark of the presence of their gods mentioned in profane writers. Virg. Æn. II. 590, Et purâ per noctem in luce refulsit. Servius says *in luce*, in nimbo, qui cum numinibus semper est. And v. 839, Aëra dimovit tenebrosum et dispulit umbras; Serv. nam semper Deos ambit nimbus.

—*ἐπεσκίασεν*] The Seventy translate the same verb, which properly signifies *σκεπάζειν* and *περικαλύπτειν* by *ἐπισκιάζειν*, Ps. xc. 4: cxxxix. 7. Thus Philo de Somn. p. 580, *ἐσθὴς—ἐπισκιάζει τὰ τῆς φύσεως ἀπόῤῥητα*: and p. 581, we have *συγκρύψαι καὶ συσκιάσαι*. Leg. ad Cai. p. 995, *ἣν συνεσκίαζεν ἀγριότητα ἀναφήνας*.

—*αὐτοὺς*] Some refer to the disciples: others to Moses, Elias, and Christ: Le Clerc to all who were there.

—*φωνὴ*] Two other instances only occur in the Gospels where God was pleased as it were *personally to interpose*, and mak-

an open declaration from heaven in favour of his Son: one at our Saviour's baptism, and the other on his praying to his Father to save him from the sufferings that awaited him.

—*ἀγαπητὸς*] See iii. 17.

—*ἐν ᾧ εὐδόκησα*] Though neither St. Mark nor St. Luke has given us these words, we may be sure that they were really spoken, as we have the concurrent testimony both of St. Matthew and St. Peter, who has thus quoted them, 2 Pet. i. 17.

—*αὐτοῦ ἀκούετε*] Emphatically: in preference to Moses or the Prophets: shewing that the Law was henceforth to give place to the Gospel preached by him. It is applied by St. Peter, Acts iii. 22, to that solemn charge to hear the great prophet, given in Deut. xviii. 15. There was reason to expect about that time some such declaration as this respecting the cessation of the Mosaical law. For St. Luke informs us, that the law and the prophets were till John, i. e. they were to continue in force till John the Baptist had, as our Lord expresses it, restored all things, had preached those great doctrines of repentance and redemption by the blood of Christ, by which men were restored to a right state of mind and the favour of God: till he had thus prepared the way for the Messiah, and publicly announced the kingdom of God; and then they were to be superseded by the Christian dispensation. Accordingly, not long after the death of John, this scene of the transfiguration took place; and this great revolution, this substitution of a new system for the old one, was made known in that remarkable manner to the three disciples.

Diod. Sic. XVIII. 56, *ὑμεῖς οὖν καθάπερ ὑμῖν καὶ πρότερον ἐγράψαμεν, ἀκούετε τούτου.* See 1 Macc. ii. 65.

6. *ἔπεσον ἐπὶ πρόσωπον*] Eurip. Bacch. 604, *Βάρβαροι γυναῖκες οὕτως ἐκπεπληγμέναι φόβῳ Πρὸς πέδῳ πεπτώκαθ'.*

This effect is similar to that which visions of this kind commonly had on the prophets and other holy men to whom they were given: Gen xv. 12: Isai. vi. 5: Ez. ii. 1: Dan. x. 8: Rev. i. 17.

8. *ἐπάραντες τοὺς ὀφθαλμούς*] i. q. *περιβλεψάμενοι*, Mark ix. 8: or *ἀναβλέποντες*, Gen. xxii. 4.

—*εἰ μὴ*] See Hoogeveen, Doctr. Part. c. XVI. Sect. 6. § 7. Kidder, Dem. Mess. II. p. 58. Matt. xx. 22.

9. *ἀπὸ*] A great number of MSS. have *ἐκ*, which Wetstein admits.

—*μήδενι εἴπητε*] If the only intent of the transfiguration had been to represent by an expressive action, our Lord's resurrection and exaltation, and a future day of retribution, it is not easy

to assign a sufficient reason why this injunction of secrecy till after his resurrection, should have been given: because he had already, xvi. 21, foretold his resurrection to his disciples, and he also apprized them before his death, chap. xxv. of his coming in glory to judge the world. It does not therefore appear how the publication of the vision on the Mount could have been attended with any other consequence than that of *confirming* what Jesus had already made known. But if we suppose that *one* purpose of the transfiguration was to typify the abolition of the ceremonial law, and the establishment of the evangelical, a plain reason presents itself for this command of keeping it for some time private; for it was one of those truths which the first converts were not able to bear. Great numbers of them, though they firmly believed in Christ, yet no less firmly believed that the Mosaical dispensation was still in full force. This prejudice continued several years after our Lord's resurrection. Mention is made of several thousand Jews who believed, and yet were all zealous of the law. And it was the suspicion that St. Paul had forsaken, and taught others to forsake Moses, which brought his life into the most imminent danger, and actually occasioned his imprisonment. No wonder then that a transaction which was designed to prefigure this very doctrine that St. Paul was charged with, and that was so offensive to the Jewish converts in general, should be thought unfit by our Lord to be publicly divulged till some time after his resurrection. See Porteus, Lect. xv. Vol. II. p. 57.

—*ὅραμα*] Macrob. Somn. Scip. I. 3, Aut enim est *ὄνειρος* —aut est *ὅραμα* quod visio rectè appellatur. Visio est autem, cum quis id videt, quod eodem modo quo apparuerat, eveniet.

—*ἕως οὗ*] See Bos. Ell. Gr. p. 477.

10. *τί οὖν λέγουσιν*, &c.] Why would you have us not say that we have seen Elias, since this might be a most likely means of persuading the Jews that you are the Messiah. Glass translates, Cur vero, Phil. Sac. p. 546.

—*δεῖ ἐλθεῖν πρῶτον*] i. e. *πρὸ τοῦ ἐλθεῖν τὸν Χριστόν*. See Glass. Phil. Sac. p. 390. The tradition of the Scribes was that before the coming of the Son of David, Elias was to come to preach of him; and as Trypho says, in Justin. Dial. p. 226, *οὐδὲ ἔχει δύναμιν τίνα μέχρις ἂν ἐλθὼν Ἠλίας χρίσῃ αὐτὸν καὶ φανερὸν πᾶσι ποιήσῃ*, and p. 268, *πάντες ἡμεῖς προσδοκῶμεν τὸν Ἠλίαν χρίσαι αὐτὸν ἐλθόντα*. This persuasion was grounded on a misunderstood passage of Malachi, iv. 5, 6.

11. *ἔρχεται*] An enallage for *ἐλεύσεται*. See Glass. Phil.

Sac. p. 309. The same enallage Xenophon uses to point out the greatest certainty of a thing's happening, Anab. IV. 7, 5. ἐπειδὰν ἀρξώμεθα εἰς τὸ δασὺ παριέναι, φέρονται οἱ λίθοι πολλοί. Wolf seems to think there is not any enallage, or mark of time, present or future: but merely the order in which they would come, viz. that Elias comes first. See Kidder, Dem. Mess. II. p. 185.

—ἀποκαταστήσει] Hesych. ἀποκαταστῆσαι· τελειῶσαι. It is plain this word here, as ἀποκατάστασις, Acts iii. 21, cannot, as it generally does, signify restoring things to their former state, but only, in general, reducing them to order. It is strange that Tertullian (de Resur. xxxv.) should infer from hence that Elijah the prophet is to come before Christ's second appearance; a wild notion which has been well confuted by Grotius.

Christ grants the supposition of his disciples that a prophet was to come and restore all things; but he applies to John the Baptist what the Jews were wont to understand of Elias himself; and instead of restoring them to their former grandeur, and reviving the kingdom of David in their nation, as they imagined, our Saviour gives them to understand, that the restoration John was to cause in the world was to be only spiritual, like that mentioned Luke i. 17. See Acts i. 6.

12. Ἠλίας ἤδη ἦλθε] viz. John the Baptist ἐν πνεύματι καὶ δυνάμει Ἠλίου, Luke i. 17.

—ἐν αὐτῷ] Some read simply αὐτῷ from Mark ix. 13. But this form has probably arisen from the Hebrew mode of expression. In the Septuagint we find also ἐποίησεν ἐν αὐτοῖς. See Gen. xl. 14: Dan. xi. 7: Luke xxiii. 31.

—ὅσα ἠθέλησαν] John the Baptist was all along exposed to the calumnies of the Jews, and at last fell a sacrifice to the passion of Herod, and the foolish humour of Herodias.

14. γονυπετῶν αὐτῷ] St. Luke v. 8, προσέπεσε τοῖς γόνασι τοῦ Ἰησοῦ. For αὐτῷ several MSS. read αὐτὸν, which Griesbach admits into the text. The Hellenists have γονυπετεῖν τινι and γονυπετεῖν τινα. The verb has an acc. after it in Mark i. 40: x. 17: and is followed by ἔμπροσθεν, Matt. xxvii. 29. Suidas, γονυπετῆσαι· αἰτιατικῇ, προσκυνῆσαι.

15. κύριε, ἐλέησον] Arrian. Epictet. II. 7, τὸν Θεὸν ἐπικαλούμενοι δεόμεθα αὐτοῦ, κύριε ἐλέησον, ἐπίτρεψόν μοι ἐξελθεῖν.

—μου τὸν υἱὸν] Luke ix. 38, an only son.

—σελληνιάζεται] The symptoms are those of epilepsy. Cœlius Aurelian. de Morb. Chron. I. 4, Alii (epileptici) publicis in locis cadendo fœdantur, adjunctis etiam externis periculis, loci causâ

præcipites dati, aut in flumina vel mare cadentes. Aretæus de Morb. Epilep. v. *κατέπεσον γοῦν τινες—ῥεύματι ποταμοῦ ἀτενέες ἐνιδόντες.*

— *κακῶς πάσχει*] Some read *κακῶς ἔχει* which seems to have arisen from the transcribers, who might fancy a redundancy in the other expression. Polyb. III. 90, 13, *διετήρουν τὴν πίστιν καίπερ ἔνιαι πάσχουσαι κακῶς.* Aristoph. Plut. 900, *οἴμ', ὡς ἄχθομαι ὅτι χρηστὸς ὢν καὶ φιλόπολις πάσχω κακῶς.*

17. *ὦ γενεὰ ἄπιστος*] This reproof may possibly be directed to all who were then present, and to each of them in particular as they deserved it; to the disciples who are blamed for their unbelief, ver. 20: to the Father who seemed to doubt, Mark ix. 21, 22, 23: and the Jewish nation which is represented exactly under that character Deut. xxxii. 5, 20. But it seems from the circumstances more particularly applicable to the disciples.

— *διεστραμμένη*] Whatever is conformable to justice, honesty and the law of God is called *εὐθύ*, as Acts viii. 21, *ἡ καρδία οὐκ ἔστιν εὐθεῖα ἐνώπιον τοῦ Θεοῦ.* Thus also in Ps. lxxii. we meet with *εὐθεῖς τῇ καρδίᾳ.* And whatever is at variance with this rule, and as it were bent from it, is called *διεστραμμένον καὶ σκολιόν*, and such men *διεστραμμένοι* or *σκολιοί.* Euthym. *διεστραμμένη ἀντὶ τοῦ σκολιά, μὴ νοοῦσα τὸ εὐθύ.* Phil. ii. 15: Deut. xxxii. 5.

— *ἀνέξομαι*] Philo de Leg. ad Cai. p. 1031, *οὐδὲ κράματος προσενεχθέντος ἠνέχετο.* Id. quod omn. pr. p. 870, *καὶ πῶς πατρὸς μὲν ἢ μητρὸς ἐπιταγμάτων παῖδες ἀνέξονται*: p. 873, *οὐδὲ παρηγορίας δι' ὑπερβολὰς κακῶν ἀνέξονται.*

— *φέρετε*] for *προσφέρετε.* Luke ix. 41, *προσάγαγε.*

18. *ἐπετίμησεν αὐτῷ*] Scil. *τῷ πνεύματι τῷ ἀκαθάρτῳ.* See Mark ix. 25. Glass. Phil. Sac. p. 158.

19. *ἐκβαλεῖν αὐτὸ*] Scil. *τὸ δαιμόνιον.*

20. *ἀπιστίαν*] Some read *ὀλιγοπιστίαν*, which probably may have been written on the margin, in order to soften the sentence and hence copied into the text. Clem. Alex. defines *ἀπιστίαν* to be *ὑπόληψιν τοῦ ἀντικειμένου ἀσθενῆ ἀποφατικήν.*

— *ὡς κόκκον σινάπεως*] This was a common comparison among the Jews which they made use of when they would express any thing inconsiderably small, it being as our Lord expresses it, one of the smallest among seeds: see xiii. 31. And therefore it is probable that Christ speaking to them who were accustomed to this phrase, used it in their sense, for the least sincere faith in God, which they who fear, Mark iv. 40, or doubt, James i. 6, seem not to have.

— *ὄρει τούτῳ*] Some suppose the mountain in the neighbourhood to be meant, where Jesus and the three Apostles had passed the night. When the Jews had a mind to extol any of their doctors, they said of him that he plucked up mountains by the roots. These expressions of our Saviour are therefore evidently proverbial (see 1 Cor. xiii. 2) and must not be taken literally: but merely to import to be doers of those things which are exceedingly difficult, and beyond the power of nature to perform. It seems therefore reasonable to interpret them "Whosoever shall with a strong faith in God, attempt the most difficult things for the promotion of the Gospel, shall, whilst the gift of miracles remains, be successful. Wall says this is not promised to every Christian that has faith, but to the Apostles who were sent out with a commission to do miraculous cures.

Lucian Navig. XLV. Vol. III. p. 278, *ἄνδρα—ὄρη ὅλα κινεῖν ἄκρῳ τῷ δακτύλῳ δυνάμενον.* Liv. IX. 3, Num montes moliri sede suâ paramus? Isai. liv. 10; Zech. iv. 7.

— *μετάβηθι*] Arrian. Epictet. III. 19, uses this word, when speaking of an inanimate object, *τί γὰρ ἐποίησεν ὁ λίθος; διὰ τὴν τοῦ παιδίου σου μωρίαν, ἔδει μεταβῆναι αὐτὸν;*

— *ἐκεῖ*] i. q. *ἐκεῖσε.*

— *οὐδὲν ἀδυνατήσει*] Here taken in pass. sig. See also Luke i. 37. In Greek writers it is used actively, as Epicharm. *ἀδυνατεῖ δ' οὐδὲν Θεός.*

21. *τοῦτο τὸ γένος*] Scil. *τῶν δαιμονίων.* A few MSS. read *ἐξέρχεται.*

— *ἐν προσευχῇ*] *ἐν*, i. e. ope.

— *προσευχῇ καὶ νηστείᾳ*] i. e. by the faith which is to be acquired by prayer and fasting, i. e. by the most ardent devotion, as 1 Cor. vii. 5: Acts xiv. 23, where *προσεύχεσθαι μετὰ νηστειῶν* signifies to pray ardently.

Some have considered it an objection to this explanation, that it supposes different kinds of demons; and that the expulsion of some kinds is more difficult than that of others. But this objection is founded entirely on our own ignorance. Who can say that there are not different kinds of demons? or that there may not be degrees in the power of expelling? Revelation has not said that they are all of one kind, and may be expelled with equal ease.

This verse being wanting in some MSS. Mill supposed it to have been taken from Mark ix. 29: but the insertion of it is supported by the authority of the greatest number and the best MSS.; and besides the reading there is not *οὐκ ἐκπορεύεται*, but *ἐν οὐδενὶ δύναται ἐξελθεῖν.*

22. *ἀναστρεφομένων*] St. Mark ix. 30, says they were going privately through it, *οὐκ ἤθελεν ἵνα τις γνῷ*: and he assigns as a reason why he desired his journey should be private, viz. that he might have an opportunity to talk over this subject at large: which shews that continuance or abode in Galilee refers to the short stay they made in the places where they lodged; and indeed he could not so conveniently speak to all the twelve while they were actually travelling.

— *μέλλει*] See Glass. Phil. Sac. p. 279.

24. *Καπερναοὺμ*] Which he had chosen for the place of his residence iv. 13, and ix. 1. This is the reason why they staid till he was come to Capernaum, to ask him for the tribute.

— *δίδραχμα*] Scil. *νομίσματα*. The singular is *δίδραχμον*, and though only one was to be paid by one individual in one year, the reference, Middleton says, is to the practice of paying annually.

Our Lord speaks here of the half shekel (about fourteen pence,) called in the Septuagint *δίδραχμον ἅγιον*, Exod. xxx. 13: Neh. x. 32: and paid annually by all Jews above twenty years old to the temple, for buying the daily sacrifice and other things necessary for the worship of God. Joseph. Ant. III. 8, 2, *προσέταξεν εἰσφέρειν σίκλου τὸ ἥμισυ καθ' ἕκαστον. ὁ δὲ σίκλος νόμισμα Ἑβραίων ὢν, Ἀττικὰς δέχεται δραχμὰς τέσσαρας.* Hence it appears that the Attic drachma was one fourth of a shekel. The Alexandrian drachma however which is used by the Seventy, is double the Attic; their *δίδραχμον* therefore was a shekel. When dispersed throughout the world, the Jews still continued to contribute this half shekel for the use of the temple. Joseph. XVIII. 10, 1, *Νίσιβις—ὅθεν Ἰουδαῖοι τῇ φύσει τῶν χωρίων πεπιστευκότες τό τε δίδραχμον τῷ Θεῷ καταβάλλειν, ὃ ἑκάστοις πάτριον ταύτῃ παρέθεντο—ἐντεῦθεν δὲ ἐπὶ Ἱεροσολύμων ἀνεπέμπετο, ᾗ καιρὸς.* Notices of this tribute may be found also in profane authors. See Sueton. Dom. XII. Cicero and Tacitus seem to allude to it. After the destruction of the temple, Vespasian ordered the payment to be made into the Capitol.

— *οὐ τελεῖ*;] See Bos. Ell. Gr. p. 474. The question here implies an affirmative. It seems to have been a voluntary thing which *custom* rather than *law* had established. In Nehemiah's days it was accounted so, and the sum was then something lower, Neh. x. 32. And the custom probably took its rise from the demand of that sum from each of the Israelites when they were numbered, Exod. xxx. 13.

25. *οἱ βασιλεῖς τῆ γῆς*] That the payment was for the temple

may be inferred from our Saviour's argument why he should not pay it,—as being the Son of that King to whom it was paid. This holds not with reference to any tribute paid to Cæsar; he being not the son of Cæsar, but of God.

— *τέλη*] Thomas M. *τέλος, ἡ ὑπὲρ τῆς ἐμπορίας συντέλεια.*

— *κῆνσον*] Hesych. *κῆνσος· ἐπικεφάλαιον.* The original word was used among the Romans to denote the valuation of each man's goods. Here it is taken for the tax upon persons. Wassenberg. (Valck. Schol. Vol. I. p. 32) fancies it to be of the same signification as *τέλη*, and the reading to be a gloss, arising from some interpreter appending it by way of illustration. But the word was common among the later Hebrews, and seems to have been first used by them about the time of Pompey.

— *ἀλλοτρίων*] Who are not of their own family.

26. *ἐλεύθεροι οἱ υἱοί*] i. e. this tribute which is paid to God for his temple, it belongs not to me to pay, who am his Son. Chrysost. *εἰ οἱ τῆς γῆς βασιλεῖς ἀπὸ τῶν υἱῶν αὐτῶν οὐ λαμβάνουσιν, ἀλλὰ ἀπὸ τῶν ἀλλοτρίων, πολλῷ μᾶλλον ἐμὲ ἀπηλλάχθαι δεῖ τῆς ἀπαιτήσεως ταύτης, οὐκ ἐπιγείου βασιλέως, ἀλλὰ τοῦ τῶν οὐρανῶν ὄντα με υἱόν.*

27. *ἵνα μὴ σκανδαλίσωμεν*] i. e. give them occasion to say that I despise the temple and its service, and teach my disciples so to do, pay, &c. for me being here at Capernaum, and for thee having thy house there, viii. 14: leaving the other Apostles to pay it in the several places of their abode.

— *θάλασσαν*] The Lake of Tiberias.

— *στατῆρα*] *τετράδραχμον* and the same value as a shekel. It is observed in Bowyer's Conjectures that the omission of our translators to mark the difference between the *δίδραχμα* ver. 24, and the *στατῆρα* ver. 27 has obscured and enervated the whole account.

— *ἀντὶ*] i. q. *ὑπὲρ.*

## CHAP. XVIII.

1. *ἐν ἐκείνῃ τῇ ὥρᾳ*] At that time that Christ paid the didrachma for himself and Peter. *Ὥρα* here is of the same force as *καιρὸς*, see xi. 25, coll. Luke x. 20: and *ἡμέρα*, see xiv. 15, coll. Luke ix. 12. And Origen tells us that in his time some copies had *ἡμέρᾳ*, which is now adopted in some editions.

— *προσῆλθον*, &c.] The Apostles, as well as the other Jews had imbibed the notion, which they never got quit of, until the descent of the Holy Ghost, instructed them better, that the Mes-

siah when he came upon earth should erect a temporal kingdom. And the ambitious dispute, Lightfoot observes, concerning primacy, for the most part followed the mention of the death of Christ, and his resurrection.

St. Mark says, ix. 33, that Christ put this question to them, and they held their peace. St. Luke ix. 46, 47, that they had been disputing this point among themselves, and Christ knowing the reasoning of their hearts, took a child. Now these seeming differences may be thus reconciled: that Jesus going to Capernaum, the disciples followed him, λέγοντες πρὸς ἑαυτοὺς who of them was to be greatest in the kingdom of heaven: and when they came to him into the house, Jesus knowing what was still upon their hearts, and they were still pondering among themselves, Luke ix. 47, asked them "What was it you discoursed of in the way;" which they being ashamed to tell him kept silence, Mark ix. 33, 34: then Christ who understood well what it was, endeavours by his example of a little child, to cure this distemper.

— λέγοντες] So used viii. 27: ix. 33.

— μείζων] i. q. μέγιστος, i. e. πρῶτος, Mark ix. 35. Comparatives frequently having the force of superlatives. See Glass. Phil. Sac. p. 50.

— ἐστὶ] for ἔσται.

— τῇ βασιλείᾳ τῶν οὐρανῶν] The kingdom of the Messiah.

2. προσκαλεσάμενος παιδίον] Willing by this emblem to settle the dispute, as far as was useful to them. This mode of instruction was agreeable to the manner of the Eastern doctors and prophets, who in teaching impressed the minds of their disciples by symbolical actions as well as by words. Thus John xx. 22, Jesus by breathing on his Apostles, signified that through the invisible energy of his power he conferred on them the gifts of his Spirit. Thus also John xxi. 19, he bade Peter follow him, to shew that he was to be his follower in afflictions. And Rev. xviii. 21, an angel casts a great stone into the sea, to signify the utter destruction of Babylon. See also John xiii. 4, 5, 14: Acts xxi. 11.

3. ἐὰν μὴ στραφῆτε] In that temporal kingdom of the Messiah which the Jews expected, they thought they should have rule over all nations, having them for their servants, and all their wealth flowing into them; and then the twelve must naturally think they should have the preference above other Jews, and

be advanced to higher posts of honour and grandeur, and have a greater affluence of outward blessings than other Jews: and seeing the King Messiah must have some officers of highest rank, they concluded it must be some of them, but could not agree who best deserved their high posts of honour. Now our Saviour's kingdom being not of this world, and therefore nothing of this nature being to be expected from him, but rather that his followers and the Apostles more especially should suffer the loss of all things, Christ plainly tells them that these inclinations, desires and expectations were inconsistent with their being members of that spiritual kingdom which he was to erect. Theophylact says, *τὸ δὲ ἐὰν μὴ ἐπιστραφῆτε εἰπὼν ἔδειξεν, ὅτι ἀπὸ ταπεινοφροσύνης ἦλθον εἰς φιλοδοξίαν. δεῖ οὖν στραφῆναι πάλιν ἐκεῖσε.*

— *ὡς τὰ παιδία*] Children *generally*. The meaning of the precept, if we attend to the occasion which gave rise to it, can be only, that he who would enter into the kingdom of heaven, must no more pretend to merit, than can a child with any shew of justice: I purposely say, observes Michaëlis, with any appearance of justice: for not seldom are children presumptuous and entertain high opinions of their own deserts.

The Coptic version reads *τὸ παιδίον τοῦτο*, and six of the Moscow MSS., but those the least valuable have the same reading.

4. *ταπεινώσῃ ἑαυτὸν*] Become modest, free from pride, and all thirst after worldly dignities. We find *ταπεινοὶ* in opposition to *ὑπερήφανοι*, 1 Pet. v. 5: James iv. 6. This *ταπείνωσις ἑαυτοῦ* described Phil. ii. 3, *μηδὲν κατ' ἐρίθειαν ἢ κενοδοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν.* See Bp. Taylor's Works, Vol. II. p. 447.

— *ὁ μείζων*] Figure Antanaclasis; see Glass. Phil. Sac. p. 1346.

5. *δέξηται*] Whosoever sheweth kindness even to the least of my disciples, whosoever encourages and assists such because he belongs to me.

— *παιδίον τοιοῦτον ἕν*] A man as free from ambition, &c. St. Mark ix. 37, has *ἓν τῶν τοιούτων παιδίων*.

— *ἐπὶ τῷ ὀνόματί μου*] i. e. because he is my disciple, or a Christian. For Mark ix. 41, *ἐν τῷ ὀνόματί μου* is explained *ὅτι Χριστοῦ ἐστε*.

6. *σκανδαλίσῃ*] See v. 29: shall make him stumble; occasion his ruin and falling off from the faith by our sinful actions: or cause

him to renounce his belief in Christ by any means whatever. See Porteus, Lect. xvi. where he considers the several modes of making our brother to offend.

— *ἕνα τῶν μικρῶν τούτων*] Not little ones by age (they being both incapable of faith, and free from scandal) but by quality and temper of spirit.

— *συμφέρει αὐτῷ*] St. Mark ix. 42, has *καλόν ἐστιν αὐτῷ μᾶλλον*: and Bos. would understand *μᾶλλον* here: see Ell. Gr. p. 481, but perhaps it is not necessary.

— *μύλος ὀνικὸς*] The larger; to distinguish it from those worked by the hand. *Ὄνος* alone was a common name for the upper as *μύλη* was for the nether mill-stone: and sometimes an adjective was joined to *ὄνος* when used in this sense to prevent ambiguity. Xenophon calls it *ὄνος ἁλετής*. Yet *μύλος ὀνικὸς* can scarcely express *ὄνος* in this sense. St. Mark ix. 42, has *λίθος μυλικὸς*.

— *ἐπὶ τὸν τράχηλον*] Some read *περὶ* from Mark ix. 42: Luke xvii. 2. Others *εἰς* which probably has arisen from the grammarians.

— *καταποντισθῇ*] Grotius here thinks that this refers to a custom of drowning among the Syrians: but for this he cites only from Eusebius, instances of men drowned in the sea, and of a stone hung at the feet of the martyr Agypius; but nothing of any persons who had a mill-stone hung about their necks. Jerome upon the place says, that he speaks according to the custom of the province; the punishment of greater criminals among the antients being this, that they should be drowned in the deep, with a stone bound about them. Allix says it was customary for them to cast execrable men into the Dead Sea, with a stone tied to them; and that there be divers places in the Misna which prove this. It certainly was an antient heathen punishment of sacrilegious persons to be cast into the sea. Diod. Sic. xvi. 35, *ὁ δὲ Φίλιππος τὸν μὲν Ὀνομάρχον ἐκρέμασε, τοὺς δ' ἄλλους ὡς ἱεροσύλους κατεπόντισε*. Aristoph. Equit. 1373, *ἆρας μετέωρον εἰς τὸ βάραθρον ἐμβαλῶ ἐκ τοῦ λάρυγγος ἐκκρεμάσας ὑπέρβολον*. Schol. *ὅταν γὰρ κατεπόντουν τινὰς βάρος ἀπὸ τῶν τραχήλων ἐκκρέμων. ἀντὶ δὲ τοῦ εἰπεῖν λίθον, ὑπέρβολον εἶπεν*. Philo apud Euseb. viii. p. 392, *νόμου κειμένου τὸν ἱερόσυλον κατακρημνίζεσθαι ἢ καταποντοῦσθαι ἢ κατατίμπρασθαι*. Philo de Legg. Spec. T. ii. p. 318, *οἱ δ' εἰς ποταμὸν καὶ θαλάσσης βυθὸν ἀφιέντες, ὅταν ἀπαιωρήσωσιν ἄχθος, ἵνα θᾶττον ἡ ὁλκὴ τῷ βάρει καταφέρηται*. So also Sueton. August. 68. Pædagogum ministrosque Caii filii per occasionem

valetudinis mortisque ejus superbè avarèque in provinciâ grassatos oneratis gravi pondere cervicibus præcipitavit in flumen.

Diocletian inflicted this kind of punishment on the Christians. See Lactant. de Morte persecut. c. xv. p. 119. Julian in a similar manner expresses the atrocity of a crime by *οὐ βελτίων ἐστιν ὑπὸ τὴν Χάρυβδιν, καὶ τὸν κωκυτὸν καὶ μυρίας ὀργυιὰς κατὰ γῆς· δῦναι ἢ πεσεῖν εἰς τοιοῦτον βίον.*

— *πελάγει τῆς θαλάσσης*] In the depth of the sea, or, in the main sea. Arrian and Polybius use *πέλαγος* for the main sea. Hesych. *πέλαγος, μέγεθος, πλῆθος, βυθὸς, πλάτος θαλάσσης.* Pindar apud Plutarch. Sympos. VII. 5, has *ἐν πόντου πελάγει.* Plut. de Isid. et Osir. p. 367, joins them *τὸ πέλαγος καὶ τὴν θάλασσαν.* Strabo II. p. 181, *τὴν θάλατταν ἀπεργάζεσθαι κόλπους καὶ πελάγη καὶ πορθμούς.*

7. *ἀπὸ τῶν σκανδάλων*] Ob, propter. Euthym. *ταλανίζει τὸν κόσμον διὰ τὰ σκάνδαλα.*

In these words Bp. Middleton thinks there is a reference not indeed to any thing that has been mentioned, but to what had previously occupied the mind of Christ. The *σκάνδαλα* alluded to are the calamities and persecutions which threatened the Christian church. These though future might be present to the mind of Christ, and might therefore, being uppermost in his thoughts, be made the subjects of reference. Lord Bacon, as quoted by Abp. Newcome, remarks that our Saviour, knowing the minds of men, often replies to the thoughts of his hearers rather than to their actual questions. And Bp. Middleton is of opinion that in like manner he sometimes refers to what has been recently the subject of his own meditation, though it may not have been the subject of his discourse; and it is not impossible that the present instance may be of this kind: the calamities which threatened the rising church we know from other places strongly moved the compassion of our Saviour. His opinion that the reference is anticipative, is in some degree strengthened by the version of Michaëlis. After "offences" he inserts "which the world will take at the Gospel," without which he thinks the passage obscure. See Gr. Art. p. 240.

— *ἀνάγκη γὰρ*, &c.] The necessity here mentioned is not a necessity arising from any act of God ordaining or procuring that scandals should come, or withdrawing or not affording that grace which is absolutely necessary to prevent their coming; since otherwise it could be no offence to scandalize. The necessity here mentioned is therefore only conditional, on supposition of the wickedness of men not hindered, the subtilty and malig-

nity of Satan, and the self-denial required of all who would embrace the Gospel. Chrysostom and Theophylact observe that Christ says this, *οὐ τὸ αὐθαίρετον τῆς ἐξουσίας ἀναιρῶν οὐδὲ τὴν ἐλευθερίαν τῆς προαιρέσεως, οὐδὲ ἀναγκῃ τινὶ πραγμάτων ὑποβάλλων τὸν βίον.*

— *πλὴν*] Verumtamen. See Hoogeveen, Gr. Part. c. XLVI. Sect. 1. § 12.

8. *καλὸν... ἢ*] Glass. Phil. Sac. p. 48, thinks *καλὸν* here for the comparative *κάλλιον* or *ἄμεινον*. Bos. Ell. Gr. p. 481, would supply *μᾶλλον*. So Tob. xii. 8, *καλὸν τὸ ποιῆσαι ἐλεημοσύνην ἢ θησαυρίσαι χρυσίον*. So Aristot. Prob. Sect. XXIX. qu. 6, *διατὶ παρακαταθήκην αἰσχρὸν ἀποστερῆσαι μικρὰν ἢ πολὺ δανεισάμενον*. Joseph. Antiq. XIX. 2, 4, *φύσει τῇ αὐτοῦ χρώμενον ἢ συμβουλῇ τῇ ἐκείνης*. Herod. IX. 26, *οὕτω ὦν ἡμέας δίκαιον ἔχειν τὸ ἕτερον κέρας, ἤπερ Ἀθηναίους*. Thus Plaut. Ruden. IV. 4, 70, tacita bona est mulier semper quam loquens. See Sanctius IV. 7, Ellips. of Magis et Prius. Another mode of explaining these passages, has been by supposing the first a positive assertion, and the comparative understood before *ἢ*, as *καλον... (καὶ κάλλιον) ἢ*, &c. So tacita bona est mulier semper (et melior) quam loquens.

— *ἔκκοψον αὐτὰ*, &c.] These verses are not to be taken literally: the meaning of them is, that it is better to part with whatever is most dear and precious to us in the world, whenever it becomes an obstacle to our salvation, than to incur the eternal displeasure of God by keeping it. See v. 30. St. Matthew, having before so largely recorded the Sermon on the Mount, gives us again this passage of it on the present occasion: which Doddridge says is one proof, among many others, that our Lord did not think it improper or unnecessary sometimes to repeat what he had then said.

— *αἰώνιον*] Of this eternity, see Pearson on the Creed, Vol. I. p. 592. Jos. Macc. 12, *ταμιεύεται σε ἡ δίκη πυκνοτέρῳ καὶ αἰωνίῳ πυρὶ καὶ βασάνοις αἳ εἰς ὅλον τὸν αἰῶνα οὐκ ἀνήσουσί σε*.

9. *ἔξελε αὐτὸν*] Lucian uses this phrase Ver. Hist. I. *ἐξελὼν τοὺς αὐτοῦ*. Heraclitus de Incredib. p. 80, *τοὺς ὀφθαλμοὺς ἐξαιρεῖν*.

— *μονόφθαλμον*] Phryn. p. 136, *μονόφθαλμον οὐ ῥητέον, ἑτερόφθαλμον δὲ*. Photius *ἑτερόφθαλμος, οὐ μονόφθαλμος. μονόφθαλμος* being used by the Attics for a person born with one eye; *ἑτερόφθαλμος* one who has lost an eye. Bekker, Anecd. I. p. 280, *μονόφθαλμος· ἔθνος τι ἀνθρώπων ἕνα ὀφθαλ-*

μὸν ἐχόντων. τοὺς γὰρ τὸν ἕτερον ἐκκοπέντας ὀφθαλμὸν ἑτεροφθάλμους καλοῦσιν.

— γέενναν, &c.] See v. 22.

10. ὁρᾶτε μὴ καταφρονήσητε] See Hoogeveen, Doctr. Part. c. XXXVII. Sect. 1. § 3.

— τῶν μικρῶν, &c.] Scil. τῶν πιστευόντων εἰς ἐμὲ; see ver. 6. A few MSS. and versions add τῶν πιστευσάντων εἰς ἐμὲ.

— οἱ ἄγγελοι αὐτῶν] Since all angels in general are ministering spirits to the righteous, Heb. i. 14, if any of them is styled the angel of such a particular person, it cannot from thence be inferred that there are any appointed to watch over some persons more than others as the Jews imagined. The Fathers indeed looked upon this as an argument that each good man has his particular guardian angel. And Grotius also seems to allow the force of it. Doddridge apprehends this passage rather intimates that *the angels* who sometimes attend *the little ones* spoken of, at other times stand in God's immediate presence; and consequently that *different angels* are at different times employed in this kind office, if it be incessantly performed. See Porteus's Lect. Vol. II. Lect. XVI. p. 82.

Plutarch de Lenit. and Clem. Alex. Strom. v. quote a verse of Menander ἅπαντι δαίμων ἀνδρὶ συμπαραστατεῖ. Hesiod. ἐργ. 1. 250, τρὶς γὰρ μύριοι εἰσὶν ἐπὶ χθονὶ πουλυβοτείρῃ Ἀθάνατοι Ζηνὸς, φύλακες θνητῶν ἀνθρώπων, Οἱ ῥα φυλάσσουσιν τε δίκας καὶ σχέτλια ἔργα, Ἠέρα ἑσσάμενοι, πάντῃ φοιτῶντες ἐπ' αἶαν.

— διὰ παντὸς] Scil. χρόνου.

— βλέπουσι τὸ πρόσωπον] i. e. are always in the presence of God, ready to execute his orders for the good of the faithful. This is in allusion to the custom of earthly courts, where the great men, those who are highest in office and favour are most frequently in the prince's palace and presence. See Luke i. 19, ἐγώ εἰμι Γαβριὴλ, ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ. So 1 Kings x. 8, The Queen of Sheba says of Solomon's servants, Blessed are thy servants οἱ παρεστηκότες ἐνώπιον σου δι' ὅλου.

11. γὰρ] Here introduces another reason to enforce the caution not to despise these little ones.

— τὸ ἀπολωλὸς] i. q. τὸ πλανώμενον, ver. 12, and put for τὰ ἀπολωλότα, or τοὺς ἀπολωλότας, Glass. Phil. Sac. p. 54. How contemptible soever they may be in the eyes of the world, they are notwithstanding the objects of God's love; and it was to save such persons the Messiah came.

The 11th verse is wanting in a few MSS. versions, and Fathers;

and Griesbach thinks it has been transferred from Luke xix. 10, to make what goes before agree with what follows: and he judges this the more probable because twenty-seven MSS. add ζητῆσαι καὶ before σῶσαι from the same source.

12. οὐχί] Joined to an interrogation has a force which shews that the person who asks the question, does not deny or doubt, but seriously affirms and draws assent to his affirmation. See Hoogeveen, Doctr. Part. c. XXXIX. Sect. 1. § 12.

— ἐπὶ τὰ ὄρη] Several editions and versions join these words with the preceding, not with πορευθεὶς, which Wetstein thinks more simple and plain; though the original will bear either construction. St. Luke xv. 4, has ἐν τῇ ἐρήμῳ, which favours this supposition. Both terms signify a hilly country, fitter for pasture than for agriculture.

13. ἐὰν γένηται εὑρεῖν] Kuinoel says for ἐὰν εὕρῃ. Perhaps rather, si ita ceciderit, ut invenerit.

— τοῖς μὴ πεπλανημένοις] See Hoogeveen, Doctr. Part. c. XXVII. Sect. 1. § 29. We are not to infer from this similitude, that God sets more value, and looks with more complacency and approbation on one repenting sinner than on ninety and nine righteous persons who have uniformly and devoutly served him. This can never be imagined; nor would it correspond with the illustration. The shepherd himself does not set a greater value upon the lost sheep than he does upon those that are safe; nor would he give up them to recover that which has strayed. But his joy for the moment, at the recovery of the lost sheep, is greater than he receives from all the rest, because he has regained that, and is sure of all the others. See Porteus, Lect. XVI. Vol. II. p. 85.

14. οὐκ ἔστι θέλημα] There is no wish. Middleton.

— εἷς] In some ἓν is read, which no doubt is a gloss, perhaps arising from the preceding neuter, and ἓν, ver. 12.

15. ἀδελφὸς] A Christian.

— ἔλεγξον] See Ecclus xix. 13—17. What Plautus calls castigare.

— μεταξὺ σου καὶ αὐτοῦ μόνου] Which Chrysostom explains by κατ' ἰδίαν or ἰδίᾳ. The reason of the precept, Lightfoot observes, is founded in that charitable law, Levit. xix. 17, Thou shalt not hate thy brother in thy heart, thou shalt surely reprove him, and not suffer sin in him.

— ἐὰν σου ἀκούσῃ] Luke xvii. 3, ἐὰν μετανοήσῃ.

16. ἕνα ἢ δύο] The Hebrew lawyers require the same thing

of him that sins against his brother. But our Saviour requires a higher charity, viz. from him who is the offended party.

— *ἐπὶ δύο μαρτύρων ἢ τριῶν*] Alluding to the law in Deut. xix. 15. This law, properly pertaining to the dispute of a fact, afterwards became a proverb, and was applied to other cases. See 2 Cor. xiii. 1: John viii. 17.

— *πᾶν ῥῆμα*] The whole affair.

17. *ἐὰν δὲ παρακούσῃ*] i. q. *ἐὰν δὲ μὴ ἀκούσῃ*, ver. 16. The Septuagint translates the same word by *παρακούειν*, Isai. lxv. 12, and by *ἀπειθεῖν*, Josh. v. 6.

— *τῇ ἐκκλησίᾳ*] The church or particular community of which he is a member. This seems evident from the like rule prescribed among the Jews, and practised by the primitive Christians. Thus in the book Mischar Happenenim, the wise man saith, If thy brother offend against thee, reprove him between him and thee alone, and if he hear thee, thou hast gained him; if he hear thee not, take with thee one or two brethren, who may hear it; if then he hear thee not, count him a vile person. And in the book Musar, he that reproves his brother must do it first without witnesses, betwixt his brother and himself alone; if he amend, it is well: if not, take some companions that thou mayest shame him before them; if neither this way succeed, he ought to shame him and lay open his fault before many. Nor is any thing more common among Jewish writers than to excommunicate the obstinate person with proclamation made in the synagogue. And therefore this telling it to the church is in Justin Martyr (Ep. ad Zen. p. 508) admonishing him, when his obstinacy needs it, *κατὰ κοινόν*: and the consequent excluding him from the society being done according to St. Paul's direction to his Corinthians *συναχθέντων ὑμῶν*, 1 Cor. v. 4, is therefore styled by him *ἐπιτιμία ὑπὸ τῶν πλειόνων*, 2 Cor. ii. 6.

The old English editions of 1539 and 1541 render it, Tell it to the congregation. The word *ἐκκλησία* signifies, in general, an assembly or number of people called together on whatever occasion. In the New Testament it is generally used as here for a particular assembly, Acts xiv. 23: 1 Cor. iv. 17: xiv. 23: xvi. 19. But sometimes it is used for the whole body of Christians. As undoubtedly it must be an assembly of Christians (1 Cor. xvi. 1), so no interpretation seems so natural as that it should be that assembly which was under a peculiar obligation to watch over the person in question (compare 1 Cor. v. 12, 13, and 2 Thess. iii. 14, 15) and *that* whose advice and remonstrances he was peculiarly obliged to hear.

—ὥσπερ] See Glass. Phil. Sac. p. 433.

—ὁ ἐθνικὸς καὶ ὁ τελώνης] See Tit. iii. 10. Here Middleton says, two distinct persons are meant, and therefore the second article is inserted: and so it is in all similar instances throughout the New Testament. These two sorts of persons were by the Jews put in the same rank, thinking themselves defiled by conversing with either of them.

18. δήσητε, &c.] See xvi. 19. Binding and loosing in the language and style most familiarly known to the Jewish nation, (and it can be little doubted that Christ speaks according to the common and most familiar sense of the language) did refer more properly to things than to persons: and meant to prohibit and to permit, or to teach what is prohibited or permitted, what lawful or unlawful, as easily appears from their writings. The meaning therefore of Christ using this phrase to his disciples is easily understood, viz. that he does first instate them in a ministerial capacity to teach what is to be bound and loosed, what is to be done and what not; and this as ministers, and thus all ministers successively to the end of the world. But as they were apostles of that singular and unparalleled order, as the like never in the church again, he gives them power to bind and to loose in a degree above all ministers that were to follow; viz. that whereas some part of Moses's law was now to stand in practice and some to be laid aside, some things under the law prohibited were now to be permitted, and some things then permitted were now to be prohibited, he promises the Apostles such assistance of his Spirit, and gives them such power, that what they allowed to stand in practice should stand, and what to fall should fall. Hence this promise is the foundation of our obligation to believe and obey all the commands and doctrines of the Apostles, and of the cessation of the ritual precepts of the law of Moses.

19. πάλιν] Several MSS. after πάλιν read ἀμὴν, which latter Griesbach seems inclined to reject.

—ἐὰν δύο ὑμῶν συμφωνήσουσιν] i. e. δύο ἐξ ὑμῶν, Mich. in Bos. Ell. Gr. p. 422. Chrysostom, Euthymius and Theophylact restrain these words to the Apostles, looking on them as a promise peculiarly made to them. And the coherence will run thus, And you may be assured of the assistance of the Spirit in any matter respecting the discharge of your Apostolical function, if you unanimously consent to ask it in my name, i. e. by interceding to the Father in my name. Perhaps there may be a reference to the notion the Jews had, that it was necessary

at least *ten* should concur in social prayer, if any extraordinary success was expected.

—*περὶ παντὸς*] Scil. *πράγματος*, about any matter. Hence St. Peter and St. John act jointly together among the Jews, Acts ii. and iii. &c.; and they act jointly among the Samaritans, Acts viii. 14: and St. Paul and St. Barnabas among the Gentiles, Acts xiii. 2. This bond being broken by St. Barnabas, the Spirit is doubled as it were upon St. Paul.

—*οὗ ἐὰν αἰτήσωνται*, &c.] i. q. Matt. xxi. 22, *πάντα ὅσα ἂν αἰτήσητε.....λήψεσθε.*

—*γενήσεται αὐτοῖς*] xix. 27, *ἔσται ἡμῖν*. Arrian. Epictet. II. 21, *ἐκεῖνο γοῦν βλέπετε μᾶλλον, εἰ ἐφ' ὃ ἔρχεσθε, τοῦτο ὑμῖν γίνεται*. Eurip. Alcest. 70, *κοὔθ' ἡ παρ' ἡμῶν σοι γενήσεται χάρις*. Herc. Fur. 603, *μένοντι δ' αὐτοῦ πάντα σοι γενήσεται*. Demosth. in Neæram. p. 519, *εἴγε τὸ αὐτὸ τοῦτο γενήσεται αὐτῷ*. Menander, *εὖξαι τί βούλει, πάντα σοι γενήσεται*.

20. *εἰς τὸ ἐμὸν ὄνομα*] i. q. *ἐν τῷ ὀνόματί μου*, John xvi. 23: x. 25: coll. v. 36. i. e. as they are Christians, when they meet to discharge the duties of the Christian religion.

—*ἐν μέσῳ αὐτῶν*] i. q. *μετ' αὐτῶν*. And *εἶναι μετά τινος* is the same as the Latin adesse alieni, i. e. adjuvare aliquem, opem et auxilium ferre. i. e. With them, to speed their petitions. See Bp. Taylor's Works, Vol. IV. p. 32.

In this verse our Lord re-asserts his divinity. The Jews were accustomed to say that the Shecinah was present where ten were assembled to study the law. The Shecinah was considered as the emblem and residence of God. Our Lord therefore here assumes to himself the powers and honors which the Jews attributed to the Shecinah.

21. *ποσάκις*] See Glass. Phil. Sac. p. 523.

—*ἁμαρτήσει καὶ ἀφήσω*] A Hebrew construction for *ἁμαρτήσαντι...τῷ ἀδελφῷ μου ἀφήσω*.

—*ἀφήσω*] Scil. *τὴν ἁμαρτίαν*. For *δεῖ ἀφιέναι*: see Glass. Phil. Sac. p. 200.

—*ἑπτάκις*;] The determination of the Rabbins in this case runs thus: That three offences are to be remitted, but not the fourth: and this they gathered from Amos i. 3, For three transgressions and for four I will not turn away my wrath. St. Peter puts the three and four together, as perhaps others of their doctors did.

22. *ἑβδομηκοντάκις ἑπτά*] Scil. *ἁμαρτήσει εἰς σε ὁ ἀδελφός σου καὶ ἀφήσεις αὐτῷ*, i. e. the precept is unbounded, and

you must never be weary of forgiving your brethren, since you are so much more indebted to the Divine Mercy than they can be to yours. Chrysost. Hom. LXI. in Matt. xviii. *οὐκ ἀριθμῷ συνέκλεισε τὴν ἄφεσιν, ἀλλὰ τὸ διηνεκὲς ἐδήλωσε καὶ ἀεί.* Theophylact on Mark xvi. p. 289, *οἶδεν ἡ γραφὴ τὸν ἑπτὰ ἀριθμὸν ἀντὶ πλήθους παραλάμβανειν.*

23. *ὡμοιώθη ἡ βασιλεία*, &c.] i. e. So will God deal with Christian professors under the Gospel, as was done with this servant.

— *ἀνθρώπῳ*] i. q. *τινὶ*, or redundant. There seems no reason for supposing it in opposition to *βασιλεὺς* implied in *βασιλεία τῶν οὐρανῶν.*

— *συναραι λόγον*] Which the Septuagint expresses by *συλλογίζεσθαι*, Levit. xxv. 50.

— *δούλων*] Servants or ministers. Not slaves, mancipia.

24. *εἷς*] For *τις*, as xxvi. 69: viii. 19.

— *μυρίων ταλάντων*] Put for a large sum. The Hebrew talent was worth 3000 shekels.

Our Lord seems to have mentioned so large a sum on purpose to intimate the number and weight of our offences against God, and our utter incapacity of making him any satisfaction. So Theophylact in loc. *μυρίων ταλάντων χρεωφειλέται ἡμεῖς, ὡς εὐεργετούμενοι μὲν καθ' ἑκάστην, μηδὲν δὲ ἀγαθὸν ἀντιδιδόντες τῷ Θεῷ.* Ter. Phorm. IV. 3, 63, Sexcentas proinde potius scribito jam mihi dicas. *Donatus:* Perspicère hinc licet consuetudinem utriusque sermonis, nam Apollodorus *μυρίας* dixit pro multis. Et ut apud Græcos *μύρια*, ita apud nos sexcenta dicere pro multis usitatum est. Cic. de Div. II. 14, Sexcenta possum decreta proferre.

25. *ἔχοντος*] Here *ἔχειν* used in the sense of *δύνασθαι*, as in Plat. Phæd. 21, *οὐκ ἔχω ἐλέσθαι.* Lucian. Herm. XXVII. Vol. I. p. 766, *οὐ μέντοι ἔχω εἰδέναι εἰ ἀληθῆ φησιν.* See also x. 28, coll. Luke xii. 4: John viii. 6: Eph. iv. 28: Prov. iii. 27.

— *ἀποδοῦναι*] Scil. *τὸ ὀφειλόμενον*: or *τὸ ἀργύριον.* Xen. Mem. II. 7. 11, *πρόσθεν μὲν οὐ προσιέμην δανείσασθαι, εἰδὼς ὅτι ἀναλώσας ὃ ἂν λάβω, οὐχ ἕξω ἀποδοῦναι.* Herod. II. 120, *ἀλλ' οὐ γὰρ εἶχον Ἑλένην ἀποδοῦναι.*

— *ἐκέλευσε πραθῆναι*] This was a frequent practice among the Jews: see Exod. xxii. 3: Levit. xxv. 47: 2 Kings iv. 1. But with them this state of servitude could only last six years. The same custom for the satisfaction of creditors, was established by the laws of many countries in Europe as well as Asia, republican as well as monarchial. With the Athenians, if a

father could not pay his debts, the son was obliged to do it, and in the mean time to be kept in bonds till he did. Alex. ab Alex. G. D. VI. 10. It appears also that children were sold by the creditors of their parents at Rome: and it is said that insolvency is one of the causes of slavery in Africa.

—*ἀποδοθῆναι*] *τὸ ἀργύριον*, the money received from the purchasers; the produce of the sale.

26. *πεσὼν προσεκύνει*] For simple *προσεκύνει*.

—*μακροθύμησον ἐπ' ἐμοὶ*] Indulgere, Corn. Nep. Attic. II. Martial, IX. 4, Expectes et sustineas, Auguste, necesse est, Nam tibi quod solvat, non habet arca Jovis.

27. *σπλαγχνισθεὶς τοῦ δούλου*] Bos. Ell. Gr. p. 458, would understand *περὶ*, which is expressed in ix. 36, *ἐσπλαγχνίσθη περὶ αὐτῶν*.

—*δάνειον*] Hesych. *δάνειον· ὄφλημα, χρέος, δῶρον*. It occurs only once in the New Testament.

28. *ἑκατὸν δηνάρια*] i. e. A small sum in comparison of that mentioned before. This is the Latin denarius, and was about the same value as the Greek drachma, i. e. about $7\frac{1}{2}d$.

—*κρατήσας ἔπνιγε*] *κρατήσας* redundant; (perhaps a Hebraism) the notion of it being included in *πνίγειν*. The verbs *πνίγειν*, *ἀποπνίγειν* and *ἄγχειν* are used by the Greeks to express the seizing by the throat so as almost to strangle, or to twist another's neck behind him, as merciless creditors used to do when they dragged them before the magistrates.

—*ὅτι*] For which very many MSS. and Fathers read *εἴ τι*.

29. *εἰς τοὺς πόδας αὐτοῦ*] Wanting in some MSS., which might easily be omitted by transcribers from the preceding *αὐτοῦ*. In Laert. II. 79, we meet with *εἰς τοὺς πόδας αὐτοῦ ἔπεσε*.

— *πάντα*] Not found in many MSS., several of them of principal note, nor in some antient versions and editions. Mill and Wetstein have both thought proper to reject it.

30. *οὐκ ἤθελεν*] Scil. *μακροθυμῆσαι ἐπ' αὐτῷ*.

31. *διεσάφησαν*] Hesych. explains *διασαφεῖν* by *ἀγγέλειν*. And the Latins also use explanare for enarrare, as Cic. Ep. Fam. III. 1, 1. And such is the meaning here; as also 1 Macc. xii. 8: 2 Macc. i. 18: xi. 18. Polyb. III. 87, 10, *ἐξαπέστειλε.....τοὺς διασαφήσοντας εἰς τὴν Καρχηδόνα περὶ τῶν γεγονότων*.

33. *οὐκ ἔδει*, &c.] Lucian. Dial. Mar. XI. Vol. I. p. 318, *οὐκ ἔδει οὖν ἐλεῆσαι γείτονας ὄντας τοὺς φρύγας; θα. τὸν Ἡφαιστον δὲ οὐκ ἔδει ἐλεῆσαι θέτιδος υἱὸν ὄντα τὸν ἀχιλλῆα*.

34. *βασανισταῖς*] Signifies not only executioners or persons that put criminals to the torture; but also gaolers that had

the charge of the prisoners, and examined them; answering to the δεσμοφύλακες, Acts xvi. 23, 24. Properly indeed it denotes *examiner*, particularly one who has it in charge to examine by torture; and hence it came to have the other meaning, for in those days this charge commonly devolved on gaolers. They were not only allowed, but even commanded to treat the wretches in their custody with every kind of cruelty, in order to extort payment from them in case they had concealed any of their effects; or if they had nothing, to wrest the sum owed from the compassion of their relations and friends, who to release the unhappy person from such extreme misery, might be induced to pay the debt: for the person of the insolvent debtor was absolutely in the power of the creditor and at his disposal.

35. ἀπὸ τῶν καρδιῶν] Eph. vi. 6, ἐκ ψυχῆς. Antonin. de Seips. III. ἀπὸ καρδίας εὐχάριστος τοῖς Θεοῖς. Lucian. Jov. Trag. XIX. Vol. II. p. 664, τάγε ἀπὸ καρδίας φασὶν. Eurip. Iphig. Aul. 475, ἦ μὴν ἐρεῖν σοι τἀπὸ καρδίας σαφῶς, καὶ μὴ πιτηδὲς μηδὲν, ἀλλ' ὅσα φρονῶ.

— τὰ παραπτώματα αὐτῶν] Are omitted in some MSS. and versions. They are not found in ver. 21: Luke xvii. 3, 4, where we meet with simply ἀφιέναι τινί: but in other places, as Matt. vi. 14, 15: Mark xi. 25, 26, we find them.

The doctrinal observation that properly results from this text is, that our sins, once forgiven, may by a forfeiture of that pardon by our future misbehaviour, be again charged upon us; for God's pardons in this life are not absolute, but conditional only. According to the petition of the Lord's prayer, they are answerable to our dealings with others, and are likely to be no longer continued to us, than we perform the condition. See Bp. Taylor's Works, Vol. II. p. 416.

## CHAP. XIX.

1. μετῆρεν] See xiii. 53.

— εἰς τὰ ὅρια τῆς Ἰουδαίας, &c.] In travelling from Galilee to Judea, he passed through the country beyond Jordan: not wishing to take the shorter course through Samaria he crossed the Jordan and passed through Persæa. St. Mark x. 1, says διὰ τοῦ πέραν τοῦ Ἰορδάνου. Having preached in the several tribes on this side Jordan, he proceeded now to preach to that part of them who dwelt beyond it, before he suffered.

3. οἱ Φαρισαῖοι] Those of the neighbouring district: Middleton. Many good MSS. omit οἱ.

— πειράζοντες] The Pharisees seek the resolution of this

question from Christ, tempting him, i. e. to induce him to decide this question, either against the law of Moses, or else, as he must do, against the determination of one of the two famous schools of Hillel and Schammai, (see below) and so to render him offensive to them. There seems also to be some malignity in proposing this question to him whilst in the dominions of Herod Antipas. Christ had delivered his sentiments on this subject twice: once in Galilee, v. 31: and again in Perræa, Luke xvi. 18.

—*εἰ ἔξεστι*] See v. 31. The Jews were then divided in their opinions concerning divorce. The school of Hillel taught that a man might put away his wife for any cause, because this divorce was permitted if "she found not grace in his eyes," Deut. xxiv. 1: and this was suitable to the current practice and exposition of these words. For that which we render "The Lord saith he hateth putting away," Mal. ii. 16, is by the Chaldee and the Septuagint rendered *ἐὰν μισήσας ἐξαποστείλῃς*. And Ecclus xxv. 26, If she go not as thou wouldst have her, cut her off from thy flesh, give her a bill of divorce and let her go. And Joseph. Ant. iv. 8, 23, says the law runs thus, *γυναικὸς τῆς συνοικούσης βουλόμενος διαζευχθῆναι, καθ' ἃς δηποτοῦν αἰτίας, πολλαὶ δ' ἂν τοῖς ἀνθρώποις τοιαυταὶ γίνονται, γράμμασι μὲν περὶ τοῦ μηδέποτε συνελθεῖν ἰσχυριζέσθω. λάβοι γὰρ ἂν οὕτως ἐξουσίαν συνοικεῖν ἑτέρῳ· πρότερον γὰρ ἐφεκτέον.* And he himself put away his wife after she had born him three children, *μὴ ἀρεσκόμενος αὐτῆς τοῖς ἔθεσι.* The school of Schammai determined on the contrary, that the wife was only to be put away for adultery, because it is said, "Because he hath found some uncleanness in her."

—*ἀνθρώπῳ*] Husband; see Viger. Idi. iii. 3, 2; *τὴν γυναῖκα* following; as ver. 10, *τοῦ ἀνθρώπου μετὰ τῆς γυναικὸς.* See 1 Cor. vii. 1.

—*κατὰ*] Propter; not a Hebraism. Diog. Laert. ii. p. 200, *ἀφιγμένος Ἀθήναζε....κατὰ κλέος Σωκράτους.* Hom. Od. γ. 71, *πόθεν πλεῖθ' ὑγρὰ κέλευθα; ἦ τι κατὰ πρῆξιν;* Joseph. Ant. i. 18, 2, *ὑποδέχεται δ' αὐτὸν ὁ βασιλεὺς Ἀβιμέλεχος..... κατὰ ξενίαν καὶ φιλίαν τὴν Ἀβράμου*: and i. 19, 1, *κατὰ γάμον τῆς Λαβάνου θυγατρὸς.* Philo de spec. legg. p. 781, *ἀνδρὸς ἀπαλλαγεῖσα γυνὴ καθ' ἣν ἂν τύχῃ πρόφασιν.* Herodotus also uses *κατὰ ξεινίην* and *ξεινίης εἵνεκεν* in the same signification, *ἐς μὲν νῦν Σάμον ἀνέθηκε κατὰ ξεινίην τὴν ἑωϋτοῦ τε καὶ Πολυκράτεος· ἐς δὲ Λίνδον ξεινίης μὲν οὐδεμιῆς εἵνεκεν.* Pausan. vi. El. p. 377, *καθ' ἥντινα αἰτίαν.*

—*πᾶσαν αἰτίαν*] Any cause. Rom. iii. 20: 1 Cor. x. 25: Gal. ii. 16. Polybius, *καὶ τοὺς πρότερον κατὰ τῶν μηδὲν ἀδικούντων πᾶσαν ἱκανὴν ποιουμένους πρόφασιν εἰς τὸ πολεμεῖν διὰ τὴν πλεονεξίαν.*

As *αἰτία* has also the signification of crime or fault, the reading *ἁμαρτίαν* has been found in a few MSS., but this is evidently a gloss; though some commentators understand it in this sense here. But see the quotation from Joseph. Ant. iv. 8, 23, above.

4. *οὐκ ἀνέγνωτε*] Gen. i. 27.

—*ὁ ποιήσας*] Sub. *ἄνθρωπον*, in collective sense. So iv. 3, *ὁ πειράζων*, the tempter; Rom. i. 25, *τὸν κτίσαντα.* Philo uses *ὁ ποιῶν* for Creator, de Op. Mund. p. 7, *τοῦ χρόνου μέτρον ἀπετελεῖτο εὐθὺς ὃ καὶ ἡμέραν ὁ ποιῶν ἐκάλεσε.* And Plato in Timæus uses in the same way *ὁ ξυνίστας* and *ὁ ποιῶν.*

—*ἀπ' ἀρχῆς*] i. q. *ἐν ἀρχῇ.*

5. *καὶ εἶπεν*] Scil. *ἡ γραφή*, Gen. ii. 24: as *λέγει*, Eph. iv. 8: Heb. i. 7: *φησί*, 1 Cor. vi. 16. Some repeat here *ὁ ποιήσας.* See Glass. Phil. Sac. p. 234. These words in the Mosaic account are ascribed to Adam: but as the father of mankind spake on that occasion by inspiration, our Lord justly affirmed that what he said was spoken by God.

—*ἕνεκεν τούτου*] See Glass. Phil. Sac. p. 546. It is remarkable that the people of God should have abandoned the intention of the primary institution of marriage, by their polygamy, whilst many of the Gentiles continued in it. Thus Herodotus ii. 92, tells of the Egyptians *γυναικὶ μιῇ ἕκαστος αὐτέων συνοικέει, κατάπερ Ἕλληνες.* So also the Romans.

—*πατερα*] Several MSS. and some versions add *αὐτοῦ.*

—*προσκολληθήσεται*] In several MSS. the reading is *κολληθήσεται τῇ γυναικὶ*, in others *προσκολληθήσεται πρὸς τὴν γυναῖκα.* The transcribers frequently changed compounds into simples; and *πρὸς τὴν γυναῖκα* may have been a marginal annotation from Mark x. 7: Eph. v. 31.

—*εἰς σάρκα μίαν*] For *σὰρξ μία*, signifying one and the same person. Plato, *ὥστε δύο ὄντας ἕνα γεγονέναι.*

In Gen. ii. 24, from which this is quoted, there is no word answering to *δύο* in the present Masoretic editions of the Hebrew Bible. But the Samaritan copies have the word, and the Septuagint reads exactly as the Gospel does. So do also the Vulg. Syr. and Arab. versions of the Old Testament. This passage is four times quoted in the New Testament, viz. here; Mark x. 8: 1 Cor. vi. 16: Eph. v. 31: and in none of them is

δύο wanting. The only antient version of any consideration wherein it is not found, is the Chaldee. But with regard to it we ought to remember, that as the Jewish Rabbis have made greater use of it in their synagogues and schools, than of any other version, they have had it in their power to reduce it, and have in fact reduced it to a much closer conformity than any other, to the Hebrew of the Masorets. It is well known how implicitly the Rabbis are followed by their people. And they could not have adopted a more plausible rule than that the translation ought to be corrected by the original. There can be no doubt about the authenticity of the reading in the New Testament, and there is the greatest ground to believe that the antient reading of the Old Testament was the same with this of the New Testament.

6. ὃ ὁ Θεὸς συνέζευξεν] i. e. γάμῳ. Aristot. Polit. VII. 16, τὸ νέους συζευγνύναι καὶ νέας. Apollodor. Bibl. I. 9, 25, Μήδειαν Ἰάσονι συνέζευξεν. So Joseph. Ant. XVI. 1, 2, uses the simple verb γυναῖκας ἐν ἡλικίαις γεγονόσιν ἐζεύγνυεν. The phrase is complete in Xen. Ephes. I. ἔδοξεν οὖν αὐτοῖς..... συζεῦξαι γάμῳ τοὺς παῖδας. In the same way jungi is used for jungi matrimonio, Juv. VI. 41.

7. τί] For διατί;

—ἐνετείλατο] In Mark x. 4, it is ἐπέτρεψε. Moses does not expressly command husbands to divorce their wives, Deut. xxiv. 1, 2: but only not to put them away before they have given them a bill of divorce. It was a custom to ask the person who came for a bill of divorce, before it was delivered, if his yea was yea, i. e. whether he continued in a settled resolution to put away his wife. Divorces seem to have been allowed in the neighbouring nations, as appears in the case of Samson, whose wife was taken away by her father and married to another. Judg. xv. 2. They seem also to have been permitted in Egypt.

—βιβλίον ἀποστασίου] See v. 31.

8. πρὸς τὴν σκληροκαρδίαν] On account of the perverse and incorrigible temper of your ancestors (Deut. x. 16, comp. with the Septuagint), which was such that had they not been permitted to divorce their wives, some would not have scrupled to murder them; others would have got rid of them by suborning witnesses to prove the crime of adultery against them: and others would have reckoned it great mildness if they had contented themselves with separating from their wives and living unmarried.

Dion. Hal. A. R. IV. p. 215, τούτους οὐκ ἐάσω πρὸς τὰ χρέα ἀπάγεσθαι. Antonin. Liberal. VI. p. 42, πρὸς ὑπερβολὴν αὐτοῦ

τῶν ἔργων. Polyb. xxxviii. 3, 10, τοὺς ἀπαγομένους εἰς φυλακὴν πρὸς τὰ χρέα.

—ἐπέτρεψεν] St. Mark x. 5, ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην. Jerom. Comment. in loc. Non Deus hoc permisisse dicitur, sed Moyses, ut juxta Apostolum consilium sit hominis, non imperium Dei.

—ἀπ' ἀρχῆς] i. q. ἀπὸ καταβολῆς τοῦ κόσμου. The account which Moses gives of the original constitution of things, proves it to be an irregularity, how necessary soever he might find it in some cases to tolerate it, or rather, by making it irrevocable, to prevent men's doing it without deep consideration.

9. λέγω δὲ ὑμῖν] Here it seems evident that Christ prescribes a new law, which had not before obtained among the Jews; divorce being permitted to them for other causes: for though it be said, Deut. xxiv. 1, he must find "some matter of uncleanness in her," yet that cannot signify fornication or adultery, seeing for these things she was by the law to die, by stoning if she committed fornication before her marriage was completed, Deut. xxii. 24: by strangling, say the Jews, in case of adultery, ver. 22.

—εἰ μὴ ἐπὶ πορνείᾳ] εἰ is wanting in very many MSS. It may have been brought hither by the grammarians from v. 32, where we read παρεκτὸς λόγου πορνείας, which is also read here in a few MSS.

—πορνείᾳ] Most commentators here understand adultery. But Whitby inclines to take the word in its natural sense, for fornication committed before matrimony and found after co-habitation.

—ὁ ἀπολελυμένην, &c.] Some MSS. omit this latter clause, probably from the ὁμοιοτέλευτον.

10. λέγουσιν, &c.] They asked him in private, ἐν τῇ οἰκίᾳ, Mark x. 10.

—οὕτως] For αὕτη, l. τοιαύτη, as i. 18.

—αἰτία] If such be the case.

—τοῦ ἀνθρώπου] See Middleton, Gr. Art. p. 241.

11. χωροῦσι] This is commonly rendered, all men do not comprehend this word: but χωροῦσι signifies also, are capable of, and denotes the force of the mind as well as the understanding. Philo. Leg. ad Caium, p. 995, μηδὲ τῆς ἡλικίας χωρούσης ἔγκλημα τοιοῦτον. Joseph. Ant. xviii. 3, 4, ἐδόκει χωρεῖν τὴν τύχην. Phocyl. 84, οὐ χωρεῖ μεγάλην διδαχὴν ἀδίδακτος ἀκούειν, οὐ γὰρ δὴ νοέουσ' οἱ μηδέποτ' ἐσθλὰ μαθόντες. Plutarch. Cat. Utic. 751, εἰ Κάτωνες οὐκ εἰσὶν, οὐδὲ τὸ Κάτωνος

φρόνημα χωροῦσιν, οἰκτείρειν τὴν ἀσθένειαν αὐτῶν. Ælian. V.H. III. 9, τοσοῦτον ἀνδρεῖος, ὅσον αὐτῷ καὶ ἡ ψυχὴ χωρεῖ.

— τὸν λόγον] This thing, viz. οὐ γαμῆσαι.

— ἀλλ' οἷς δέδοται] Scil. ἐκ Θεοῦ. 1 Cor. vii. 7.

12. ἐκ κοιλίας μητρὸς] i. q. ἐκ γενετῆς. Acts iii. 2; coll. John ix. 1. See Middleton, Gr. Art. p. 241.

— οὕτω] For τοιοῦτοι.

— οἵτινες εὐνούχισαν] An expression of a similar kind to that of ἐκκόπτειν τὴν δεξιὰν, v. 29, 30: xviii. 8, 9. They have resolved to abstain from marrying that they may the better apply themselves to the service of God, 1 Cor. vii. 34. Julian. Orat. v. p. 174, ἀποκόψασθαι, οὔτι κατὰ τὸ σῶμα, κατὰ δὲ τὰς ψυχικὰς ἀλόγους ὁρμὰς καὶ κινήσεις τῇ νοερᾷ καὶ προεστώσῃ τῶν ψυχῶν ἡμῶν αἰτίᾳ τὰ περιττὰ καὶ μάταια. Clem. Alex. Strom. III. p. 428, ἡμεῖς εὐνουχίαν μὲν, καὶ οἷς τοῦτο δεδώρηται ὑπὸ Θεοῦ, μαχαριζομεν. And III. p. 468, διὰ τοῦτο οὐκ εἰσελεύσεται εὐνοῦχος εἰς Ἐκκλησίαν Θεοῦ, ὁ ἄγονος καὶ ἄκαρπος, καὶ πολιτείᾳ καὶ λόγῳ. Ἀλλ' οἱ μὲν εὐνουχίσαντες ἑαυτοὺς ἀπὸ πάσης ἁμαρτίας διὰ τὴν βασιλείαν τῶν οὐρανῶν, μακάριοι οὗτοι εἴσιν οἱ τοῦ κόσμου νηστεύοντες.

— ὁ δυνάμενος χωρεῖν] He that is capable of this, &c. The meaning of Christ is that all men have not continence to abstain from matrimony and to remain unmarried, referring to ver. 11.

What is here said of a single life is entirely perverted by the Papists, when they produce it to discredit matrimony, and exalt celibacy as the more perfect state. For on this very occasion marriage is declared to be an institution of God.

13. παιδία] Luke xviii. 15, βρέφη.

— τὰς χεῖρας ἐπιθῇ, &c.] As the Jews were wont to do when they implored God's blessing on any person. With this ceremony the antient prophets always accompanied their prayers in behalf of others; Gen. xlviii. 14: Numb. xxvii. 18: 2 Kings v. 11. And it would seem from Buxtorf that it was not an uncommon thing to bring children to the elders or to men of note for religion and piety, to be blessed and receive their prayers. Some therefore of those that believe, brought their infants to Christ that he might take particular notice of them and admit them into his discipleship, and mark them for his by his blessing.

— ἐπετίμησαν αὐτοῖς] viz. those that brought the children; see Mark x. 13. προσφέρουσι which is here implied in προσηνέχθη.

14. τῶν γὰρ τοιούτων] See xviii. 2, 3, 4: and Mark x. 15:

Luke xviii. 17. Theophylact says, τῶν τοιούτων, τῶν μιμουμένων τὴν ἁπλότητα τούτων.

— ἐστὶν ἡ βασιλεία, &c.] They are fit to be admitted into Christ's church and kingdom, as they were into the Jewish church. They must therefore be fit to receive Christian baptism, that being the only means of entering into Christ's kingdom.

15. ἐπορεύθη ἐκεῖθεν] i. e. From that town of Peræa where he had been staying, Mark x. 17.

16. εἷς προσελθὼν] i. q. τις, which is the reading of a few MSS. Ver. 22, νεανίσκος; Luke xviii. 18, ἄρχων; one in some considerable post; supposed either a member of the Sanhedrim, for these are called ἄρχοντες τῶν Ἰουδαίων, Luke xxiii. 13: xxiv. 20; 1 Macc. i. 14, 28: and ἄρχοντες Ἱεροσολυμιτῶν, Joseph. Ant. xx. 1, 2: or a ruler of the synagogue, as ix. 18.

— ἀγαθὲ] In some omitted, most probably from the carelessness of the transcribers; whence various readings have arisen in the following words. For τί με λέγεις ἀγαθὸν, we find τί με ἐρωτᾶς περὶ τοῦ ἀγαθοῦ; which is the reading of the Vulg. Copt. Arm. Sax. and Ethiop. versions. This reading is likewise approved of by Origen and some other antients after him; and by Erasmus, Grotius, Mill and Bengelius. The other reading however is preferable; its evidence from MSS. being superior; the versions on both sides may nearly balance each other: but internal evidence arising from the simplicity and connection of the thoughts is entirely in favour of the common reading. So, for οὐδεὶς ἀγαθὸς εἰ μὴ εἷς, ὁ Θεὸς, we find εἷς ἐστὶν ὁ ἀγαθὸς, and εἷς ἐστὶν ἀγαθὸς ὁ Θεὸς.

— τί ποιήσω;] i. e. τί με δεῖ ποιεῖν; as xviii. 21.

— ἵνα ἔχω] See John xx. 31. i. q. κληρονομεῖν, Mark x. 17: Luke xviii. 18.

17. τί με λέγεις ἀγαθὸν;] i. e. says Whitby, Why givest thou me a title not ascribed to your renowned Rabbis, nor due to any mere man? Thinkest thou there is in me any thing more than human, or that the Father dwelleth in me? This thou oughtest to believe, if thou conceivest this title truly doth belong to me. See also Glass. Phil. Sac. p. 1347.

Ignatius, p. 160, παραινεῖ τις τῶν ἀγαθῶν, μηδεὶς ἀγαθὸς λεγέσθω, κακῷ τὸ ἀγαθὸν κεραννύς.

— οὐδεὶς ἀγαθὸς, &c.] There is none originally, essentially, infinitely, independently good, but he. See Pearson on the Creed i. p. 91.

— τήρησον τὰς ἐντολάς] Scil. τοῦ Θεοῦ.—τηρεῖν, servare, (Hor. Ep. i. 16, 40) i. q. φυλάττειν. Diod. Sic. xi. 11, τη-

ρεῖν τοὺς τῆς πόλεως νόμους. Polyb. i. 83, 5, τηρεῖν τὰ κατὰ τὰς συνθήκας δίκαια. Philo de Opif. Mund. p. 19, τὸ θεῖον πρόσταγμα διατηρεῖν: de Leg. ad. Cai. p. 1036, διατήρησον ἃ κἀκείνων ἕκαστος.

18. ποίας] i. q. τίνας; as xxi. 23: xxii. 36: 1 Macc. ii. 10. The Septuagint translates the same Hebrew word sometimes by τί, sometimes by ποῖον, 2 Sam. xv. 2. It may here signify *cujus generis*.

— οὐ φονεύσεις] Fut. for Imper. Christ here directs them to keep the commandments of the second table, not because they are of greater importance than the precepts of the first, but because there is a necessary connexion between the duties of piety towards God, and of justice, temperance, and charity towards men; and because these latter are not so easily counterfeited as the former. The Pharisees thought these commandments of trivial account and easy performance: and yet by some of these it was, that our Saviour intended by and by to convince the enquirer that he neither had nor could keep them.

19. τίμα τὸν πατέρα] See xv. 4.

— ἀγαπήσεις.....σεαυτὸν] This clause seems to have been suspected as not genuine by Origen, without however any sufficient reason. It is contained in all the copies, as Griesbach has alleged.

— ὡς] See Glass. Phil. Sac. p. 433.

20. ἐφυλαξάμην] Plato de leg. i. p. 565, φυλάττειν παρέδωκε τοὺς νόμους. Demosth. in Mid. p. 390, χρὴ δ' ὅταν μὲν τιθῆσθε τοὺς νόμους, ὁποῖοι τινές εἰσι σκοπεῖν· ἐπειδὰν δὲ θῆσθε, φυλάττειν καὶ χρῆσθαι. Ælian. Hist. Anim. xi. 14, ἐντολὰς φυλάξαι. Joseph. Ant. vii. 7, 1, τοὺς πατρίους νόμους ἰσχυρῶς φυλάσσοντι.

— ἐκ νεότητός μου] from my childhood. These words are wanting in some MSS. and Latin Fathers: and Grotius fancies they have been transferred from Mark x. 20: Luke xviii. 21: but probably without sufficient reason.

— τί ἔτι ὑστερῶ;] i. e. τί ἔτι λείπει μοι. See Luke xviii. 22. The Jews in general seem to have thought that if they abstained from gross crimes, sacrifices might atone for smaller neglects or offences. And this compound seems to have been that righteousness of their own, in which, to their final ruin, they trusted for justification before God, in the neglect of the righteousness of God which is by faith.

21. τέλειος] Fully instructed in thy duty; as would appear from Theodoret in 1 Cor. ii. 6, we speak wisdom among those

that are perfect, i. e. παρὰ τοὺς εἰλικρινῆ καὶ τελείαν δεξαμένους πίστιν. And to know in part is opposed to τὸ τέλειον perfect knowledge, 1 Cor. xiii. 9, 10. Euthymius says here τουτέστιν ἐμὸς εἶναι μαθητὴς καὶ Χριστιανός.

— πώλησον, &c.] You boast of having kept the commandments: but to prove yourself really just, make a trial of the first: love God and me his Son more than all your goods, and give a proof of this by selling all and following me.

This is not a general precept, but belongs to this man in particular; and the necessity of observing it depends on the circumstances in which men find themselves. In the first ages of Christianity an entire renunciation of the world was necessary when the profession, but especially the preaching of it exposed men to persecution and death. But now that the Christian religion is established by law in many countries, all that our Master requires of us is, that we be in constant readiness to part with the world, and that we actually do so when God in his providence calls us thereto. See Porteus, Lect. XVII. Vol. II. p. 103. Bp. Taylor's Works, Vol. VIII. p. 282.

— δὸς] for διάδος.

— πτωχοῖς] Two MSS. have here τοῖς πτωχοῖς: and in many other places, in which the same phrase occurs, there is the same variety: but the discrepancy, Middleton says, is of no importance, being no other than that of giving to the poor, or to poor persons.

— δεῦρο] i. q. ἐλθέ. Aristoph. Pax, 1326, δεῦρ' ὦ γύναι εἰς ἀγρόν. Musæus 248, δεῦρο μοι εἰς φιλότητα.

— ἀκολούθει μοι] See iv. 19. Become my disciple and a preacher of the Gospel.

22. ἀπῆλθε λυπούμενος] generally taken for ἐλυπήθη. But perhaps the verb may express his moving away from their sight. Chariton. II. p. 24, τότε μὲν οὖν ὁ Λεώνας ἀπῆλθε λυπούμενος, ὡς οὐκ εὐτυχούσης πραγματείας αὐτῷ γεγενημένης. Aristides T. III. Orat. Platon. p. 4, ὁρῶ δὲ ὅτι ..... οὐχ ὅστις πρῶτος τὴν ἀπογραφὴν ἐποιήσατο, οὗτος ἀπέρχεται νικῶν.

— ἦν ἔχων] i. e. εἶχε. So Manil. Astron. v. 391, Quisquis erit tali capiens sub tempore vitam.

23. δυσκόλως] i. q. χαλεπῶς. Hesych. δύσχολος ..... δυσχερής.

— πλούσιος] Such as place their hope and confidence in riches. As Mark x. 23, οἱ τὰ χρήματα ἔχοντες is in ver. 24, οἱ πεποιθότες τοῖς χρήμασι.

— *βασιλείαν τῶν οὐρανῶν*] Sometimes signifies the Christian church then soon to be erected, and sometimes the state of the blessed in heaven after the resurrection. In regard to this declaration of our Lord, it holds true in which way soever the kingdom be understood. So close an analogy runs through all the Divine dispensations, that in more instances than this, it may be affirmed with truth that the declarations of Scripture are susceptible of either interpretation.

24. *εὐκοπώτερον*, &c.] The Jews had a proverb similar to this; when they would express a thing that was impossible or extremely difficult, they said that an elephant could more easily pass through the eye of a needle, than such or such a thing should happen.

— *κάμηλον*] The Jewish proverb would lead us to interpret this of the animal: though Theophylact says *κάμηλόν τινες οὐ τὸ ζῷόν φασιν, ἀλλὰ τὸ παχὺ σχοινίον, ᾧ χρῶνται οἱ ναῦται πρὸς τὸ ῥίπτειν ἀγκύρας*. See also Phavorinus. There is no necessity for reading *κάμιλος*. The Syr. and Arab. versions here mention a cable, not a camel.

— *διελθεῖν*] Some of the most valuable MSS. and some versions read *εἰσελθεῖν*, which may have been changed by the Grammarians to agree better with *διὰ τρυπήματος*, and to avoid the repetition of the same verb in the same verse.

25. *αὐτοῦ*] Some omit this.

— *τίς δύναται σωθῆναι*] The world consisting either of rich persons, or persons desirous of becoming so. Or in the sense of What rich man, &c.? There is extant a treatise of Clem. Alex. *τίς ὁ πλούσιος σωζόμενος*;

26. *αὐτοῖς*] Joined with *ἐμβλέψας*, see Mark x. 27.

— *παρὰ ἀνθρώποις*] i. e. humanly speaking it is extremely difficult for men to have riches and not to make an ill use of them: but with God's assistance men may make a good use of riches, and forsake them whenever they are called to it in order to follow Jesus Christ. See Porteus, Lect xvii. Vol. ii. p. 112.

*παρὰ ἀνθρώποις* and *παρὰ τῷ Θεῷ* are Hebraisms; the Greeks joining datives with *ἀδύνατόν ἐστι*, or *δυνατά ἐστι*. See Gen. xviii. 14. Lini Fragm. apud Jamb. Vit. Pythag. c. xxviii. *ῥάδια πάντα Θεῷ τελέσαι, καὶ ἀνήνυτον οὐδέν*. Philo Vit. Mos. T. ii. p. 106, *ἐν ἀπόροις πόρων εὐπορεῖν ἴδιον θεοῦ· τὰ ἀδύνατα παντὶ γεννητῷ μόνῳ δυνατὰ καὶ κατὰ χειρός*. De Opif. Mund. T. i. p. 11, *πάντα γὰρ θεῷ δυνατά*. Epicharmus, *ἀδυνατεῖ δ' οὐδὲν θεῷ*. Callimachus, *εἰ θεὸν οἶσθα ἴσθ' ὅτι καὶ ῥέξαι δαίμονι πᾶν*

δυνατὸν. Soph. Ajax. 86, γένοιτο μὲν τ' ἂν πᾶν θεοῦ τεχνῶν μένου. Ovid A. A. I. 562, facile est omnia posse Deo.

27. τί ἄρα ἔσται] Referring to Christ's answer to the young man ἕξεις θησαυρὸν ἐν οὐρανῷ. Xenophon uses this phrase, Anab. I. 7, 8, ἀξιοῦντες εἰδέναι τί σφίσιν ἔσται ἐὰν κρατήσωσιν. Stob. Serm. XCV. τί οὖν μοι ἔσται φιλοσοφήσαντι; Joseph. Ant. XI. 6, 10, ταῦτα αὐτῷ παρ' ὑμῖν ἔσται σώσαντί μου τὴν ψυχήν.

28. παλιγγενεσίᾳ] Opinions have been extremely various respecting the meaning of this word here; but most of the antient Fathers, and the best modern commentators connect it, as the scope of the passage seems to require, with the words that follow, and understand it to mean the day of judgment and recompence, the time of final retribution, when all mankind shall be as it were born again, by rising from their graves, being born again into a life of glory (see Pearson on the Creed, Vol. I. p. 48. Mede's Works, p. 85.) And the Syr. has what is equivalent to in seculo novo, which in the Oriental idioms expresses a future state of being. As they were wont to denominate the creation γένεσις, a remarkable restoration or renovation of the face of things was suitably termed παλιγγενεσία. Campbell therefore adds, that the principal completion will be at the general resurrection, when there shall be in the most important sense a renovation of heaven and earth, when all things shall become new: yet in a subordinate sense it may be said to have been accomplished when God came to visit in judgment that guilty land; when the old dispensation was utterly abolished, and succeeded by the Christian dispensation, into which the Gentiles from every quarter, as well as Jews were called and admitted.

Lightfoot understands the word of a regeneration or renewing of manners. Our translators by connecting it with the preceding words, evidently supposed it to relate to the first preaching of the Gospel, when those who heard and received it, were to be regenerated, or made new creatures. Whitby thinks that the whole promise made to the Apostles respects their government over the tribes coming in at the close of the world after the fall of Antichrist; and that not by a resurrection of their persons, but by a reviviscence of that spirit which resided in them, and of that purity and knowledge which they delivered to the world, and chiefly by admission of their Gospel to be the standard of their faith and the direction of their lives. Dr. Owen suspects that ἐν τῇ παλιγγενεσίᾳ were at first inserted in the margin to denote the time when the Apostles were to enjoy these blessings

and privileges; and that the insertion was made by a person who highly favoured the doctrine of the Millennium.

Philo Leg. ad Cai. p. 1037, *τὸν ἐπικρεμάμενον ἀεὶ τοῦ θανάτου φόβον ἀπώσω, καὶ τεθνεώτα δέει ζωπυρήσας, καθάπερ ἐκ παλιγγενεσίας ἀνήγειρας.* Plutarch de Is. et Osir. p. 364, speaks of Osiris's *διασπασμοὺς, καὶ τὰς ἀναβιώσεις, καὶ παλιγγενεσίας.* Lucian. in Encom. Musc. 7. Vol. III. p. 96, *ἀποθανοῦσα γὰρ μυῖα τέφρας ἐπιχυθείσης ἀνίσταται, καὶ παλιγγενεσία τις αὐτῇ καὶ βίος ἄλλος ἐξ ὑπαρχῆς γίγνεται.* Longus Pastoral. III. p. 70, *νύκτας τε ἀγρύπνους διῆγον καὶ λυπηρὰς, ἀνέμενον ἐκ θανάτου παλιγγενεσίαν.* Josephus, Ant. XI. 3, 9, uses the word when speaking of the return of the Jews home from Babylon. And Cicero calls his condition, when recalled from exile he had recovered his former dignity, *παλιγγενεσία.* Among the Pythagoreans the word is used for the return of the soul after it had left one body, to take possession of another.

— *ὑμεῖς δὲ . . . . . καθίσεσθε καὶ ὑμεῖς*] The nom. case repeated, a sentence intervening between the first and the verb; no uncommon construction, as, Eurip. Iphig. Taur. 591, *σύ δ', εἰ γὰρ ὡς ἔοικας, οὔτε δυσγενὴς καὶ τὰς Μυκηνὰς οἶσθα χοὖς κἀγὼ θέλω, σώθητι καὶ σὺ, μισθὸν οὐκ αἰσχρὸν λαβὼν κούφων ἑκατι γραμμάτων σωτηρίαν.*

Ye shall then be exalted also, and shall sit by me in the next degree of glory and power: see Glass. Phil. Sac. p. 237. Or else, at the resurrection ye shall be as the assistants of the Supreme Judge of all things. 1 Cor. vi. 2. See Snape's Sermons, Vol. I. p. 125. It is probably an allusion to the Jewish Sanhedrim, in which the high priest or president sat, surrounded by the rulers, chief priests and doctors of the law.

Our Lord well knew that Judas would fall from his office and dignity: but as Matthias filled his place, and so stood entitled to the promise, he did not think it fit to enter into any particular distinction; but speaks to the whole body of Apostles in words which he knew would be accomplished to the far greater part of those to whom they were addressed.

Plutarch has a passage something similar respecting the state of the pious after death, Consol. ad Apoll. p. 120, *οὕτω καὶ τοῖς εὐσεβέσι τῶν μεταλλαξάντων ἐστὶ τις τιμὴ καὶ προεδρία (καθάπερ λέγεται) καὶ χῶρός τις ἀποτεταγμένος ἐν ᾧ διατρίβουσιν αἱ τούτων ψυχαὶ.*

— *κρίνοντες*] implies the notion of commanding or holding the first rank. So Gen. xlix. 16. Artemidor. II. 12, *κρίνειν γὰρ τὸ [illegible] -γον οἱ παλαιοί.* Thus *κρίσις*, Rev. xx. 4. The

δώδεκα θρόνοι and δώδεκα φυλαὶ may be in allusion to the twelve tribes, the Jews having an opinion that in the time of the Messiah all nations would embrace their religion and become one people.

29. ὃς] Griesbach on the authority of some MSS. here read ὅστις, which he afterwards rejected. St. Matthew has in some passages joined πᾶς and ὅστις, vii. 24: x. 32: though the other here is the better reading.

— ἀφῆκεν οἰκίας, &c.] Plut. Pericl. p. 162, τὴν οἰκίαν ἐξέλιπε, καὶ τὴν χώραν ἀφῆκεν ἀργὴν καὶ μηλοβότον, ὑπ' ἐνθουσιασμοῦ καὶ μεγαλοφροσύνης. Philo de Profug. 559, καὶ γὰρ Λευῖται τρόπον τινα φυγάδες εἰσὶν ἕνεκα ἀρεσκείας Θεοῦ γονεῖς καὶ τέκνα καὶ ἀδελφοὺς καὶ πᾶσαν τὴν θνητὴν συγγένειαν ἀπολελοιπότες. Clem. Alex. Strom. iv. p. 480, ἀπολιπεῖν μὲν γένος τὸ κοσμικὸν, ἀπολιπεῖν δὲ οὐσίαν καὶ τὴν κτῆσιν πᾶσαν, διὰ τὸ ἀπροσπαθῶς βιοῦν.

— ἢ γυναῖκα] Wanting in some, and omitted as well as πατέρα, from carelessness of the transcribers, or from design in consequence of thinking about divorce, to which there is here no reference.

— ἕνεκεν τοῦ ὀνόματός μου] Mark x. 29, ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου.

— ἑκατονπλασίονα λήψεται] Sub. μέρη, Mich. in Bos. Ell. Gr. p. 169. St. Mark and St. Luke xviii. 30, add ἐν τῷ καιρῷ τούτῳ. This is not to be literally understood, but according to a compensation of which piety is to judge and not covetousness, 1 Tim. vi. 6: i. e. in the peace, joy and comfort of his own mind, which are infinitely more valuable than all earthly goods. See Porteus, Lect. xvii. Vol. ii. p. 120.

— ζωὴν αἰώνιον] St. Luke adds ἐν τῷ αἰῶνι τῷ ἐρχομένῳ.

30. πολλοὶ ἔσονται πρῶτοι] i. e. Many of the Jews, to whom the blessings of the kingdom are first to be offered shall be the last to partake of them: and many of the Gentiles to whom they are to be offered after the Jews, shall first enjoy them. This is a proverbial expression which Christ often makes use of, in order to check the presumption which some of his Apostles, and St. Peter in particular, were guilty of. See xx. 16: Mark x. 31: Luke xiii. 30.

— πρῶτοι ἔσχατοι] Markland infers from what is said xx. 16, that we should read οἱ πρῶτοι ἔσχατοι, καὶ οἱ ἔσχατοι πρῶτοι,—but as Middleton observes the cases are not similar, for though we may say with strict propriety οἱ πρῶτοι ἔσχατοι, yet after πολλοὶ the article is not wanted. Πολλοὶ πρῶτοι is

similar to πολλοὶ σοφοὶ, &c. 1 Cor. i. 26, nor does any MS. here read πολλοὶ οἱ πρῶτοι or there πολλοὶ οἱ σοφοὶ, πολλοὶ οἱ δυνατοὶ. A few MSS. indeed with the Complut. read the latter clause οἱ ἔσχατοι πρῶτοι· but then this must have been on the supposition that the πολλοὶ of the preceding clause was not here to be understood.

## CHAP. XX.

1. ὁμοία γὰρ ἐστιν, &c.] i. e. the same thing happens under the kingdom of the Messiah, as if an householder, &c. The parable was undoubtedly designed to represent God's dealings with mankind in regard to their outward call to the means of grace, as well as to the future retribution in a state of glory. See Waterland's Works, Vol. IX. Serm. XIX.

— γὰρ] Shews the design of the parable to prove what was said xix. 30, and is repeated in the close of this parable ver. 16. It should not have been separated from the preceding. The Vulg. has no particle answering to γὰρ: but this has not arisen from any different reading, as there is no diversity in the Gr. MSS. or old versions. The omission may have happened after the division into chapters: several old Latin MSS. have it.

Something like this parable being to be found, though wildly applied to a far different purpose, in the Jerusalem Talmud in Beracoth; as are many others of these parables in some of their antient books; some commentators have thought it fitter to say they afterwards used them in imitation of Christ, than that Christ who was an inspired teacher, should take them from the Jews. But whoever considers the hatred they bore to Christ, will scarcely believe they would be concerned to imitate his sayings; and seeing he made frequent use of their proverbs, and took almost the whole Lord's Prayer from the prayers used by the Jews, why might not he, who used their parabolical way of teaching, by his divine wisdom apply such of their parables as he saw proper for that purpose, to resemble the spiritual matters of his kingdom, they being such as would be less offensive, and better remembered, because used by them and familiar to them?

— ἀνθρώπῳ] Redundant, or for τινὶ, a Hebrew expression.

— ἅμα πρωΐ] Sub. σὺν, Mich. in Bos. Ell. Gr. p. 468. It properly signifies what Plautus, Mercat. II. 1, 31, expresses by mane cum luci simul. See also Cistel. II. 1, 49, cum primo luci.

The complete expression is ἅμα σὺν τῷ πρωΐ. We meet with ἅμα δὲ πρωΐ ἐσβαλόντες in Thucydides. In the same way we meet with the similar expressions ἅμα τῇ ἡμέρᾳ. Xen. Κυρ. παιδ. I. 2, 4, Demosth. περ. στεφ. p. 337; and ἅμα ἡμέρᾳ, Herod. IX. 45; Achill. Tat. IV. p. 245: ἅμα τῷ ὄρθρῳ, Lucian, As. p. 172, and ἅμα ὄρθρῳ, Xen. Anab. II. 2, 21: ἅμα τῇ ἕῳ, Achill. Tat. III. p. 213, and ἅμα ἕῳ, Thucydides 96: ἅμα τῷ φωτὶ Polyb. I. 12, 2, and V. 53, 1, and ἅμα φωτὶ, V. 56, 10.

The hiring of labourers early in the morning represents that interposition of Providence, by which the Jews then alive were born members of God's church, and laid under obligations to obey the law of Moses.

— εἰς τὸν ἀμπελῶνα] Themist. Or. XXI. οὐκ ἐπιτρέψομεν οὐδὲ οἰκίαν οἰκοδομεῖσθαι, εἰς ἣν οὔτε μεταλλέας ἐμισθώσαντο, οὔτε τέκτονας, οὔτε οἰκοδόμους. So 1 Cor. XVI. 1, τῆς λογίας τῆς εἰς τοὺς ἁγίους. Cic. Ep. ad Fam. II. 17, de legionibus quæ decretæ sunt *in* Syriam.

The Hebrews were wont to call indifferently field or vineyard every thing belonging to the country. Compare the Hebrew with the Septuagint in Levit. xix. 19: Prov. xxxi. 16: Hos. ii. 15: Lam. ii. 16.

2. συμφωνήσας] Phavorinus, συμφωνῶ· συνᾴδω—συντίθεμαι. Hence to agree. Diod. Sic. Excerpt. Vales. p. 313, ὁ δὲ τῶν Γαλατῶν ἡγούμενος συμφωνήσας μισθὸν ἥτει τακτὸν. Acts v. 9.

— ἐκ δηναρίου] ἐκ denoting the cause, *on account* of which any thing is done, as ἐκ διαβολῆς, (propter,) Philo de Jos. p. 553. This seems to have been the daily wages of persons hired. Tobit v. 14, promises his companion δραχμὴν τῆς ἡμέρας. It was also the daily pay of the Roman soldier. Tac. Ann. I. 17, Denis in diem assibus animam et corpus æstimari, hinc vestem, arma, tentoria, hinc sævitiam centurionum, et vacationes munerum redimi.

— τὴν ἡμέραν] for εἰς τὴν ἡμέραν. Thus Polyb. VI. 39, 13, εἰς τὸν μῆνα, and Ovid. Metam. II. 47, Inque diem alipedum jus et moderamen equorum.

3. περὶ τὴν τρίτην ὥραν] Many MSS. want τὴν, which Wetstein approves. In other places the same variety is observable. The Jewish day was divided into twelve equal parts, John xi. 9, οὐχὶ δώδεκά εἰσιν ὧραι τῆς ἡμέρας; the first began with sun-rise; and the sixth ended at noon.—Περὶ τὴν τρίτην ὥραν is synonymous with περὶ πλήθουσαν ἀγοράν. Suidas explains πλήθουσα ἀγορὰ by ὥρα τρίτη. And Libanius, who lived at Antioch,

Ep. 1084, καὶ ταῦτα ἐν τετάρτῳ μέρει τετέλεσταί σοι τῆς ἡμέρας, ἀπὸ πληθούσης ἀγορᾶς εἰς μεσημβρίαν σταθερὰν.

— ἄλλους] Scil. ἐργάτας.

— ἐν τῇ ἀγορᾷ] Etym. M. ἀγορὰ—παρὰ τὸ ἀγείρω, τὸ ἀθροίζω καὶ ἐκκλησιάζω. Suidas ἀγορὰ—καὶ ὁ τόπος ἔνθα πιπράσκονται τὰ ὤνια. Phavorin. ἀγορὰ—καὶ τὸ δικαστήριον. These called by the Latins Fora. Those of the Jews were at the gates: Prov. xxxi. 31.

4. δίκαιον] Equitable, reasonable; see Phil. i. 7: Col. iv. 1: 2 Pet. i. 13. Not only what they might legally claim but what they might equitably expect from a man of honour and humanity.

6. περὶ τὴν ἑνδεκάτην] When there was but one hour of the day remaining.

— ὥραν] is wanting in several MSS. as is also ἀργοὺς.

— ὧδε] Hesych. ὧδε, οὕτως, εἰς τοῦτον τὸν τρόπον. Mœris ὧδε, κοινὸν Ἰώνων καὶ Ἀττίκων· οὕτως Ἑλλήνων.

8. ὀψίας] See above, p. 337.

— τῷ ἐπιτρόπῳ] Procurator. Cic. pro Cæcin. 20. Procurator dicitur omnium rerum ejus—quasi quidam pæne dominus, hoc est alieni juris vicarius. Here the word answers to what Libanius Ep. 322, calls ἐπίτροπος τῶν χωρίων; villicus. Hesych. ἐπίτροπος· ὁ προστατῶν χωρίων καὶ ὅλης τῆς οὐσίας. Auson. ad Paulin. Ep. 22, Philon meis qui villicatus prædiis, ut ipse vult Epitropos. Nam gloriosum Græculus nomen putat, quod sermo fucat Doricus.

— κάλεσον] for συγκάλεσον.

— ἀπόδος] ἀποδιδόναι i. q. διδόναι. See xxi. 41. Demosth. in Aphob. Or. i. p. 550, μισθὸν ἀποδεδωκέναι λογίζεται: adv. Polyc. p. 708, μισθὸς οὐκ ἀπεδόθη τοῖς στρατιώταις. Lucian. Dial. Deor. vii. Vol. i. p. 224, τοιγαροῦν ἀπέδωκέ σοι τὸν μισθὸν τὴν πυράγραν.

— ἀρξάμενος] Luke xxiii. 5, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε. Acts i. 22. Kypke thinks this an elliptical expression and to be supplied thus, ἀρξάμενος ἀπὸ τῶν ἐσχάτων καὶ ἐλθὼν ἕως τῶν πρώτων.

9. ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην, &c.] Scil. ἀπεσταλμένοι εἰς τὸν ἀμπελῶνα. The rewards being first bestowed on the labourers who came at the eleventh hour, signifies that the idolatrous Gentiles, and proselytes should all enjoy the Gospel and its privileges before the Jewish nation was converted; the condition not of a few individuals, but of great bodies of men [illegible]resented in the parable.

— *ἀνὰ δηνάριον*] The full expression in Rev. xxi. 21, *ἀνὰ εἷς ἕκαστος*. See Glass. Phil. Sac. p. 493. The equal reward bestowed upon all, signifies the Gospel with its privileges and advantages, which they all enjoyed on an equal footing.

11. *ἐγόγγυζον*] That this was the case of the Jews, upon a general notion of the Gentiles being, according to the Christian scheme, intended to be partakers with them in the same church privileges, is plain from a variety of Scriptures. See Acts xi. 2, 3: xiii. 45—50: xvii. 5, 13: xviii. 6, 13: xxii. 21, 22: xxviii. 29: Rom. xi. 28: 1 Thess. ii. 16.

12. *μίαν ὥραν ἐποίησαν*] Some would here understand *ποιεῖν* in the sense of *διατρίβειν*, as Acts xv. 33: xviii. 23: 2 Cor. xi. 25: James iv. 13: in which sense also Seneca uses facere: but had this been the case, we should perhaps have had the addition of *ὧδε* or *ἐν τῷ ἀμπελῶνι*. It seems better to take it in the sense of *ἐργάζεσθαι*: sub. *ἔργον*, as it is used by the Septuagint in Ruth ii. 19: and Matt. xxi. 27. And so Columella uses facere agrum, de Re Rustic. II. 2. In Ecclesiastes we find *τὸ ποίημα* a work, as *τὸ ποίημα τὸ πεποιημένον ὑπὸ τὸν ἥλιον*, ii. 17: iv. 3: viii. 9. In Exod. xxxi. 15, *ἐξ ἡμέρας ποιήσεις ἔργα*: and xxxv. 2. Liban. Ep. 1479, *ἵνα μὴ μόνον ποιήσαντες, ἀλλά τι καὶ φέροντες τοῖς παιδίοις φανῶσι*.

The circumstances here mentioned agree with the custom of the Jews, of immediately paying artificers and hired labourers. Joseph. Ant. xx. 8, 7, *καὶ γὰρ εἰ μίαν τὶς ὥραν τῆς ἡμέρας ἐργάσαιτο, τὸν μισθὸν ὑπὲρ ταύτης εὐθέως ἐλάμβανεν*.

— *ἴσους ἡμῖν*] i. e. *ἰσομοίρους*, as Xen. calls them, Κυρ. παιδ. II. 2, 10, *πότερα δοκεῖ, ἤν τι ἐκ τῶν πόνων δῷ ὁ Θεὸς ἀγαθὸν, ἰσομοίρους πάντας ποιεῖν, ἢ σκοποῦντας τὰ ἔργα ἑκάστου πρὸς ταῦτα καὶ τὰς τιμὰς ἑκάστῳ προστιθέναι*. Some read this verse interrogatively.

— *τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα*] The heat of the sun increasing the burden of their toils. Thus Jacob describing what he suffered in Laban's service, Gen. xxxi. 40, *ἐγενόμην τῆς ἡμέρας συγκαιόμενος τῷ καύσωνι*.

13. *ἑταῖρε*] i. q. *ὦ ἀγαθὲ, ὦ φίλε*. Hesych. *ἑταῖρος, φίλος*.

— *δηναρίου*] for *ἐκ δηναρίου*, see ver. 2.

14. *τῷ ἐσχάτῳ δοῦναι*] These words do not signify that God would give the blessings of the Gospel to these murmuring Jews: but only that they should be offered to both equally and conferred upon them on the same terms of faith; there being no

distinction betwixt Jew and Gentile in the Gospel dispensation as under the law there was.

— *ὡς*] See Glass. Phil. Sac. p. 433.

15. *ἢ οὐκ*] i. q. annon. See Viger VII. 7, 4.

— *ἐν τοῖς ἐμοῖς*] Scil. *χρήμασι*. So Luke xv. 31, *τὰ ἐμὰ*, the same as *τὰ ὑπάρχοντα* Matt. xix. 21. Lucian in Abdicat. 24, Vol. II. p. 180, *νυνὶ δὲ κἀκεῖνο ἐνόησον, ὡς πανταπασιν ἄγνωμον ποιεῖς, οὐκ ἐῶν με χρῆσθαι μετ' ἐλευθερίας ἐμῷ κτήματι.* These words are not translated in the Vulg. Sax. Arm. versions, though of manifest importance to the sense. There is no defect in any Greek MS. or any other version.

— *ἢ ὁ ὀφθαλμός σου πονηρὸς*] An evil eye is used in Scripture frequently to denote envy and covetousness, two vices that are nearly related. Deut. xv. 9: Prov. xxii. 9: xxiii. 6, where the Seventy have *ἀνὴρ βάσκανος* and the Vulg. homo invidus: Ecclus xiv. 10. See p. 171. For *ἢ* some MSS. read *εἰ*.

— *ἀγαθὸς*] liberal, beneficent.

16. *οἱ ἔσχατοι πρῶτοι*, &c.] i. e. the Gentiles, who came not in before because not called before, believing in and thankfully receiving Christ shall become his people; while the Jews, who gloried in the title of being the first-born of God, to whom the Gospel was first preached, and the blessings of the Messiah first offered, murmuring and falling off from Christ, because of this his kindness to the Gentiles, shall be excluded and cast out from this kingdom till the last. See Mede's Works, p. 86.

— *πολλοὶ γάρ εἰσι κλητοὶ*, &c.] Those who were called by Christ and his Apostles to the marriage feast or supper of the Gospel, offered to them with all its benefits, yet slighted and refused by them. The *ἐκλεκτοὶ* those among the Jews who embraced this call. Waterland thinks this latter word is much the same with eminent or extraordinary; in such a sense as St. Paul is called a chosen vessel, and Christians a chosen generation: so we read of chosen men in Israel, choice cedars, &c. meaning excellent or eminent in their kind. There are but few such chosen or eminent saints in comparison to the whole number called: yet they and they only shall be reckoned of the first rank in God's kingdom whether they came in soon or late. See his Works, Vol. IX. p. 246.

Though this parable may have a reference to the rewards of another world, yet as no murmurings can there happen, it would seem that the main design was to vindicate the equity of God's revealing his Gospel to the Gentiles as well as to the Jews. The

preaching of the Gospel to the Gentiles was a great mystery, Rom. xvi. 25, 26: Eph. iii. 4, 5, 6: 1 Tim. iii. 16. For even the first believers preached only to the Jews: and St. Peter durst not do it till God by a vision told him he should: and when he had done it, those of the circumcision condemn him for it. The unbelieving Jews could not hear it from St. Paul without crying out, "Away with such a fellow; it is not fit that he should live." And therefore they forbade the Apostles to preach to the Gentiles that they might be saved. And even the believing Jews murmured at their admission to the like privileges with them, without circumcision and the observance of the law of Moses, and made great schisms in all the churches of the Gentiles on that account.

17. *ἀναβαίνων εἰς Ἱεροσόλυμα*] This verb, which signifies to go from a lower to a higher place, is used in the New Testament in the case of a journey, chiefly when speaking of persons going to Jerusalem, and is either used alone or with the addition *εἰς Ἱεροσόλυμα*. And so Josephus frequently uses it; see Ant. xii. 7, 6: xiii. 6, 4: B. J. ii. 3, 1: ii. 12, 6. Judæa was more elevated than the rest of Palestine, particularly Galilee; and Jerusalem was built on a mountain.

—*κατ' ἰδίαν*] From the rest of the people who were going to Jerusalem to keep the passover.

18. *Ἀρχιερεῦσι*, &c.] See xvi. 21. The Sanhedrim.

—*κατακρινοῦσιν*, &c.] Not by a judicial sentence; the power of life and death being taken from them, and now lodged with the Roman Procurator; but by the opinion they previously gave, when *εἶπον, ἔνοχος θανάτου ἐστι*.

19. *τοῖς ἔθνεσιν*] i. q. *τοῖς ἐθνικοῖς*. To Pilate a Roman judge and to his soldiers, John xviii. 32.

This prediction is a remarkable proof of the prophetic spirit which dwelt in Christ: for humanly speaking it was much more probable that he should have been privately assassinated or stoned, by some zealous transport of popular fury, than that he should have been thus solemnly condemned and delivered up to crucifixion; a Roman punishment with which we do not find he had ever been threatened. Indeed, when the Jews had condemned him for blasphemy, for which the punishment appointed in the law was stoning, and Pilate at last gave them a general permission to take him and judge him according to their own law, it is wonderful they did not choose to stone him: but all this was done that the Scriptures might be fulfilled.

—*εἰς τὸ ἐμπαῖξαι*] See xxvii. 26, 31.

20. *ἡ μήτηρ*, &c.] Salome. Mark xv. 40: xvi. 1. She seems

to have followed him from Galilee with other pious women who attended him in his journies and ministered unto him.

—*αἰτοῦσά τι παρ' αὐτοῦ*] Thus the preface to a petition is in 1 Kings ii. 16, 20, *αἴτησιν μίαν ἐγω αἰτοῦμαι.*

21. *οἱ δύο υἱοί μου*] James the Elder, and John the Evangelist.

—*εἷς ἐκ δεξιῶν*, &c.] i.e. To have the most eminent places of dignity and honour after him. Thus Solomon placed his mother on his right hand when he sat upon his throne, 1 Kings ii. 19; to which is the allusion of Ps. xliv. 9, Upon his right hand stands the queen: and that among the Persians was *μεθ' αὐτὸν ἔχειν προεδρίαν*, Jos. Ant. xi. 4: *δεύτερον καθίζεσθαι Δαρείου*, or *ἐζόμενος αὐτοῦ*, Esd. iii. 7: iv. 42. See Xen. Κυρ. *παιδ.* viii. 1, 6, &c.

From hence it appears that the Apostles themselves were still possessed with the same wrong notions of the Messiah's kingdom, as the generality of the Jewish nation, viz. that it would be a temporal kingdom: which it is proper to observe, because it clears several passages in the Gospels: see John vi. 15: Luke xxii. 25, 26: xxiv. 21: Acts i. 6.

—*ἐκ δεξιῶν*] *ἐκ* signifying the place in which, Herod. i. 191, *τάξας τὴν στρατιὴν ἅπασαν ἐξ ἐμβολῆς τοῦ ποταμοῦ, τῇ ἐς τὴν πόλιν ἐσβάλλει.* The allusion in these words may perhaps be to the mode of sitting in the Sanhedrim: where there were two officers of peculiar distinction, who sat on each side of the Nasi or President of the court: one called Ab Beth Din, or the Father of the Justiciary, who sat on the president's right hand; the other Chacham, or the Sage, who sat on his left.

—*ἐξ εὐωνύμων*] After which very many MSS. and some versions add *σου.*

22. *οὐκ οἴδατε*, &c.] These words are directly spoken to the two disciples, who desired their mother to beg this favour of Jesus, that they might meet with the better success, Mark x. 35, 36, 37.

—*δύνασθε*] Schleusner here takes this verb in the sense of *θέλειν*, as in Mark vi. 5, *καὶ οὐκ ἐδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι*: Heb. iv. 15. The Seventy use *οὐ δύνασθαι* as a translation of a Hebrew word signifying to refuse, Job vi. 7.

—*τὸ ποτήριον*] Definite on account of *ὃ* following; Middleton, Gr. Art. p. 243. It is here put for its contents, as Æsch. Agam. 1368, *κρατῆρ' ἐκπίνειν*: and signifies the portion, whether of good or evil, which befalls men in this world. This Homer expresses by two cups in the hand of Jupiter, Il. *ω*. 525, *δοιοὶ γὰρ τε πίθοι κατακείαται ἐν Διὸς οὔδει, δώρων οἷα δίδωσι κακῶν· ἕτερος δὲ ἑάων.* Thus Ps. lxxiv. 8, In the hand of the Lord

there is a cup, and the wine is red, and he poureth out the same (ἔκλικεν ἐκ τούτου εἰς τοῦτο, Sept.) but the dregs thereof shall the wicked drink. Fire and brimstone, storm and tempest being the portion of their cup. To drink of this cup is to have a measure of afflictions: and to drink of the same cup is to have the same measure of afflictions. Plaut. Cas. v. 2, 44, Ut senex hoc eodem poculo, quo ego bibo, biberet. See Isai. li. 17, 22: Jer. xxv. 15, 17, 28: Lam. iv. 21: Ez. xxiii. 31, 32, 33: Ps. xxii. 5: Matt. xxvi. 39, 42: John xviii. 11: Rev. xiv. 10: xvi. 19: xviii. 6.

—βάπτισμα, &c.] The metaphor of baptism or immersion in water, or being put under floods, is also familiar in Scripture, to signify a person overwhelmed with calamities; as when the Psalmist complains xli. 7, that the waves had gone over him; lxviii. 2, that he was come into deep waters. See Ps. lxxxvii. 7: Cant. viii. 7: Jer. xlvii. 2: Ezek. xxvi. 19: Dan. ix. 26: Jon. ii. 4. And in this sense Christ speaks of his death, Luke xii. 50. See Virg. Æn. vi. 512, His mersere malis.

The whole of this clause, and that corresponding to it in the subsequent verse, are in this Gospel wanting in the Vulg. and several MSS. They are found in the far greater number both of antient versions and MSS., and perfectly coincide with the scope of the passage. Wetstein therefore retains them; though Grotius, Mill and others would omit them.

—βαπτίζομαι] Has here the force of μέλλω βαπτίζεσθαι.

23. πίεσθε, &c.] Of this cup James the Elder drank, when he was beheaded by order of Herod Agrippa: the first of the Apostles who suffered martyrdom for Christ, Acts xii. 2. And not to mention Tertullian's tradition of St. John's being put into a cauldron of boiling oil, since this has been called in question; there can be no doubt of his having had his share of the persecutions from which none of the Apostles were exempted: he was imprisoned and scourged by order of the Sanhedrim, and exiled by Domitian to Patmos.

—οὐκ ἔστιν ἐμὸν] Thus Plut. in Ant. p. 930, ἐπιορκεῖν οὐκ ἐμὸν, sub. ἔργον; as the phrase occurs more fully in Xen. Κυρ. παιδ. ii. 1, 11, τὰς γε μὴν ψυχὰς αὐτῶν θήγειν, ὑμέτερον τὸ ἔργον. Eurip. Phœn. 454, σὸν ἔργον, μῆτερ Ἰοκάστη, λέγειν τοιούσδε μύθους. See also Mich. in Bos. Ell. Gr. p. 95. Hor. Od. iii. 29, 57, Non est meum si mugiat Africis Malus procellis, ad miseras preces decurrere. Lucian. Saturn. ii. Vol. iii. p. 386, οὐ κατ' ἐμὲ τουτο ἤτησας, οὐ γὰρ ἐμὸν διανέμειν τὰ τοιαῦτα.

—ἀλλὰ] Christ does not deny his power to give, but only

declares who they are that shall receive this honour. His answer, far from intimating any thing of that kind, concludes as strongly against any such authority as a negative argument can be supposed to do. See Bp. Horsley's Sermons, Vol. v. p. 281.

Ἀλλά, when a negation has preceded, has the sign of εἰ μή. Compare xvii. 8, with Mark ix. 8: and Gal. ii. 16, with Rom. iv. 13. See Glass. Phil. Sac. p. 634, and Kidder, Dem. of Mess. II. p. 58. So Callimachus, Hym. in Dian. 34, τὰ μὴ θεὸν ἄλλον ἀέξειν εἴσεται, ἀλλὰ μόνην σέ. Demosth. in Neær. p. 527, οἱ οὐδεὶς ἄλλος Ἀθηναίων τοσούτων ὄντων εἰσέρχεται, ἀλλ' ἢ τοῦ βασιλέως γυνή. Herod. I. 193, χρέωνται δὲ οὐδὲν ἐλαίῳ, ἀλλ' ἐκ τῶν σησάμων ποιεῦντες. So *vice versâ*, Sallust. Bell. Jug. p. 226, nisi for sed.

24. ἠγανάκτησαν] From this account it appears that none of Christ's disciples imagined he had promised the supremacy to Peter by these words, Thou art Peter, &c.; for then neither would these two have desired it, nor the others afterwards have contended for it, Luke xxii. 24.

25. οἱ ἄρχοντες τῶν ἐθνῶν] i. e. of the Gentiles. For God had prescribed the children of Israel a just and equitable form of government.

— κατακυριεύουσιν] Though this verb sometimes signifies to use an arbitrary and immoderate power, it here has the signification of the simple verb, and thus it is used in the Septuagint, in Gen. i. 28: ix. 1, 7: Ps. lxxi. 8: cix. 2: Ecclus xvii. 4. Neh. ix. 37. So Luke xxii. 25. And so κατακοιρανέω is used in Hom. Il. ε. 332: μ. 318.

— κατεξιάζουσιν αὐτῶν] Scil. τῶν ἐθνῶν. The verb occurs only here and in the parallel passage in St. Mark.

26. οὐχ οὕτως] James iii. 10, οὐ χρὴ ταῦτα οὕτω γίνεσθαι.

— ἔσται] Used for the imper. ἔστω, which immediately follows. Several MSS. omit δὲ before ἔσται.

— μέγας] For μέγιστος, i. q. πρῶτος. See v. 19. See Bp. Taylor's Works, Vol. VII. p. 244.

— ἔστω] Very many MSS. read ἔσται, which Wetstein approves.

— διάκονος] The proper and primitive sense of διάκονος is a servant who attends his master, waits on him at table, and is always near his person to obey his orders, which was accounted a more creditable service. By δοῦλος is meant not only a servant in general, whatever kind of work he be employed in, but also a slave. It is solely from the scope and connection that we must judge when it should be rendered in the one way and when in

the other. In the passage before us, the view in both verses is to signify that the true dignity of the Christian will arise more from the service he does to others, than the power he possesses over them. A difference in degree therefore being clearly intended, Campbell translates them servant and slave. Doddridge also thinks there is a gradation.

28. *ὁ υἱὸς τοῦ ἀνθρώπου*] I, the Messias, as xvii. 12.

—*καὶ δοῦναι τὴν ψυχὴν*] Thus Exod. xxi. 23, *δώσῃ ψυχὴν ἀντὶ ψυχῆς*. Joseph. B. J. II. 10, 5, *παροξυνθέντος, ὑπὲρ τοσούτων ἑτοίμως ἐπιδώσω τὴν ἐμαυτοῦ ψυχὴν*, and IV. 36, 10, *τὴν ἐμαυτοῦ ψυχὴν ἐπιδώσω μόνην ὑπὲρ τοῦ Θεοῦ*. And to lay down his life, VI. 1, 6, *πρὶν ἀποδοῦναι τὴν ψυχὴν κατεχώσθη τοῖς βέλεσιν*. See Eurip. Heraclid. 552: Phœn. 1012. Virg. Æn. IX. 704, Neque enim jaculo vitam ille dedisset. Justin. XXXIX. 4, Spiritumque non fato sed parricidio dedit. Statius, Theb. IX. 677, Hostique cruento Dant animas et terga negant.

—*λύτρον*] Hesych. *λύτρον, τίμημα*. What is the true notion of *λύτρον* will easily appear, because both the origination and use of the word is sufficiently known. The origination is from *λυέιν* to loose, *λύτρον* quasi *λυτήριον*. So Etymol. Eustath. *ἐπὶ αἰχμαλώτων ἐξωνήσεως οἰκεῖον τὸ λύεσθαι. ὅθεν καὶ λύτρα τὰ δῶρα λέγονται τὰ εἰς τοῦτο διδόμενα*. It is properly spoken of such things as are given to redeem a captive, or recover a man into a free condition: any thing laid down by way of compensation to take off a bond or obligation, whereby he which before was bound, becometh free.

Sacrifices were called the *λύτρα* of those for whom they were immolated to the God. Lucian. Dial. Deor. IV. 2. Vol. I. p. 210, *ὑπισχνοῦμαι σοὶ καὶ ἄλλον παρ' αὐτοῦ κριὸν τεθύσεσθαι λύτρα ὑπὲρ ἐμοῦ*. Ælian. Hist. An. X. 13, *οἱονεὶ λύτρα δοῦναι τῆς ἑαυτῶν σωτηρίας*. It was the constant opinion both of Jews and Gentiles, that their piacular victims were *λύτρα* and *ἀντίλυτρα*, ransoms for the life of the sinner; and that he who gave his life for another, suffered in his stead and to preserve him from death. Our Lord by this expression intended to signify that he gave his life instead of the lives of those for whom he suffered. See Kidder, Dem. Mess. I. p. 83. Abp. Magee on the Atonement, Vol. I. p. 222.

—*ἀντὶ*] i. e. In usum et salutem multorum. See Glass. Phil. Sac. p. 486.

—*ἀντὶ πολλῶν*] See Heb. ix. 28. In other places *πολλοὶ* is used where all are certainly included. Thus Dan. xii. 2, which is equivalent to John v. 28, 29. So Rom. v. 15, which

is equivalent to 1 Cor. xv. 22: and ver. 19 equivalent to ver. 12. In 1 Tim. ii. 6, he gave himself *ἀντίλυτρον ὑπὲρ πάντων*. See Pearson on the Creed, Vol. I. p. 118.

29. *ἐκπορευομένων*, &c.] If as was supposed xix. 1, Jesus passed through Peræa, he had here crossed the Jordan in his way to Jerusalem. Some MSS. read *ἐκπορευομένου*, &c.

—*Ἰεριχώ*] In the tribe of Benjamin, about fifteen miles from Jerusalem, almost due east; distant from the Jordan about two miles and an half; Joseph. B. J. I. 18, 5: vi. 6: Pliny, Hist. Nat. v. 14.

30. *δύο τυφλοί*] St. Mark x. 46, and St. Luke xviii. 35, mention but *one* blind man, undoubtedly because there was one of more note than the other, and whose name was better known. He was called Bartimæus, and in all likelihood he was more concerned in this action. There are several other instances in the Gospels, where one person only is mentioned, though there were two concerned in the matter narrated. See VIII. 28, p. 212.

—*ἐλέησον ἡμᾶς*] See ix. 27.

32. *ἐφώνησεν αὐτοὺς*] So Tob. v. 8, *φώνησον αὐτὸν πρὸς με*. And Hom. Il. *δ*. 284, *καὶ σφέας φωνήσας ἔπεα πτεροέντα προσηύδα*. So Plautus uses clamare for vocare; extemplo janitorem clamat.

—*ποιήσω ὑμῖν*] After the Hebrew. The Greeks would write *ὑμᾶς*. Before *ποιήσω*, sub. *ἵνα*. See Mich. in Bos. Ell. Gr. p. 478.

33. *ἵνα ἀνοιχθῶσιν*, &c.] See ix. 30.

34. *σπλαγχνισθεὶς*] See ix. 36.

## CHAP. XXI.

1. *καὶ ἦλθον εἰς Βηθφαγῆ*] St. Mark xi. 1, says *εἰς Βηθφαγῆ καὶ Βηθανίαν*. Bethphage signifies the house of figs or dates, and might probably have its name from the several trees of these kinds that grew there: it was a village situated at the foot of the Mount of Olives. And it seems not improbable that the limits of Bethany might extend to the Mount of Olives, and be contiguous to the boundaries of Bethphage, which was part of the suburbs of Jerusalem, and reached from the Mount of Olives to the city.

Jerome tells us that Bethphage was Sacerdotum viculus situs in Monte Oliveti.

—*ὄρος τῶν ἐλαιῶν*] Situated to the east of Jerusalem, a Sabbath-day's journey, St. Luke says. Josephus, Ant. xx. 7, 6, *πρὸς τὸ ὄρος τὸ προσαγορευόμενον ἐλαιῶν ..... ὃ καὶ τῆς πόλεως*

ἀντικρὺς κείμενον ἀπέχει στάδια πέντε. Perhaps he may mean the nearest part of it. Bethany was beyond this, fifteen stadia from Jerusalem.

2. εἰς τὴν κώμην] Christ was now coming from Bethany towards Jerusalem: and it seems very probable this village was Bethphage itself. Had it been Bethany, the expression would not have been πορεύθητε or ὑπάγετε, as in St. Mark and St. Luke, but ὑποστρέφετε. Nor would it be Jerusalem, as some gloss the words; that not being a village. The Arabian geographer Clim. III. 5, informs us that it was a little village two miles distant from the Mount of Olives to the south.

— τὴν ἀπέναντι, &c.] St. Mark xv. 39, ἐξ ἐναντίας. Virg. Æn. I. 12, Carthago, Italiam contra Tiberinaque longe Ostia. Sueton. Aug. 44, Solis virginibus Vestalibus locum in Theatro separatim et contra Prætoris tribunal dedit.

— ὄνον δεδεμένην καὶ πῶλον] The other Evangelists make mention only of the colt, because our Saviour sat on him only, see ver. 7. And as they testify that the colt was bound, St. Matthew's words must be filled up thus, and a colt bound with her.

— πῶλον] A colt, on which no man had ever sat, as is expressly mentioned by St. Mark xi. 2, and St. Luke xix. 30.

Such animals as had never felt the yoke, or were never employed in the service of men, were wont to be chosen for sacred purposes, insomuch that the very heathens thought those things and sacrifices most proper for the service of their gods, which had never been put to profane uses. Thus the Philistines returned the ark in a *new* cart drawn by heifers that had never before undergone the yoke, 1 Sam. vi. 7. See Deut. xxi. 3. Hor. Epod. IX. 22: Ovid. Met. III. 11: Virg. Georg. IV. 540, 551.

3. ἐάν τις εἴπῃ τι] As διὰ τί λύετε, Luke xix. 31, which was the first question put by οἱ κύριοι αὐτοῦ, scil. τοῦ πώλου.

— ἀποστελεῖ] Very many MSS. have ἀποστέλλει, which has the force of the future.

The time of this solemn entry is punctually fixed by St. John, xii. 1, 2, 12, 13, five days before the passover. Our Lord's approach to Jerusalem in this unusual manner, answers in point of time to the separation of the lamb designed for the Paschal sacrifice. See Stanhope, Ep. and Gosp. I. p. 32.

4. τὸ ῥηθεν διὰ τοῦ προφήτου] Zech. ix. 9. The first words are taken from Isai. lxii. 11.

The antient Jewish doctors were wont to apply these prophecies to the Messiah. So Midras Coheleth in Eccl. i. 9, Such as our first Redeemer was (i. e. Moses) such shall be the last (the Messiah); they first set his wife and children upon an ass, Exod. iv. 20, and so shall it be with the last, of whom it is said Zech. ix. 9, He is poor and sitting upon an ass. Nachmonides in Midras upon Gen. xlix. saith, The Messiah is he of whom it is said, he is poor and sitting upon an ass. One of the greatest authority (Jarchi) says it is impossible to expound the text of any other than the Messiah. And they that would divide it between Messiah the son of David, and Messiah the son of Joseph, which is a late hypothesis to answer the two comings of the same Christ, at the same time acknowledge that the true Messiah is here prophesied of. Let them fancy what they will, the Jews in Jesus Christ's time knew but one Messiah, and to him they applied this text. And this was a thing so well known, that they in the Talmud, Sanhedr. c. xi. f. 98, introduce Sapores King of the Persians speaking thus to the Jews, You say that your Messiah shall come upon an ass, I will send him a horse. Chrysostom uses this as an argument that our Jesus was their Messiah; ἐρώτησον τοίνυν τὸν Ἰουδαῖον ποῖος βασιλεὺς ὀχούμενος ἐπὶ ὄνου ἦλθεν εἰς Ἱερουσαλήμ, ἀλλ' οὐκ ἂν ἔχοιεν εἰπειν ἀλλ' ἢ τοῦτον μόνον. Of none other can it be said, out of all the rulers or conquerors of Jerusalem, from the building of the second temple after the Babylonian captivity, to its overthrow by Titus; of none other can it be said, that he entered into the holy city, riding upon an ass, amidst the acclamations of the multitude and the Hosannas of the children.

5. θυγατρὶ Σίων] Jerusalem, 2 Kings xix. 21: so named from Mount Sion, which was in the city, and on which was erected a fortress for its defence. This poetical manner of personifying the cities and countries to which they addressed themselves, was familiar to the prophets. See Glass. Phil. Sac. p. 101. See Amos v. 2: Isai. xlvii. 1: Jer. xxvi. 24: Lam. i. 6: ii. 1: Ps. xliv. 13: cxxxvi. 8.

— ἰδοὺ] See the uses of this word in Glass. Phil. Sac. p. 394.

— πραΰς] Meek: giving peace, harmony and happiness to his people. Unlike the princes before him, whose grandeur consisted in outward pomp, large retinues and powerful armies. Instead of guards and a train of chariots, he shall come into the city with the same primitive simplicity the patriarchs and judges of old travelled. Pind. Pyth. iii. 124, ὃς Συρακόσσωισι

*νέμει Βασιλεὺς Πραΰς ἀστοῖς, οὐ φθονέων ἀγαθοῖς, ξείνοις δε θαυμαστὸς πατὴρ.*

—*ἔρχεται*] See xi. 3: John vi. 14.

—*καὶ πῶλον*] Here some have taken *καὶ* like the corresponding Hebrew, (Jer. xl. 8: see also John x. 33,) to be added by way of explanation, nempe, scilicet, and not to connect two different things; as *υἱὸν ὑποζυγίου* explain *πῶλον*. Koecher says Vocem *υἱὸς* denotare genus Asini, quod nempe fuerit masculus.

—*υἱὸν ὑποζυγίου*] Plut. in Conv. Sept. Sap. p. 150, *εἶτα μέντοι συμφρονήσας, ὡς ὄνου υἱὸς εἴη, κατέπαυσε ταχὺ τὸν δρόμον.*

—*ὑποζυγίου*] *ὑποζύγιον*, scil. *κτῆνος* or *ζῶον*, used to express any beast of burden which bears the yoke: but used *κατ' ἐξοχὴν*, of the ass, on which in the East they used to travel. See Isai. xxi. 7: Exod. xxii. 10.

7. *ἐπεκάθισαν*] Scil. *αὐτὸν*: see Glass. Phil. Sac. p. 172. Some read *ἐπεκαθίσεν*, of which Mill approves. But *καθίζω* has both trans. and intrans. significations. St. Luke xix. 35, expresses it by *ἐπεβίβασαν*, and St. Mark xi. 7, has *ἐκάθισεν*, from which perhaps this has been taken.

—*ἐπάνω αὐτῶν*] The other Evangelists speak expressly of his riding on a colt: and though we find here the plural number used, nothing more is implied than setting him upon the mantles thrown upon that which he rode. Theophylact says, *ἐπάνω τῶν ἱματίων*. For *ἐπάνω αὐτῶν* it may be observed there are different readings, *ἐπ' αὐτοῦ, αὐτῷ, ἐπάνω αὐτοῦ, ἐπὶ τὸν πῶλον*, which are evidently interpretations arising from the parallel passages in St. Mark and St. Luke.

If we look into the history of the Jews, we shall find persons of the highest distinction usually mounted in this way. In Judg. v. 10, the chief governors of Israel are described in the song of Deborah, as riding on white asses. And x. 4, the thirty sons of Jair, who was judge and prince of the country for two and twenty years, riding upon as many asses, and commanding in thirty cities. Absalom, though in other respects a man of pomp, in the very day of battle, 2 Sam. xviii. 9, mounted on a mule; and on his coronation day Solomon was provided with no better equipage. This custom arose from a law which God gave to the kings of Israel not to multiply horses to themselves, and which was founded on a special promise that he would continue to be their defence against their enemies: and this was a law wherein every prince that was to succeed to the

government of Israel was concerned, and designed for a standing trial both of prince and people whether they had trust and confidence in God.

8. *ὁ δὲ πλεῖστος ὄχλος*] Consisting partly of those who were going up to keep the passover, and of those who after Lazarus's resurrection had come out of the city to meet Christ. John xii. 9.

—*ἔστρωσαν τὰ ἑαυτῶν ἱμάτια*] A custom commonly practised among the Eastern nations at the coming of their kings. 2 Kings ix. 13. In Josephus we find a similar reception of Alexander the Great: and in Phil. Leg. ad Cai. 1. when Agrippa came to Jerusalem. Plut. Cat. Min. p. 764, *προεπέμφθη—δάκρυσι καὶ περιβολαῖς ἁπλήστοις ὑποτιθέντων τὰ ἱμάτια τοῖς ποσὶν ἢ βαδίζοι καὶ καταφιλούντων τὰς χεῖρας.* Æsch. Agam. 881, *δμωαί, τί μέλλεθ', ὧν ἐπέσταλται τέλος, πέδον κελεύθου στρωννύναι πετάσμασιν.* See Sueton. Ner. 25.

Lightfoot observes, that this triumph of Christ's completes a double prophecy, 1. That of Zach. here mentioned; and 2. The taking to themselves the Paschal Lamb; for this was the very day on which it was to be taken, according to the command of the law; Exod. xii. 3. See also Stanhope, Ep. and Gosp. Vol. 1. p. 32.

—*ἔκοπτον κλάδους*] John xii. 13, *τὰ βαΐα τῶν φοινίκων.* This was a sign of rejoicing; and was done at the feast of tabernacles and on other public rejoicings. See Levit. xxiii. 40: 1 Macc. xiii. 51: 2 Macc. x. 7. This happened on the first day of the week, in commemoration of which Palm Sunday was long ago denominated; and as ceremonies increased, was particularly observed.

It was usual in the East, as a mark of honour and reverence, to strew flowers and branches of trees in the way of conquerors and great princes. Thus therefore we find those who esteemed Christ to be the Messiah and their King, acted towards him. A similar instance may be found in Herod. VII. 54, who informs us that the people went before Xerxes passing over the Hellespont, and burnt all manner of perfumes on the bridges and strewed the way with myrtles. The Greek soldiers in triumph were wont to carry palm branches: and from them the custom passed to the Romans: see Livy x. 47. Curtius v. 1, 19, Magna pars Babyloniorum constiterat in muris, avida cognoscendi novum regem (Alexandrum M.) plures obviam progressi sunt: inter quos Bogophanes, arcis et regiæ pecuniæ custos..... totum iter floribus coronisque constraverat. Ovid. Trist. IV. 2 50,

Quacunque ibis, manibus circum plaudere tuorum, Undique jactato flore tegente vias. Claudian. de laud. Stil. II. 400, Spectabunt cupidæ matres, spargentur et omnes Flore viæ. See Herodian. I. 7, 4. Tacitus, Hist. II. 70.

9. *οἱ δὲ ὀχλοὶ οἱ προάγοντες*, &c.] Hippocrates Ep. ad Damaget. tells us that when he went to Abdera, *οἱ μὲν ἐπόμενοι, οἱ δὲ προθέοντες, ἑτέρωθεν ἕτερα, σῶζει, λέγοντες, βοήθει, θεράπευσον.*

—*Ὡσαννὰ*] See Schoetgen. in Bos. Ell. Gr. p. 367. These words by which they prayed for the coming of the Messiah, are taken from Ps. cxvii. 25, and signify, Save, I beseech thee. This was an acclamation used at the feast of the tabernacles, when they carried (Neh. viii. 15) in their hands branches of palm trees, olives, citrons, myrtles and willows. These they tied with gold or silver lines or with ribbons: and did not leave them all the day, but carried them with them even into the synagogue. Joseph. Ant. XIII. 13, 6, *νόμου ὄντος παρὰ τοῖς Ἰουδαίοις ἐν Σκηνοπηγίᾳ ἔχειν ἕκαστον θύρσους ἐκ φοινίκων.* And III. 10, 4, *φέροντες ἐν ταῖς χερσὶν εἰρεσιώνην μυρσίνης καὶ ἰτέας σὺν κράδῃ φοίνικος πεποιημένην.* As long as the feast lasted, they walked every day round the altar with these branches in their hands, singing Hosanna: during which ceremony the trumpets sounded on all sides. On the seventh day of the feast they went seven times round the altar, and this was called the great Hosanna. The believing Jews, therefore, looking upon Jesus as the promised Messiah, use the Hosannas and the rites observed at that feast, expressing their joy at finding in him the accomplishment of those petitions which they had so often put up to heaven at that feast.

—*εὐλογημένος*] Scil. *ἔστω*. It has been a matter of doubt whether *ἐν ὀνόματι* should be joined with *εὐλογημένος* or *ἐρχόμενος*. Wolf inclines to the former, from Ps. cxvii. 26. As far as regards the sense, it is not of much consequence.

—*ἐν τοῖς ὑψίστοις*] Scil. *μέρεσι* or *οὐρανοῖς*, in the highest places, i. e. in heaven. In Heb. i. 3: viii. 1, we find *ἐν ὑψηλοῖς* and *ἐν οὐρανοῖς* interchanged. Whitby explains it, wishing prosperity to him and his kingdom from Him that dwells in the highest heaven. Kuinoel says, for *ὁ ὢν ἐν ὑψίστοις*, as xxii. 30, *ἄγγελοι οἱ ὄντες ἐν οὐρανῷ.*

10. *ἐσείσθη*] Was in commotion; not through fear, as xxviii. 4, where *ἀπὸ τοῦ φόβου* is added: but to be referred to the concourse of inhabitants who were moved by the novelty of the sight. Thus Cic. pro Dom. 56, Italiæ magnificentissimus ille

motus, municipiorumque concursus. Heliodor. x. p. 484, τὸ δὲ πλῆθος τῶν Αἰθιόπων ἐσείσθη πρὸς τὰ εἰρημένα. Acts xxi. 30, ἐκινήθη ἡ πόλις ὅλη. Longus, Pastoral. IV. p. 242, ὅλη ἐκινεῖτο ἡ πόλις.

11. ὁ ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας] Scil. πόλεως τῆς Γαλιλαίας. Several MSS. read Ναζαρὲθ.

12. τὸ ἱερὸν τοῦ Θεοῦ] In some MSS. τοῦ Θεοῦ is omitted. In other passages of the New Testament we do not find the temple called τὸ ἱερὸν τοῦ Θεοῦ: though in 3 Esdr. v. 70, it is so read, and is the same as ὁ οἶκος τοῦ Θεοῦ. Griesbach therefore supposes it to have been expunged by some one who observed it wanting in St. Mark and St. Luke. The word ἱερὸν included the whole edifice with its enclosures, piazzas and other buildings: and ναὸς included only what was termed by way of eminence the house, consisting of the vestibule, the holy place or sanctuary, and the most holy; to which none of the people had access, not even our blessed Lord himself, because not of the posterity of Aaron. The part here meant was the court of the Gentiles, the outermost court.

By St. Mark's relation, xi. 11, Christ on the first day of his coming to Jerusalem, went into the temple, looked about upon all things περιβλεψάμενος, and went home to Bethany; and the second day cast out the buyers, &c. But St. Luke, as well as St. Matthew here, omits the relation of the first day. Lightfoot with several others suppose that he cast the buyers, &c. out of the temple on the first day, as mentioned by St. Matthew: and at his return the next day he cursed the barren fig-tree, and again cast them out of the temple as St. Mark mentions: one repulse not being sufficient to banish them entirely from so lucrative an employment. St. John, ii. 14, relates how he thus cast out the buyers and sellers from the temple at his first coming to Jerusalem, which was three or four years before this. See Bp. Smallbrooke's Vindication of the Miracles of our Saviour, Vol. I. p. 111. Mede's Works, p. 44.

—πωλοῦντας καὶ ἀγοράζοντας, &c.] Christ does not seem here absolutely to forbid this permutation; it being almost necessary for those who lived far from Jerusalem, to bring up money to purchase sacrifices and oblations there, rather than to bring them so long a journey, and suitable in equity to the law concerning tithes, Deut. xiv. 24, 25, 26. But he condemns the avarice of the priests, who, when these things were bought before in the shambles and markets of Jerusalem, had for their sordid gain, now brought this merchandize into the house of God:

there being a constant market in the temple in that place which was called "The shops," where every day was sold wine, salt, oil, and other requisites to sacrifices, as also oxen and sheep, &c. in the court of the Gentiles: and in this respect they imitated the heathens. That this action was done by our Saviour in honour of that sacred place, is evident from the words following.

—*τῶν κολλυβιστῶν*] *κόλλυβος* signifies a small coin; Schol. to Aristoph. Pac. 1199, *οὐδὲ κολλύβου· εἶδος εὐτελοῦς νομίσματος, ἀντὶ τοῦ, οὐδὲ ὀβολοῦ.* Also the exchange of money, *τὴν ἀργυρίου ἀλλαγήν*, Pollux, III. 9: VII. 170: Cic. Ver. III, 78, Reductiones fieri solebant primum pro spectatione et collybo..... nam collybus esse qui potest, cum omnes utantur eodem genere nummorum.

The money changers were they that exchanged the foreign coin brought by those Jews that lived in remote countries, for that which was current in Judea, that they might purchase sacrifices and oblations, or for other cases enjoined by the law. They sat there also for the payment of the half-shekel to the sanctuary, (see xvii. 24) and the return of money from remote places: for this payment was made even by the Jews in their several dispersions: they therefore who came to Jerusalem to worship, might then pay it, though the 25th of the month Adar was the proper time for payment. But as nothing but Hebrew money could be paid into the treasury, the institution of such dealers was necessary, and there seems nothing blameworthy in the profession, had it not been for some intervening abuse. The Talmud and Maimonides inform us, that on changing the shekels and other money into half-shekels the money changers exacted a small stated fee or payment called *kolbon*. It was the tables on which they trafficked for this unholy gain which Christ overturned.

—*τὰς περιστερὰς*] Particular doves are alluded to, viz. the accustomed offering of the poor. See Levit. v. 7: xii. 8: xiv. 22: Luke ii. 24. Selden de Diis Syris, Syntag. II. 3, tells us that he had learned from Ferdinandus Polenus, that the keepers and sellers of pigeons were looked upon as men of infamous character among the Jews, and had in no better estimation than thieves, gamblers and the like.

13. *οἶκος προσευχῆς*] Middleton says our own version is justifiable in translating definitely "the house of prayer," since after the verb nuncupative the articles could not have been employed.

God said by the prophets, Isai. lvi. 7: lx. 7, My house shall be called an house of prayer for all people, which is added in St. Mark, i. e. an house dedicated to my worship, of which prayer was esteemed an eminent part, as is evident from Solomon's prayer at the dedication of the temple; which supposes God's people should continually pray in or towards that house; and that they did so at the time of offering incense, we read Luke i. 10. Thither also went the heathen proselytes of the gate, and therefore had a court called the court of the Gentiles, which made it a house of prayer for all nations.

— *κληθήσεται*] for *ἔσεται*. See p. 36.

— *σπήλαιον λῃστῶν*] By turning it into a place of unjust gain, i. e. of gain got by exactions tending to the loss and damage of the people, you have given just occasion to apply to you those words of Jer. vii. 11, my house is become a den of robbers in your eyes; you making a gain of that service, which you ought freely to attend upon, having your tithes from them and a share of their offerings for that very end. Bp. Smallbrooke thinks there is an allusion to the custom which robbers in those parts had of sheltering themselves in dens and caves in the wilderness where great multitudes of them often joined in sharing their plunder. Perhaps we shall not be far wrong if we allow the truth of the whole: so as to make it more clear that he properly called the temple a den of thieves.

Joseph. B. J. v. 9, 4, *οὐ τὰ κρυπτὰ μὲν τῶν ἁμαρτημάτων ἠδοξήκατε, κλοπὰς λέγω καὶ ἐνέδρας καὶ μοιχείας, ἁρπαγαῖς δ' ἐρίζετε καὶ φόνοις, καὶ ξένας καινοποιεῖτε κακίας ὁδούς· ἐκδοχεῖον δὲ πάντων τὸ ἱερὸν γέγονε.* See also B. J. iv. 5, 1, 4: Ant. xx. 7, 5, 7, &c. *ἐκδοχεῖον κλεπτῶν, φονέων, ἁρπάγων τὸ ἱερὸν γέγονε.* This was more particularly the case in the latter days of the Jewish commonwealth.

14. *τυφλοὶ καὶ χωλοὶ*, &c.] Many such would no doubt be waiting in the several avenues of the temple, to ask alms at a time when there would be such a vast concourse of people: and there seems a peculiar propriety in our Lord's multiplying these astonishing miracles, both to vindicate the extraordinary act of authority he had just been performing, and to make this his last visit to Jerusalem as convincing as possible, that those who would not submit to him might be left so much the more inexcusable.

15. *τὰ θαυμάσια*] Scil. *ἔργα*. In Ecclus xliii. 25, we find *θαυμάσια καὶ παράδοξα ἔργα*.

— ἠγανάκτησαν] The true cause of their indignation was no other than the miraculous works that were wrought by Christ. But they pretend to be angry that he had given the children an occasion of blaspheming the name of God, and of applying to Jesus Hosannahs which belonged only to the true Messiah. This conduct of the Pharisees in thus reproving the people instead of uniting with them, according to their own institutions, must be imputed to their hardness of heart, and a determination to oppose to the utmost the claims and pretensions of the prophet of Nazareth: for it was a law among the Jews, that if any person even of the most inferior rank, addressed another in any well known passage from their liturgical services, the person thus accosted was bound to reply. And they were particularly accustomed to apply the hundred and seventeenth Psalm to this purpose.

16. Ναί] See Hoogeveen, Gr. Part. c. xxxi. Sect. 1. § 3.

— οὐδέποτε ἀνέγνωτε] Ps. viii. 2.

— νηπίων] infantes a lacte depulsi.

— θηλαζόντων] Thomas M. θηλάζει τὸ θῆλυ μεταβατικῶς ἃ ἔτεκε. καὶ θηλάζουσι τὰ τεχθέντα ἀμεταβάτως. It would seem that among the antient Jews this was done till they were two or three years old. See 1 Sam. i. 22, 24: Gen. xxi. 8: 2 Macc. vii. 27.

— κατηρτίσω] Hesych. ἐποίησας, ἐτελείωσας. Christ does not cite these words as a prediction of the things here done to him; but only to say that what was there said, might well be accommodated to this action.

— αἶνον] This is the translation of the Septuagint. Aquila and Symmachus render it κράτος. But when it is considered that the only strength which can proceed from the mouth of children, must be praise or words put into their mouths to celebrate the praises of the Messiah; the phrase in the Psalmist and in the Evangelist must needs mean the same thing.

17. ηὐλίσθη] Hesych. αὐλίζομαι, μένω, ἐνδιατρίβω. This was done to obviate the very possibility of a suspicion among them that he was actuated by the desire of being made a king, which the people anxiously wished.

18. πρωΐας] Scil. ὥρας, γενομένης or οὔσης. It is definite in sense, but the article is omitted on account of the participle understood.

19. συκῆν μίαν] i. e. τινά. See viii. 19: xvi. 14: xix. 16. Doddridge, a *single* fig-tree. Hoogeveen, Doct. Part. xxiii. § 1. says non semper unitatem notare, sed etiam infinitum quid.

— *μηκέτι εἰς τὸν αἰῶνα*] The Seventy in Ezek. xxviii. 19, have *οὐκ ἔτι εἰς τὸν αἰῶνα*, i. q. *οὐ πώποτε*, John vi. 35. See Glass. Phil. Sac. p. 379.

— *γένηται*] Depends on *μὴ*. Ecclus xxi. 1.

— *ἐξηράνθη*] All the miracles of Jesus Christ were designed for the good of mankind. Whenever he performed any that were destructive and pernicious, it was upon inanimate things, as the fig-tree here, which grew by the way side, and was of small value in Judea; or upon irrational creatures, as the swine of the Gergesenes; and yet it was not without a charitable design, viz. to teach men to make a due use of God's favours. His design in this instance was to intimate to his disciples by a significant symbol, that the Jewish nation having then but a formal profession of religion, possessing the leaves but not the fruits of holiness, should suddenly be cursed and rooted out. The fig-tree therefore became a most apt representation of the state of the Jews at that time, and of their consequent destruction. Had it been the season of figs, and the fruit already gathered, the tree would not have been so appropriately the object of a curse, or so expressively a type of the Jewish nation. The choice of this tree as an emblem, corresponds with other parts of Scripture, as Jer. xxiv. 2: Micah vii. 1: Cant. ii. 11—13: Luke xiii. 6.

20. *καὶ ἰδόντες*, &c.] This happened the day after. See Mark xi. 11, 20.

21. *ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε*] expressed affirmatively and negatively, as is common in Hebrew, i. e. if you have such a faith as makes you fully persuaded you can do any thing which tends to the glory of God, and is requisite for the promotion of the Christian faith, you shall be able to perform the most difficult things. These words must be restrained to the age of miracles, and to the persons to whom they were spoken, the Apostles and the first propagators of the Gospel: it being certain from experience that this is no ordinary and perpetual gift of Christians. And that the thing here promised was extraordinary, appears from the faith required to it, called by St. Mark xi. 22, *πίστιν Θεοῦ*, i. e. either the greatest and most excellent faith; or else faith that doth most certainly persuade us of God's extraordinary assistance. And that this respects the Apostles, is evident, because Christ elsewhere speaks this to them, on the account of that defect of faith which made them fail in casting out a devil, xvii. 20.

The attempt to perform miracles in public, Doddridge ob-

serves, was a remarkable instance of faith in the Divine power and fidelity; for they were generally introduced by some solemn declaration of what was intended, which was in effect a prediction of immediate success. See Acts iii. 6: ix. 34, 40. And in pronouncing this the person speaking pawned all his credit as a messenger from God, and consequently all the honour and usefulness of his future life on the immediate miraculous energy to attend his words and to be visibly exerted on his uttering them. And hence it is that such a firm courageous faith is so often urged on those to whom such miraculous powers were given. But what kind of intimation of God's intended miraculous interposition the Apostles in such cases felt on their minds it is impossible for any, without having experienced it, to know. It is therefore an instance of their wisdom that they never pretend to describe it, since no words could have conveyed the idea.

— *τὸ τῆς συκῆς*] Elliptical, for *τὸ περὶ τῆς συκῆς γεγονὸς*, scil. *ἔργον, σημεῖον*. Hoogeveen ad Viger. understands *θαῦμα*: Mich. in Bos. Ell. Gr. p. 235, *πρᾶγμα*. So VIII. 33, *τὰ τῶν δαιμονιζομένων*. Xen. Κυρ. παιδ. VII. 5, 8, *ὡς δὲ τοῦ ποταμοῦ οὕτως ἐπορσύνετο*: Œcon. XVI. 7, *ἀνεμνήσθην τὸ τῶν ἁλιέων*.

— *κἂν*] Compounded of *καὶ ἐπιδοτικῷ*, and *ἂν* conditional. See Hoogeveen, Doct. Part. c. XXIV. Sect. 18. § 10.

— *τῷ ὄρει τουτῷ*] See xvii. 20.

22. *ὅσα ἂν αἰτήσητε*] See xviii. 19.

23. *ἐλθόντι αὐτῷ*] Some read *ἐλθόντος αὐτοῦ*, which is evidently a gloss: dat. pro gen. consequentiæ.

— *Πρεσβύτεροι*] Those magistrates or rulers who on account of their gravity and age were chosen for the administration of civil and ecclesiastical affairs, members of the Sanhedrim. See Deut. xvii. 18: xix. 17: Ezek. xliv. 15, 24.

— *ἐν ποίᾳ ἐξουσίᾳ*] This the chief priests and rulers ask, because the ordinary authority of teaching in the temple was to be derived from them; of teaching elsewhere, from their doctors.

24. *λόγον ἕνα*] for *λόγον τινά*. *Λόγος* denoting *res*, *λόγον ἕνα* will be equivalent to *τί*. Schoetgen remarks that if among the Jews any one proposed a captious question to another, the other had a right to propose one in turn, and not to answer the first till he had received a reply to his.

25. *τὸ βάπτισμα Ἰωάννου*] John was a voice crying in the wilderness, Prepare ye the way of the Lord. He baptized with the baptism of repentance, saying to the people that they should

believe in him that was to come after him, i. e. in Christ Jesus. Acts xix. 4. He came to give testimony to Christ, John i. 7, 15, declaring that he was the Lamb of God, that took away the sins of the world. Now as it was part of their office to determine on the true or false prophets; if they granted the baptism of John to be from heaven, they must own Christ to be the Son of God, and him concerning whom God had testified by a voice from heaven, and by the descent of the Holy Ghost upon him. The express testimony which John bore to Christ must be a sufficient proof of his divine mission, if that of John was allowed: since according to a Jewish maxim the testimony of one prophet was sufficient to confirm the authority of another.

— ἐξ οὐρανοῦ] i. e. ἐκ Θεοῦ, as 1 Macc. iii. 60: ix. 46: Job xxii. 27: the Jews frequently giving God the name of Heaven, which is the place of his residence, and where he chiefly manifests his glory. See Glass. Phil. Sac. p. 860. This may be observed also in the Talmud, where Heaven is put in opposition to men in the same way.

— παρ' ἑαυτοῖς] Mark ii. 6, ἐν ταῖς καρδίαις αὐτῶν.

26. ἔχουσι] Esteem, count: see xiv. 5: Mark xi. 32: Luke xx. 6.

— ὡς προφήτην] ὡς· ἀληθως. Not importing similitude, but that he was truly so. Thus John i. 14, ὡς μονογενοῦς: Matt. vii. 29, ὡς ἐξουσίαν ἔχων. In the parallel passages to this we find, Mark xi. 32, εἶχον τὸν Ἰωάννην, ὅτι ὄντως προφήτης ἦν: Luke xx. 6, πεπεισμένος ἐστιν Ἰωάννην προφήτην εἶναι.

27. οὐκ οἴδαμεν] Donatus ad Ter. Eun. v. 5, 11, Nescio. Perturbatur; nec negare potuit, nec consentire volebat; et ideo quasi defensionis loco dixit: nescio.

28. ἄνθρωπος] Some MSS. add τὶς which is a gloss. See ver. 33.

29. ὁ δὲ ἀποκριθεὶς] A Synesis generum: τέκνα, not υἱοὺς or παῖδας having gone before. Thus Mark ix. 20, καὶ ἰδὼν αὐτὸν.... τὸ πνεῦμα, as if for τὸ πνεῦμα we had ὁ δαίμων.

— οὐ θέλω, &c.] In some MSS. Fathers and versions, these answers οὐ θέλω· ὕστερον δὲ μεταμεληθεὶς ἀπῆλθε, and ἐγὼ Κύριε. καὶ οὐκ ἀπῆλθε have changed places; and ver. 31, for ὁ πρῶτος is read ὁ ἔσχατος or ὁ ὕστερος. This transformation and various reading has no doubt originated in the carelessness of the transcribers passing from the ὁ δὲ ἀποκριθεὶς, ver. 29, to the same words ver. 30, and discovering the mistake, inverted the order of what remained. Verses 29 and 30 being inverted, in the place of ὁ would arise a marginal annota-

tion of ὁ ἔσχατος or ὁ ὕστερος. The common reading no doubt is correct.

— μεταμεληθεὶς] On the use of this word and μετάνοια, see Bp. Taylor, Vol. VIII. p. 307.

30. δευτέρῳ] Griesbach has received the reading ἑτέρῳ, which is that of a great number of MSS. versions, and Fathers.

— ἐγὼ Κύριε] A title of respect, by which the Hebrews addressed their Father. See Gen. xxxi. 35. This was a proper emblem of the hypocrisy of the Scribes and Pharisees, who addressed God under the most honourable titles, and professed the greatest readiness and zeal in his service, while their whole lives were a series of disobedience and rebellion.

The readings ναὶ Κύριε, ἐγὼ ὑπάγω· ἀπέρχομαι, are glosses explaining the words ἐγὼ Κύριε. Grotius thinks ἐγὼ here answers to a Hebrew word used to shew the readiness of those who were willing to comply with a request, and which the Seventy translate by ἰδοὺ ἐγώ, Gen. xxii. 1: Numb. xiv. 40: 1 Sam. iii. 4: xxii. 12. There seems only an ellipsis of ἀπέρχομαι, omitted as followed by οὐκ ἀπῆλθε. Lucian in Bis accus. leaves ἄπειμι or ἀπέρχομαι to be understood by the reader, as ἐγω δὲ ἐπὶ τὴν ἀκρόπολιν, sc. ἄπειμι. We find also ἐγὼ thus used frequently in an answer in the affirmative: as Aristoph. Nub. 725, οὗτος τί ποιεῖς; οὐχὶ φροντίζεις; (Στρ) ἐγώ; Νὴ τὸν Ποσειδῶ. And in this way ἔγωγε is more frequent, as Equit. 32. ἑτεὸν ἡγεῖ γὰρ θεούς; Ni. ἔγωγε. See also Nub. 770. Plutarch de Garrul. p. 511, τί δὲ (ἔφη πρὸς τὸν οἰκέτην) ἐκάλεσας αὐτὸν; ἔγωγε εἶπε.

By the Man in the parable many have supposed God to be signified, and by his two sons the Jews and the Gentiles. The Jews are the second son; they promised to God a perfect obedience, and yet did nothing: the Gentiles are the other son who at first refused to obey and gave themselves up to idolatry and all manner of wickedness, but upon the preaching of the Gospel repented; and after their conversion applied themselves in earnest to do the will of God. Thus Origen says in his judgment the parable contains τὸν περὶ τοῦ ἀπειθήσαντος Ἰσραὴλ τῷ Θεῷ λόγον, καὶ τὸν περὶ τοῦ πιστεύσαντος λαοῦ ἀπὸ τῶν ἐθνῶν. Of the same opinion are Theophilus of Antioch, Hilary, Jerome, Chrysostom, and Theophylact. The parable according to our Lord's own interpretation of it, ver. 32, is applicable likewise to two kinds of Jews;—the Scribes and Pharisees, who pretended to so much religion and such mighty zeal for the performance of the law, when in reality they observed none of its weightier

precepts;—and the publicans and sinners, who though at first they lived in practices quite abhorrent to the precepts of religion, yet upon the preaching of John the Baptist, were several of them converted, and attending to the doctrine of Christ and his Apostles, in process of time became obedient to their Heavenly Father's will, ver. 31.

31. *οἱ τελῶναι καὶ αἱ πόρναι*] persons of such an indifferent character as these, from whom no good could be expected: see preceding note,—these by their conversion shew you which is the way to heaven.—Epictet. II. 20, *πολὺ νὴ Δία μᾶλλον τοὺς κιναίδους ἐλπίσει τις ἂν μεταπείσειν, ἢ τοὺς ἐπιτοσοῦτον ἀποκεκωφωμένους καὶ ἀποτετυφλωμένους τῶν περὶ αὐτοὺς κακῶν.*

— *προάγουσιν*] Not that the Scribes and Elders of the Jews followed them; for these received not the baptism of John; but that by their example they shewed them the way they ought to follow. See Glass. Phil. Sac. p. 8, and p. 416. The Hebrews frequently express a negation by a comparison; Gen. xxxviii. 26: 1 Sam. xxiv. 18: Luke xviii. 14.

32. *ἐν ὁδῷ δικαιοσύνης*] i. e. *ὁδηγῶν εἰς δικαιοσύνην*, holiness and repentance which he preached and practised: same as *ὁδὸς ἀληθείας*, 2 Pet. ii. 2, coll. 21. Joseph. Ant. XVIII. 6, 2, says the Baptist came to teach them virtue and to come to his baptism, exercising *τὰ πρὸς ἀλλήλους δικαιοσύνην καὶ πρὸς τὸν Θεὸν εὐσεβείαν*. See Kidder's Dem. of Mess. II. p. 178.

33. *ἀνθρωπός τις*] *τις* is wanting in several MSS. and versions, and has been rejected here by Griesbach, as having probably arisen from a marginal explanation of *ἄνθρωπος*, which in St. Matthew is joined to other nouns, so as to have the force of the indefinite pronoun; as xiii. 45: xviii. 23: xxii. 2: xx. 1. See ver. 28.

— *ὅστις ἐφύτευσεν ἀμπελῶνα*] The favour and providence of God (*οἰκοδεσπότης*) towards the Jewish church and nation as being the vineyard he himself had planted, and had watered with his heavenly dew, i. e. the doctrine of the law and the prophets. He had also inclosed it, and hedged about it, not only by his care and providence, but by his covenant of circumcision and his presence with them, and his owning them for his own people above all the nations of the earth.

— *ληνὸν*] Hesych. *ληνός· ὅπου σταφυλὴ πατεῖται*. See Isai. v. 2. Even at this day in the East the press is under ground.

— *πύργον*] This was often done in gardens and vineyards for the better protection of the fruit. See Ernesti ad

Sueton. Nero, 38: Duker on Livy xxxiii. 48: Harmer's Observations.

— *ἐξέδοτο*] Suid. and Phavorin. *ἐξέδοτο· ἐξέδωκεν·* Gloss. vet. *ἐκδίδωμι, ἐπὶ μισθῷ*, colloco, loco.

— *γεωργοῖς*] Vinitores; called also by the Latins Agricolæ, Cic. Cat. Maj. 15. And *γεωργεῖν* vineas colere in Plato, Eutyph. c. iv.; Æsop. Fab. xxii. Here applied to the priests and Levites, doctors and rulers of that church and people. Theophylact on Luke xx. p. 496, *ἀμπελὼν ἡ συναγωγὴ τῶν Ἰουδαίων, γεωργοὶ δὲ οἱ γραμματεῖς καὶ φαρισαῖοι οἱ προέχοντες καὶ ἐπιστάται τοῦ λαοῦ*. These are represented here not only as wanting in their duty which was to make this vineyard fruitful, and to prepare it to receive his prophets and messengers with due reverence, and especially to receive his Son and their Messiah with faith, reverence and obedience; but even consulting with and spurring on the people to offer the most vile affronts to them, and even to destroy his Son and their Saviour.

34. *ὅτε δὲ ἤγγισεν*, &c.] Cum præterit. indic. *ὅτε* notat rem transactam. Hoogeveen, Doct. Part. c. xxxvii. Sect. 1. § 1.

— *ὁ καιρὸς τῶν καρπῶν*] The fruit of all manner of trees for the first three years was not to be eaten, nor any profit made of it: in the fourth year it was to be holy, to praise the Lord with; being either given to the priest, or eaten by the owners before the Lord at Jerusalem: in the fifth year it might be eaten or made use of for profit, and thenceforward every year. To this time of fruit and the custom of bringing it up to Jerusalem, perhaps there is an allusion here.

— *δούλους*] Here understand the prophets.

35. *ἔδειραν*] Some MSS. have *ἔδῃραν* which has been approved by Mill and Beza from *δαίρω*. But *δέρειν* is used in the sense of verberare, cædere, as here, Mark xii. 3: Acts xvi. 37: Luke xxii. 63. Also the Syriac version 2 Cor. xi. 20, uses the same verb to translate *εἰς πρόσωπον δέρειν*, that it does for *ῥαπίζειν* Matt. v. 39; and *πληγὰς ἐπιτιθέναι*, Luke x. 30. Aristoph. Vesp. 504, *ἢ δέδοκταί μοι δέρεσθαι καὶ δέρειν δι' ἡμέρας* which the Schol. explains *δέρεσθαι δὲ καὶ δέρειν, ἐπὶ τοῦ τύπτεσθαι*. Arrian Epict. ii. 20, *εἰ καὶ ἔδει μὲ καθ' ἡμέραν ὑπ' αὐτοῦ ἐκδέρεσθαι*.

The word may here probably signify the infliction of stripes which was done in the synagogue, see x. 17. Grotius explains it of the contumely which Jeremiah endured: *ἀπέκτειναν* he refers to Isaiah, and *ἐλιθοβόλησαν* to Zachariah the son of Jehoiada. See 2 Kings xxi. 10, 16: Jer. xliv. 4, &c.: 2 Chron.

xxxvi. 16: Neh. ix. 26. But the words are probably general, and applied to the rejection and ill-treatment which the prophets and messengers from God met with.

— ἐλιθοβόλησαν] does not always denote to kill by stoning, as the English word *stoned* seems to imply. That it does not so signify in this place is evident from the distinction made in the treatment given, ὃν δὲ ἀπέκτειναν.

36. πλείονας] Has by some been taken in the sense of greater dignity and weight, as vi. 25. In Numb. xxii. 15, it is more fully expressed by πλείους καὶ ἐντιμοτέρους.

— ἐποίησαν, &c.] See xviii. 35. Gen. xxxi. 43: Deut. iii. 2. The wickedness of the Jews in killing the prophets did not provoke God instantly to pour down his vengeance upon them; but being very merciful and patient towards the nation, he sent more prophets to exhort and reclaim them.

37. ἐντραπήσονται] Hesych. ἐντρέπεται· λόγον ἔχει. Though Christ spake this parable to the people, Luke xx. 9, the priests and Pharisees perceived that he spake of them, ver. 45. When therefore it is here said they will reverence my Son, these words, as Theophylact notes, Christ spake, not being ignorant what really they would do, ἀλλὰ τὸ ὀφειλον πραχθῆναι καὶ τὸ εἰκὸς λέγων, and therefore Luke xx. 13, the phrase is varied thus ἴσως τοῦτον ἰδόντες ἐντραπήσονται.

38. εἶπον ἐν ἑαυτοῖς] i. q. εἶπον πρὸς ἀλλήλους, Luke ii. 15. This meaning the words following require.

— κατάσχωμεν] Some read σχῶμεν, and the Vulg. et habebimus. This reading may have arisen from the carelessness of transcribers who neglected the κατὰ on account of the preceding καὶ.

Lightfoot comparing this verse with John xi. 48, thinks it seems to hint that the rulers of the Jews acknowledged among themselves that Christ was the Messiah; but being strangely transported besides their senses, they put him to death, least bringing in another worship and another people, he should either destroy or suppress their worship and themselves.

40. ὅταν] See Hoogeveen, Doctr. Part. c. xxxvii. Sect. 2. § 2.

41. κακοὺς κακῶς ἀπολέσει] Dion. Hal. A. R. viii. 6, τί κωλύσει ταύτην κακὴν κακῶς ἀπολέσθαι τὴν πόλιν. Demosth. de Haloneso, προσήκει αὐτοὺς ὑφ' ὑμῶν κακοὺς κακῶς ἀπολωλέναι. Anthol. Gr. iii. 7, 8, κακοὶ δὲ κακῶς ἀπόλοισθε. The repetition of the same word indicating the suitableness of the punishment to the magnitude and heinousness of the offence.

— *ἀπολέσει*] Which he did by bringing the Roman armies upon that nation, and by them, burning their city and temple; destroying and dispersing the people.

— *αὐτοὺς*] See Glass. Phil. Sac. p. 177.

— *ἐκδόσεται*] i. q. *ἐκμισθώσει*.

— *ἄλλοις γεωργοῖς*] The Gentiles.

— *ἐν τοῖς καιροῖς αὐτῶν*] The plural used for singular: corresponds with the plural *καρπούς*.

42. *λίθον ὃν*, &c.] Taken from Ps. cxvii. 22: and quoted according to the Septuagint. There is a reference to this passage in Acts iv. 11: Rom. ix. 33: Eph. ii. 20: 2 Tim. ii. 19: 1 Pet. ii. 7. The words, though they might seem to be accomplished in the exaltation of David to the Jewish throne, are in their highest sense applicable to the Messiah: and in this manner the Jews themselves applied the prophecy.

*λίθον ὃν* is put for *λίθος ὃν*; a construction not uncommon in Greek and Latin. See Acts x. 36. Virg. Æn. i. 573, Urbem quam statuo vestra est. Plaut. Epid. iii. 4, 12, Istum quem quæris, ego sum. Petron. Hunc adolescentem, quem vides, malo astro natus est. Schoetgen. in Bos. Ell. Gr. 449, understands *κατὰ*. Glass calls it a Hebraism. See a similar construction, Phil. Sac. p. 68.

*ἀπεδοκίμασαν*] Acts iv. 11, is *λίθος ὁ ἐξουθενηθεὶς*. Hesych. *ἀποδοκιμάζει, ἀποβάλλει*. St. Peter applies these words to the governors of the people and the elders of Israel.

— *ἐγεννήθη εἰς κεφαλὴν*] A Hebrew construction. See xix. 5.

— *κεφαλὴν γωνίας*] The stone by which the building is supported; called in Zach iv. 7, by Aquila *ὁ λίθος ὁ πρωτεύων*. Theodot. *ὁ λίθος ὁ πρῶτος*. Symmach. *ὁ λίθος ὁ ἄκρος*. Eph. ii. 20, 21, *ἐν ᾧ πᾶσα ἡ οἰκοδομὴ συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν Κυρίῳ*.

Bp. Middleton says it is not very plain what this head-stone was. It may be inferred however, first, to have been such that it might be added when the building was otherwise complete, as appears from the present verse. Secondly, that it was so placed that the passenger might fall against it, and also that it might fall upon him as is evident from ver. 44. Now nothing which otherwise corresponds with the term can be conceived to answer these conditions, except an upright stone or column added to a building to strengthen and protect it at the corner which was most exposed to external violence. The *κεφαλὴ γωνίας* is allowed to be the same with the *λίθος ἀκρογωνιαῖος*,

Eph. ii. 20, where the Apostles and Prophets are said to be the foundation, but Christ the λίθος ἀκρογωνιαῖος, which must therefore be something pre-eminent; for else it would not be a fit illustration: and we find the λίθος γωνιαῖος spoken of, Job xxxviii. 6, as being single in a building, though nothing can be inferred with respect to its form or height. The common interpretations appear to be objectionable in not answering the conditions before mentioned. He adds, no inference that the κεφαλὴ γωνίας is more than one in one fabric, can be drawn from the absence of the articles.

—αὕτη] Scil. ἡ γωνία, Wetstein; and Elsner, who translates ἐγένετο factus, i. e. constitutus est ille angularis: as Mark ii. 27, τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο· and John i. 17. Others take αὕτη for τοῦτο, see Glass. Phil. Sac. p. 52: as 1 Sam. iv. 8, τοιαύτη for τοιοῦτο. In Ps. cxvii. 23, Aquila has τοῦτο.

—θαυμαστὴ, &c.] The rejection of the Messiah by the Jews, the reception he met with among the Gentiles, and their admission into the church, are all brought to pass by the providence of God, and are very wonderful events.

—ἐν ὀφθαλμοῖς, &c.] This expression has been called poetical, and a Hebraism: but it is to be found in common Greek prose. Ælian. Hist. An. I. p. 41, ἡ μὲν ἐν ὀφθαλμοῖς ἐστιν. Dion. Hal. A. R. III. p. 159, τὸν τοῦ μνηστῆρος ἀνακλαίειν μόρον, οὐδ' ὑπὸ τοῦ σκότους, ἀλλ' ἐν τοῖς ἁπάντων ὀφθαλμοῖς. Herod. IX. 120, τὸν παῖδα ἐν ὀφθαλμοῖς τοῦ Ἀρταΰκτεω κατέλευσαν. Aristid. Or. in Nept. p. 34, ἃ ἐστι κοινὰ καὶ γνώριμα καὶ ἐν τοῖς πάντων ὀφθαλμοῖς.

43. διὰ τοῦτο] For this thing, i. e. the builders refusing this stone.

—ἀρθήσεται, &c.] The Apostles say the same thing as this to the Jews, Acts xiii. 46. This is one of the clearest predictions of the rejection of the Jews, and of the call of the Gentiles, which we have in this history: and has been as clearly fulfilled by the destruction of the Jews and the conversion of the Gentiles. God deserted the Jewish church, and let this stone so fall upon them, as to grind them to powder, for rejecting the Messiah.

—αὐτῆς] Scil. βασιλείας.

44.] This verse is omitted in a few MSS., and is not mentioned by Origen in his Commentary on St. Matthew; and ought to have followed ver. 42: which has given rise to an opinion that it may have been noted on the margin from the parallel place in Luke xx. [illegible] been thence received into the text. The wo[illegible], 15.

— *ὁ πεσὼν*, &c.] i. e. He that stumbles on this stone whilst he is here on earth, being offended at his doctrine, life or death, shall be broken by his fall upon it, as is the person stoned by the sharp stone he falls upon: but he on whom this stone shall fall, when he is elevated to his throne of glory, shall be more violently shattered by it; as is the person stoned by the great stone, as big as two men can lift, thrown violently upon his breast. See Virg. Æn. XII. 684.

— *λικμήσει*] Properly signifies to winnow corn, to separate it by the wind from the chaff. And thus it is used in the Septuagint. Hesych. *τὰ ἄχυρα ἀπὸ τοῦ σίτου διαχωρίζειν*. Hence it comes to signify to grind to powder and dissipate. Thus Dan. ii. 44, *λεπτυνεῖ καὶ λικμήσει πάσας τὰς βασιλείας*. See Chandler's Defence of Christianity, c. II. § 1. p. 105.

45. *αὐτῶν*] Palairet thinks this is for *ἑαυτῶν*.

46. *καὶ ζητοῦντες*] *Though* wishing. See vi. 27: vii. 11.

## CHAP. XXII.

1. *ἀποκριθεὶς*] i. e. continuing to speak in parables: unless we suppose it an answer to their thoughts and their determination to put in execution the plan they meditated, xxi. 46.

— *ὁμοιώθη*] i. e. under the kingdom of the Messiah much the same thing shall happen as is represented in this parable, wherein Jesus Christ foretells the casting off of the Jews upon account of their unbelief, and the calling in of the Gentiles. See Porteus's Lectures, XVIII. Vol. II. p. 129.

— *ἀνθρώπῳ βασιλεῖ*] *ἄνθρωπος* joined with a substantive has the force of the relative pronoun *τὶς*. Here the words represent God the Father; his Son, the Lord Jesus Christ, described often as the spouse of his church: ix. 15: xxv. 1: John iii. 29: 1 Cor. xi. 3: Rev. xix. 7.

— *ἐποίησε γάμους*] A marriage feast: though the word may signify any entertainment, in which sense some commentators understand it here, thinking they gather it from the moral meaning of the parable. Pollux, III. 38, *τὸ μὲν ἔργον ὁμοῦ καὶ ἡ ἑορτὴ γάμος*: and 44, *Ὅμηρος μέντοι οὐ τὸ ἔργον μόνον ἀλλὰ καὶ τὴν ἑστίασιν γάμον καλεῖ*, Od. *α*. 226. And because these feasts continued sometimes a week or more, as we learn from those words of Laban to Jacob, Gen. xxix. 27, fulfil her week, i. e. keep a seven day's feast for her marriage; and from Samson, who at his marriage *ἐποίησε πότον ἡμέρας ἑπτὰ*, for so used the young men to do, Judg. xiv. 10; therefore the word *γάμους* is in the plural: as is also evident from ver. 4. Though Menander.

Fragm. p. 116, has the sing. τὸν ἱερὸν γάμον ἐποίησεν. Arrian. Exp. Al. VII. 4, 6, ὁ δὲ καὶ γάμους ἐποίησεν ἐν Σούσοις ἑαυτοῦ τε καὶ τῶν ἑταίρων. and 10, οἱ γάμοι δὲ ἐποιήθησαν νόμῳ τῷ Περσικῷ. Achill. Tat. v. p. 309, καὶ ὄνομα μὲν ἦν τῷ δείπνῳ γάμοι. In Athenæus I. p. 9, we meet with Μενέλαος τοὺς τῶν παίδων γάμους ποιῶν.

3. καλέσαι] To invite. Anthol. Gr. I. 79, 1, ἐκλήθην παρὰ σοῦ τοῦ ῥήτορος. Philo de Opif. p. 17, καθάπερ οἱ ἑστιάτορες οὐ πρότερον ἐπὶ δεῖπνον καλοῦσιν ἢ τὰ πρὸς εὐωχίαν πάντα εὐτρεπίσαι. Thus also vocare is used. Plaut. Menæchm. III. 1, 11, Qui esum neque vocantur, neque vocant. Asinar. IV. 1, 23, Vocet convivam neminem ille, tu voces. Hence the Greeks called the servants who gave the invitation κλήτορες.

— τοὺς κεκλημένους] The guests were twice invited; first, that they might be properly prepared; and the second time a little before the feast was ready, to give them notice of the hour, that they might attend at the right time. Here the allusion is to the second invitation. Theophr. Char. XII. κεκλημένος εἰς γάμους.

The κεκλημένοι here are the Jews invited by the Baptist and our Lord calling them to repentance, because the kingdom of God was at hand. The servants calling might be the Apostles and seventy disciples sent at first only to the lost sheep of the house of Israel, x. 5, 6: Luke ix. 2: x. 1. The servants sent again after the fatlings were killed, were the same Apostles and other spiritual persons sent after our Lord's resurrection with a new commission to be Christ's witnesses in Jerusalem and throughout all Judea, Acts i. 8: for the words *Son* and *kingdom of heaven* represented by this parable, will not permit us to say these servants were the prophets sent before to the Jews. All the Fathers indeed from Origen, except Hilary, say the servants first sent out were the Prophets of the Old Testament: yet this seems plainly contrary to the text: 1, because this is also a parable concerning the kingdom of heaven, and therefore respecting only those times when that kingdom was come: 2, it is a parable of a king making a marriage for his son, which is generally interpreted of Christ, the bridegroom of his church, and therefore only can respect the times of his advent: 3, the servants sent out the second time were sent to the same persons to whom the first were sent, ver. 4: and yet it is granted that the servants sent out the second time were the Apostles of our Lord.

4. τὸ ἄριστον] In [illegible]ified the morning meal,

which by the Greeks of later times was called ἀκρατισμὸς and ἀκράτισμα, by the Latins jentaculum. In process of time it was used for *prandium*, or that meal which they took besides supper, whether taken before or at noon. But in the Alexandrine dialect it is used in the sense of δεῖπνον, εὐωχία, δοχή. See Esth. i. 3.

— οἱ ταῦροι καὶ τὰ σιτιστὰ] Some take this for an ἓν διὰ δυοῖν, boves saginati. But it seems better to understand σιτιστὰ of other cattle, 2 Sam. vi. 13, coll. 1 Chron. xv. 26. Sub. ζῶα: Mich. in Bos. Ell. Gr. p. 103, and Schmidt.

— τεθυμένα] Simply, are slain. See Deut. xii. 15, coll. John x. 10: Acts x. 13.

Thomas M. θύειν ἐπὶ τῶν σφαττομένων ἱερείων· σφάττειν δὲ ἐπὶ τοῦ τυχόντος ζώου. Ammonius, θύεσθαι ἐστιν ἐπὶ τιμῇ θεοῦ. σφάττεσθαι δὲ δι' ἥντινα οὖν αἰτίαν φονεύσασθαι. And Elsner translates sacrificata sunt. For he collects from Josephus, Ant. iv. 8, 23, that on occasion of marriages the Jews offered sacrifices to God, ἔτι δὲ μηδ' ἠταιρημένης εἶναι γάμον, ἧς δι' ὕβριν τοῦ σώματος τὰς ἐπὶ τῷ γάμῳ θυσίας ὁ Θεὸς οὐκ ἂν πρόσοιτο. The same was customary among the heathens. Serv. on Æn. iii. 136, Apud veteres neque uxor duci, neque ager arari sine sacrificiis peractis poterat. See also Athenæus, v. 1, p. 185: Anton. Lib. Fab. i. p. 4: Achill. Tat. ii. p. 89. Hence the phrase γάμους θύειν, Plut. Pomp. p. 649, ὁ δὲ στεφανοῦται καὶ θύει γάμους. Philo de Spec. Leg. ad 6 et 7 præcept. p. 789, γάμους θύσαντες.

5. εἰς τὸν ἴδιον ἀγρὸν] For ἀγρὸν αὐτοῦ. In villam suam, Vulg.

6. ὕβρισαν] Moschopulus, ὑβρίζω σε καὶ ἀντὶ τοῦ κατὰ πάντα τρόπον ἀτιμάζω σε· δηλονότι δι' ὕβρεως καὶ πληγῶν καὶ ἄλλης τινὸς ἐπηρείας.

— κρατήσαντες] Hebraism; redundant, as λαβόντες, xxi. 35.

— ἀπέκτειναν] Most of the Apostles suffered martyrdom. Acts iv. 1, 2, 3: v. 17, 18: vii. 59: xii. 2.

The success of the call and the treatment which the king's servants met with, was designed to represent the ill success which the Gospel and its ministers might expect among the Jews who antiently were God's elected people: and on that account were to have the first offers of the Gospel made to them.

7. ὁ βασιλεὺς] Several MSS. and versions after this read ἐκεῖνος, some before: in others ἀκούσας is omitted.

— πέμψας τὰ στρατεύματα] This points out in the plainest

terms the Roman armies under Vespasian and Titus, which are here considered as the armies of their affronted prince; and the following words designate the slaughter of the Jews, and the burning of Jerusalem and of the other chief cities of their country. This was so fully performed, that according to Josephus, there were destroyed during those wars, eleven hundred thousand Jews, their temple burnt, their city consumed and so laid waste, as that all men conceived it never could be built again. This therefore is both a parable and a prophecy, the accomplishment of which was a very great confirmation of the truth of the Christian religion. See Stanhope, Ep. and Gosp. Vol. III. p. 557.

8. ὁ μὲν γάμος] See ver. 1. Pind. Ol. I. 101, ἕτοιμον ἀνεφρόντισε γάμον.

— οὐκ ἦσαν ἄξιοι] Perhaps sub. εἰσελθεῖν. Schoetgen, in Bos. Ell. Gr. p. 500, says, scil. Qui ad tam insignes nuptias invitarentur. They were not well disposed to receive the Gospel, not willing to repent and believe, and entertain the preachers of it kindly, which is the indication Christ gives his Apostles who were ἄξιοι, x. 11, 13, 14.

9. διεξόδους τῶν ὁδῶν] Compita viarum. Where many streets met, and where therefore it was probable there would be a greater concourse of people.

— ὅσους ἂν] See Hoogeveen, Doctr. Part. c. IV. Sect. 1. § 5.

10. συνήγαγον πάντας] This is a representation of the calling in of the Gentiles to the privileges of the Gospel after they had been haughtily rejected by the Jews.

It might be thought at first view, that a circumstance was introduced here not very natural or probable. But strange as it may seem, there is something that approaches very near to it in the customs of the Eastern nations, even in modern times. We learn from Poecke's Travels (Vol. I. p. 57 and 182) that an Arab prince will often dine in the street before his door, and call to all that pass, even to beggars, in the name of God, and they come and sit down to table, and when they have done, retire with the usual form of returning thanks.

— ὁ γάμος] Will here signify, by metonymy, the chamber in which the feast was made. Fulgent. ad Petrum, 43. Firmissimè tene et nullatenus dubites, Aream Dei esse Ecclesiam Catholicam, et intra eam usque in finem sæculi frumento mixtas paleas contineri: hoc est bonis malos sacramentorum communione misceri.

— *ἀνακειμένων*] Sub. *ἐξ*, Bos. Ell. Gr. p. 416. A few MSS. would prefix *τῶν*, which Middleton observes is not usual after words significant of fulness.

11. *ἔνδυμα γάμου*] i. e. A garment for that purpose solely. Aristoph. Av. 1699, mentions *γαμικὴν χλανίδα*. Eustath. in Od. ζ. 28, says *ἔθος γὰρ, φασιν, ἦν τὰς νύμφας τοῖς τοῦ νυμφίου ἑσθῆτας ἐν τῷ τοῦ γάμου καιρῷ χαρίζεσθαι.*

The Easterns, among whom the fashion of clothes was not so changeable as with us, reckoned it a principal part of their magnificence to have their wardrobes stored with rich habits. See Job xxvii. 16: Matt. vi. 19: James v. 3. We may therefore naturally enough suppose that the king would order his servants to make each of the guests a present of splendid apparel, that they might all be clothed in a manner suitable to the magnificence of the solemnity. The great men of the East were wont to make ostentation of their grandeur, and to express their respect for their favorites by gifts of this kind: see Gen. xlv. 22: 2 Kings v. 22: x. 22: Esth. vi. 8: viii. 15. To this custom there are allusions in Homer, who tells us, Od. *θ*. 402, of Ulysses being thus furnished by the Phœacians. Diod. Sic. B. xiii. gives us an account of the great hospitality of Gellias the Sicilian, who readily received all strangers, and at once supplied five hundred horsemen with clothes, who by a violent storm were driven to take shelter with him. There are some traces of it in the entertainments of the Turkish court in modern times: at an entertainment given by the Grand Vizier to Lord Elgin and his suite in the palace of the seraglio, pelisses were given to all the guests. See Porteus's Lectures, Vol. ii. p. 135. Stanhope, Ep. and Gosp. Vol. iii. p. 557.

To understand the meaning of this wedding garment, see Rev. xix. 8; which shews that the man without the wedding garment is every man that is not clothed with the robe of righteousness, not having the virtues that belong to a Christian life. Origen, Comm. in loc. says, by the wedding garment we are to understand a pious disposition of mind and a suitable behaviour. Augustine discourses largely upon this subject in two Sermons, xc. and xcv. In the latter, § 7. he says that the wedding garment must be something not common to good and bad: that it is not baptism, nor the eucharist, nor faith, nor prophecy, nor miracles: finis autem præcepti est, Apostolus dicit, caritas de corde puro, et conscientia bona, et fides non ficta. Hæc est vestis nuptialis. And Calvin very justly observes, It is needless to dispute about the wedding garment, whether it

be faith or a pious holy life. For neither can faith be separated from good works, nor can good works proceed except from faith. And therefore that we may remain always in his house, the old man with his filthiness must be put off, and a new life designed, that our attire may be such as is suitable to so honorable an invitation.

12. *πῶς;*] Quâ fronte? See xx. 13: vii. 4. Soph. Œd. Tyr. 532, *Οὗτος σύ· πῶς δεῦρ' ἦλθες;*

No doubt the man had been offered a wedding garment or sumptuous apparel along with the rest, and would not receive it; which was reckoned a mark of the greatest contempt.

— *ἐφιμώθη*] Lucian, Vit. Auct. XXII. Vol. I. p. 562, *καὶ σιωπᾶν ποιῶ, φιμὸν ἀτεχνῶς αὐτοῖς περιτιθεὶς.* Here it signifies he was mute: had no excuse or defence to make. Ter. Andr. I. 5, 23, Obstupui. Censen' ullum me verbum potuisse proloqui? aut ullam causam ineptam saltem, falsam, iniquam. Obmutui. Joseph. B. J. I. procem. v. *πρὸς τὴν ἱστορίαν ἔνθα χρὴ τ' ἀληθῆ λέγειν, καὶ μετὰ πολλοῦ πόνου τὰ πράγματα συλλέγειν, πεφίμωνται.* And I. 22, 3, *ἀλλ' ὁ μὲν πεφίμωτο τοῖς ἰμέροις.*

13. *δήσαντες αὐτοῦ πόδας*] See viii. 12.

— *τὸ σκότος*, &c.] See Glass. Phil. Sac. p. 875.

14. *πολλοὶ κλητοὶ*] A few MSS. read *οἱ κλητοὶ*. Either reading, Middleton says, may be right. The called are many, or there be many called. This parable, says Theophylact, respects the Jews, who were called but not elected, *ὡς μὴ ἀκούσαντες*, whence he infers that *τοῦ μὲν Θεοῦ καλεῖν, τὸ δὲ ἐκλεκτοὺς γένεσθαι ἢ μή, ἡμέτερον ἐστι.* In xx. 16, this is referred to the Jews: but may it not here also relate to the Gentiles, and import that many shall be admitted to the Christian religion, but few into the kingdom of heaven?

15. *οἱ Φαρισαῖοι*] i. e. Those who came from the Sanhedrim.

— *συμβούλιον ἔλαβον*] See xii. 14.

— *ὅπως*] For *πῶς*. Hoogeveen says it not only marks the aim or end of their consulting, but also that they were anxious about the manner in which they might entangle him. Doctr. Part. c. XXXVI. Sect. 1. § 4.

— *παγιδεύσωσιν*] Properly used of fowlers and hunters who lay snares for birds and game; and thence metaphorically comes to signify, in an insidious manner to aim at one's destruction, which the Latins express by laqueos alicui tendere, irretire; Cic. Acad. IV. 29. See Ecclus ix. 13: Prov. vi. 2. St. Mark xii. 13, uses *ἀγρεύσωσι*: St. Luke xx. 20, *ὅπως ἐπιλάβωνται αὐτοῦ λόγου.*

— ἐν λόγῳ] Scil. τινὶ. They put to him captious questions that they might from his answers get some pretence of condemning him.

16. τοὺς μαθητὰς] St. Luke xx. 20, calls them spies who feigned themselves just men.

— μετὰ τῶν Ἡρωδιανῶν] They are in the Syriac version called the domestics or courtiers of Herod. Origen and Jerome have supposed they were men that sided with Herod Antipas, who to ingratiate himself with the Emperor was very busy and earnest in raising the taxes. They do not seem to have been a religious, but a political sect. Their greatest zeal was to ingratiate themselves with Cæsar and Herod; which zeal is called the leaven of Herod. And probably they were for the continuance of the royal power in the descendants of Herod the Great. This was an object which it appears the greater part of the nation, especially the Pharisees, did not favour. They considered that family, not indeed as idolaters, but as Greek conformists to the idolatrous customs of both Greeks and Romans, whose favour they spared no pains to secure. The termination is Latin, and all the words of that kind signify a favourer of the person from whose name the word is derived: thus Cicero calls those who adhered to Cæsar's party Cæsarianos, to Pompey's Pompeianos. Martial, IX. 29, Nemo suos ..... sed domini mores Cæsarianus habet. So Seneca, Controv. XVII. Vocetur ille Ciceronianus, ille cliens, amicus. In the same way those who at Antioch professed that Jesus was the Christ, were called Christiani. In Tacitus we meet with Galbiani, Othoniani, Vitelliani, Flaviani.

The Herodians may be presumed to have been persons of a principle different to that of the Pharisees, whose address and cunning upon this occasion seems to have lain chiefly in the management of the messengers. They join however that they might not want a pretence of accusing Jesus Christ, what answer soever he gave to their question. For had he answered that tribute ought not to be paid, the Herodians would not have failed to accuse him to the Roman power as a seditious person, that he might be delivered up to the governor, Luke xx. 20. And by answering that tribute ought to be paid, they would have cried him down with the people, as one that attempted to bring them under a foreign yoke, and as an enemy of their liberty, which the Pharisees affected to be extremely jealous of, that they might curry favour with the people: the general opinion amongst whom was, that such subjection was inconsistent with

the privileges of God's peculiar people. And as they entertained the notion that the Messiah would deliver them from foreign servitude; if he who called himself Messiah, recommended the paying of taxes to the Romans, this they thought was inconsistent with his pretensions, nay it was a renouncing of them altogether. See Kidder, Dem. of Mess. III. p. 30.

— *ἀληθὴς*] Thus Theocr. Idyll. II. 154, *ταῦτά μοι ἀ ξεῖνα μαθήσατο· ἔστι δ' ἀληθὴς.*

— *ἐν ἀληθείᾳ*] i. e. *ἀληθῶς, ὀρθῶς.* See Glass. Phil. Sac. p. 30 and 365.

— *οὐ μέλει σοι περὶ οὐδενός*] Alciphron, I. Ep. 33, *ἐμοὶ μὲν οὖν βραχὺ μέλει περὶ τούτων.* Anthol. Gr. I. 89, 2, *εἰ δὲ μέλει περὶ σοῦ δαίμονι, σοὶ τί μέλει;*

— *οὐ βλέπεις εἰς πρόσωπον*, &c.] Luke xx. 21, *οὐ λαμβάνεις πρόσωπον.* Without dreading the displeasure of the great ones, such as might be the Herodians. Solon in Diog. Laert. I. 2, *εἰς γὰρ γλῶσσαν ὁρᾶτε καὶ εἰς ἔπος αἴολον ἀνδρὸς, εἰς ἔργον δ' οὐδὲν γιγνόμενον βλέπετε.*

17. *ἔξεστι δοῦναι*, &c.] Judas the Gaulonite, joining with a Pharisee named Sadoc, formed a party of men, who under pretence of standing up for the public liberty, taught that the Jews ought not to submit to any foreign power, nor to pay tribute. See Joseph. Ant. XVIII. 1, 1. And the grand argument which they urged as decisive against the authority of the Romans, was that text which prohibited their setting a stranger to be king over them, Deut. xvii. 15. And Grotius seems to think it was this that formerly engaged them so vigorously to oppose the Chaldeans, and to refuse submitting to their government till Jerusalem was destroyed. See Stanhope, Ep. and Gosp. Vol. IV. p. 601.

— *κῆνσον*] See xvii. 25. St. Luke xx. 22, uses the word *φόρος*, which denotes tribute. Joseph. Ant. VII. 5, 1, *φόρους δὲ αὐτοῖς ἐπιτάξας κατ' ἔτος τελεῖν.*

18. *πονηρίαν*] St. Mark, xii. 15, uses *ὑπόκρισις*, and St. Luke, xx. 23, *πανουργία.*

21. *ἀπόδοτε*, &c.] Philo de Opif. p. 19, *ἐτήσιον ἀποδιδόναι δασμὸν τῷ βασιλεῖ.* Xen. *Κυρ. παιδ.* v. 3, *τὰ τῶν θεῶν ἀποδόντες τοῖς μάγοις.* See Bp. Taylor's Work, Vol. XIII. p. 416.

Our Lord here answers the treachery of the question proposed from the received maxims of the Jews, that wherever the money of any person was owned as the current coin of the kingdom, there the inhabitants owned that person as their lord and governor; i. e. they acknowledged [illegible] higher power, and the

minister of God in respect to them. Maimonides in Gezelah, v. So David, though anointed by Samuel, is declared not to be their king whilst Saul lived, because the coin which had the image of Saul upon it was still the current coin, Jerus. Sanhed. xx. 2. By admitting therefore in this instance the impression and inscription of the prince on their current coin, they acknowledged their subjection to him: and more particularly so as in this instance the denarius bore the inscription KAICAP. AYГOYC. IOYΔAIAC EAΛΩKYIAC.

The Roman emperors were wont to disperse their money through all the provinces belonging to their jurisdiction. This money was stamped with the image or bust of the emperor on one side; and this tribute or capitation tax (which according to Ulpian the males from fourteen, and the females from twelve years old were obliged to pay) was usually collected in this money and no other, as the only current coin at Rome.

— *τὰ τοῦ Καίσαρος*] Sub. *μέρη*, Mich. in Bos. Ell. Gr. p. 169: *ὄντα*, Glass. Phil. Sac. p. 133. The right of Cæsar had its rise from their own act of submission to the Roman government, as formerly they had done to the Assyrian: which national submission, with promise of fidelity having now obtained about a hundred years, was a just ground for Cæsar's right.

Doddridge thinks, that as our Saviour cautions the Pharisees against using religion as a pretence to justify sedition, so he also warns the Herodians, that they should not, as they were too inclinable to do, make a compliment of their religion to the Romans by complying with those things which were forbidden by the Divine law, that they might ingratiate themselves with Cæsar's party. See Prideaux's Connections, II. 366—368.

22. *ἀκούσαντες ἐθαύμασαν*] See Porteus, Lect. XVIII. Vol. II. p. 144.

23. *οἱ λέγοντες*] Several MSS. omit the article, which Middleton says can hardly be right: for the meaning seems not to be, that as they came they made this assertion, but only that the dogma subjoined was notoriously maintained by them. Josephus, B. J. II. 8, 14, *ψυχῆς τε τὴν διαμονὴν καὶ τὰς ᾅδου τιμωρίας καὶ τιμὰς ἀναιροῦσι* See also Acts xxiii. 8, where it is expressly said that they denied any spirit, and consequently the existence of the soul in a separate state.

24. *Μῶσης εἶπεν*] See Deut. xxv. 5, 6. Moses only confirmed by this injunction what had been in use before among the Patriarchs; see Gen. xxxviii. 8. Dr. Owen says, we have here a signal specimen of the manner of quoting Scripture as practised

by the Jews. And from this specimen it plainly appears that they thought it sufficient to express the sense and substance of the text, without confining themselves to the strict words and phraseology of it.

— ἐπιγαμβρεύσει] Answers to a Hebrew word which the Septuagint, in Deut. xxv. 5, translates by συνοικεῖν, but Aquila by ἐπιγαμβρεύειν, which latter word is used in the Septuagint, in Gen. xxxviii. 8.

The marriage of the widow with the brother-in-law was performed without much ceremony; because the widow of the brother who died without children passed at once for the brother-in-law's wife. Custom, however, required that it should be acknowledged in the presence of two witnesses, and that the brother should give a piece of money to the widow. The nuptial blessing was added, and a writing to secure the wife's dower. Some believe that this law was not observed after the Babylonish captivity, because since that time there has been no distinction of the inheritances of the tribes. The present Jews do not practise this law, or at least very rarely.

— ἀναστήσει σπέρμα, &c.] In Deut. ἀναστῆσαι τὸ ὄνομα τοῦ ἀδελφοῦ αὐτοῦ. In Ruth it is also ὄνομα.

— σπέρμα] i. q. υἱός.

25. παρ' ἡμῖν] i. e. of our nation. Seven brethren who were Gentiles, might all marry the same woman without danger of a litigation in the future age, as they would never rise again to dispute about her, according to the general sentiment of the Jews who held a resurrection: for they confined it to the circumcision. The other Evangelists are careful to state the question in such a manner that the law on which it was grounded should be seen to be a national law, peculiar to the Jews; "Moses wrote unto us."

— γαμήσας] Scil. γυναῖκα. See Schoetgen; Bos Ell. Gr. p. 56. The story which they mention here seems to have been a kind of common place objection, as we meet with it in the old Jewish writers. See Lightfoot's Hor. Hebr. and Talm.

26. ὁμοίως] viz. married his brother's widow, and died without children. Luke xx. 30.

27. ὕστερον δὲ πάντων] Frequently used in the Septuagint. Pausan. Attic. III. λέγεται δὲ καὶ εἰς τὸν Θησέα, ὡς αὐτός τε ἐβασίλευσε, καὶ ὕστερον Μενεσθέως τελευτήσαντος, καὶ, &c. In a similar manner Clem. Alex. Protrept. p. 61, tells us of a saying of Theocritus the Chian, ἄνδρες θαῤῥεῖτε ἄχρις ἂν ὁρᾶτε τοὺς θεοὺς πρότερον τῶν ἀνθρώπων ἀποθνήσκοντας.

28. ἐν τῇ ἀναστάσει] Mark xii. 23, adds ὅταν ἀναστῶσιν, more accurately determining the force of the preceding words. See similar instances Matt. xix. 28: Mark vii. 13: xiii. 19.

— τίνος ἔσται γυνή] A very few MSS. have ἡ γυνὴ here and Mark xii. 23. In this instance as in many others, Middleton says either reading may be tolerated, the difference being only, Whose wife shall she be, or, Whose shall the woman be.

29. πλανᾶσθε] Scil. τῇ διανοίᾳ.

— μὴ εἰδότες τὰς γραφὰς] It is a common opinion, arising probably from confounding them with the Samaritans, that the Sadducees received only the Books of Moses, and rejected the other*; γραφὰς therefore has here been understood of those Books. Whether we allow the correctness of that opinion or not, as the Sadducees produced an argument against the resurrection drawn from the Pentateuch, and our Saviour's answer in confirmation of the doctrine ver. 32, is from the same, we must understand the γραφαὶ here to be the Pentateuch. See Waterland's Works, Vol. IX. p. 306. It would hence seem that the resurrection of the dead was revealed under the law, that the Pharisees who sate in Moses's chair, did collect it from thence and believe it before our Saviour came into the world, and that the Sadducees who denied it, erred not knowing the Scriptures nor the power of God.

— τὴν δύναμιν τοῦ Θεοῦ] Enabling him to effect a resurrection. See Acts xxvi. 8: Ephes. i. 19, 20: Phil. iii. 21: Heb. xi. 19: 1 Cor. vi. 14: Rom. vi. 4.

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* This is questioned by Drusius and Reland: and Scaliger maintains the contrary, and shews from Joseph. Ant. XIII. 10, 6. which is commonly alledged in defence of that opinion, that it only relates to their rejecting all *traditions*. And indeed as it appears from the Talmud, that other parts of the Old Testament were often quoted by the Sadducees, and arguments were brought from thence against them by the Pharisees to prove the resurrection, which they endeavoured to evade, without disputing the authority of the texts, though they were not taken from the law of Moses, it is more reasonable to believe with Lightfoot that they did not reject the other Books of the Old Testament, but only gave a great preference to the five Books of Moses; and laying it down as a principle to receive nothing as an article of faith, which could not be proved from the law, if any thing was urged from other parts of Scripture that could not be deduced from Moses, they would explain it in some other way. Were this the case, it would be a sufficient reason to induce our Lord to bring his argument to prove the resurrection from what Moses had said, and to confirm it by that part of Scripture which was most regarded by the Sadducees, and upon which they now had grounded their objection to it.

30. ἐν τῇ ἀναστάσει] Even when not joined with the flesh or body, this signifies the resurrection of the flesh or body: and when the resurrection of the dead is mentioned, as here, it never bears any other sense.

— οὔτε γαμοῦσιν, &c.] This declaration of Christ is directly contrary to the opinion and practice of some of the antient idolaters, and particularly the Persians. From a notion that married people were peculiarly happy in a future state, they used often to hire persons to be espoused to such of their relations as had died in celibacy. Richardson's Dissert. on the East, p. 347.

— ὡς ἄγγελοι τοῦ Θεοῦ] i. e. not in all respects, but as to immortality and incorruptibility, 1 Cor. xv. 42, 43, 44: explained by St. Luke xx. 36, οὐ γὰρ ἀποθανεῖν ἔτι δύνανται. And that in this especially consists their likeness to the angels, we learn from the like words of Philo (lib. de Cain. p. 101) concerning Abraham, that leaving the world προστίθεται τῷ Θεοῦ λαῷ, καρπούμενος ἀφθαρσίαν, ἴσος ἀγγέλοις γεγονώς.

— τοῦ Θεοῦ] Some MSS. omit τοῦ, which Bp. Middleton thinks extremely probable, ἄγγελοι not having the article.

31. περὶ δὲ τῆς ἀναστάσεως] The argument of the Sadducees, being taken from the supposition that if there was a resurrection there must be a marriage, and the persons raised must be man and wife as they were before, shews plainly that they put the question concerning the resurrection of the body; for marriage belongs not to separate souls, but only to persons in the body.

32. ἐγώ εἰμι ὁ Θεὸς Ἀβραάμ, &c.] See Exodus iii. 6, 16. Joseph. de Macc. 16. extr. οἱ διὰ τὸν Θεὸν ἀποθνήσκοντες ζῶσι τῷ Θεῷ, ὥσπερ Ἀβραάμ, Ἰσαὰκ καὶ Ἰακώβ, καὶ πάντες οἱ πατριάρχαι. Waterland, Vol. ix. p. 308, explains it, I *am*, not I *was*: God was *then* God of those three Patriarchs, the latest of which had been dead above 170 years: still he continued to be their God. Is he a God of lifeless clay? Surely not: besides with what propriety of speech could the ashes of the ground be yet called Abraham, or Isaac, or Jacob? Those names are the names of persons, not of senseless earth, and person always goes where the intelligence goes: therefore Abraham, Isaac, and Jacob were still living and intelligent, somewhere or other, when God declared he was still their God; that is to say, they were alive as to their better part, their souls: he is not a God of the dead but of the living; therefore the soul survives the body: therefore the Sadducees who denied the separate

subsistence of souls or spirits were confuted at once, and that by a very clear and plain text, produced even from the Books of Moses. See Porteus, Lect. XVIII. Vol. II. p. 150.

The argument is differently explained. See Mede's Works, p. 801: Pearson on the Creed, Vol. I. p. 573: Tillotson, Serm. XXIII. p. 108, &c.: Blomfield's Sermon on Jewish Tradition, &c. p. 14. Nelson's Festivals, p. 213.

There are in the Jewish writings some arguments much like this to prove the resurrection. Manasseh Ben-Israel in his Book de Resur. Mort. p. 68, uses very nearly the same words.

— *οὐκ ἐστιν ὁ Θεὸς, Θεὸς νεκρῶν*] The Syr. Sax. and Copt. agree with the Vulg. in using no word answering to the first *ὁ Θεὸς*, which is also omitted in the Camb.

34. *συνήχθησαν ἐπὶ τὸ αὐτὸ*] Generally understand *χωρίον*. Hesych. *ἐπὶ τὸ αὐτὸ· ὁμοῦ, εἰς τὸν αὐτὸν τόπον.* But Kuinoel thinks it corresponds to a Hebrew word which signifies *ὁμοθυμαδὸν*. Campbell says, Flocked about him: it being the manifest design of the Evangelist to acquaint us that the preceding confutation of the Sadducees occasioned a concourse of Pharisees to him, which gave rise to the following conversation. In Ps. ii. 2, we meet with *συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ . . . . τοῦ Χριστοῦ αὐτοῦ.* See Acts iv. 5, 26. In some MSS. the reading is *ἐπ' αὐτὸν*, which has arisen from a gloss.

35. *νομικὸς*] Some have supposed this to have been a Caraite or Textuary: if so, Christ silenced four sects then in vogue in Judea. But we find the word used by Epictet. I. 13, where he calls *νομικὸν, ἐξηγούμενον τὰ νόμιμα.* St. Mark calls him *εἷς τῶν γραμματέων*, xii. 28.

— *πειράζων αὐτὸν*] i. e. to make a trial of his skill. Many have supposed from Mark xii. 32, 33, 34, that this man approved of Jesus Christ's answer, and that Christ was highly pleased with his docility. Theophylact and Chrysostom imagine that he went with an insidious and malignant intention, but during his conversation with Jesus was so struck, as to return with different views.

36. *ποία*] i. q. *τίς*; as xix. 18: 1 Macc. ii. 10.

— *μεγάλη*] for *μεγίστη*, as v. 19: Heb. x. 21: xiii. 20. St. Mark here uses *πρώτη*, which St. Matthew adds ver. 38. See Glass. Phil. Sac. p. 49.

The Jews used to make a distinction of the Divine precepts, dividing them into two classes, great and small; the former including those to which a great promise and reward was an-

nexed; the others, to which so great a promise was not made. They divided the precepts of the law, of which they reckoned 613, into 365 prohibitive and 248 affirmative.

This was a famous question amongst them: and though it was a rule amongst them that the law of the Sabbath was to give place to that of circumcision, yet they were not agreed as to the rest, which was the most important precept: only in general they were inclined to give the preference to the ceremonial part. Lightfoot remarks that Christ answers the Scribe out of a sentence which was written in the phylacteries; in which he avoided all occasion of offence, and plainly shewed that the observance of the moral law was more acceptable to God than all the sacrifices they could offer to him.

37. *εἶπεν*] Very many MSS. have *ἔφη*, which is used thus by St. Matthew in other passages, as iv. 7: xiii. 28: xxvii. 11: and Hesychius explains *ἔφη* by *εἶπεν, ἔδοξεν, ἀπεκρίθη*.

— *ἐν*] for *ἐκ*. So, *ἐν πάσῃ ψυχῇ, ἐν ὅλῃ δυνάμει*, Ecclus vi. 26: vii. 29, 30. See Mark xii. 30: Luke x. 27.

— *ὅλῃ τῇ καρδίᾳ*] Thus Catull. Nupt. Pel. et Thet. LXV. 69, toto ex te pectore, Theseu, Toto animo, totâ pendebat perdita mente. Theophrast. XVII. *θαυμάζω εἰ σὺ καὶ ἀπὸ ψυχῆς με φιλεῖς*. Aristoph. Nub. 86, *ἀλλ' εἴπερ ἐκ τῆς καρδίας μ' ὄντως φιλεῖς*. Plaut. Captiv. II. 3, 27, Ut adhuc locorum feci, faciam sedulo, Ut potissimum quod in rem rectè conducat tuam, Id petam, id persequarque corde et animo atque viribus. See Bp. Taylor's Works, Vol. III. p. 7.

— *διανοίᾳ*] Deut. vi. 5, ex totis viribus tuis. It has been supposed also a scholion to explain *τῇ καρδίᾳ σου*, or *τῇ ψυχῇ σου*.

This is a precept given to the Jewish nation, and so it follows that it ought to bear that sense which is the certain import of it in all those other places of the Old Testament where it only does occur; it being only found in the New Testament as a citation from thence. It is therefore certain, that it does not require us to love God in perfection of degrees, or in the elevated sense contended for by some, but only to love him with a sincere and prevailing love.

38. *πρώτη καὶ μεγάλη*] Ordinals for the most part, Bp. Middleton says, whether the nouns with which they agree be expressed or understood, are anarthrous. And superlatives have so close an affinity to the ordinals signifying first and last, that they also sometimes reject the article. Some read *ἡ*

μεγάλη καὶ ἡ πρώτη. See Bp. Taylor's Works, Vol. VIII. p. 297.

39. ὁμοία αὐτῇ] quoad sensum et vim, says Wolf: Bp. Porteus, similar in kind, though not equal in degree. Some read αὕτη. And ταύτῃ, which the Vulg. had. But ὁμοία αὐτῇ agree with δευτέρα, sub. ἐστι. There is so close a connexion between the love of God and our neighbour, that it may be said, he who loveth not his brother, cannot love God. 1 John iv. 20.

By joining this with the former quotation Christ sufficiently guarded against a foolish notion which some of the Pharisees had, that the observation of one excellent precept of the law would excuse the transgression of many others. It is certain the Pharisees were ready to magnify duties of the first table to the neglect of those of the second.

— τὸν πλησίον σου] Every other person who is capable of kindness from us, and stands in need of help. So St. Paul expounds it, Rom. xiii. 8.

— ὡς σεαυτὸν] Arrian. Exp. Alex. XIV. p. 293, καίπερ οὐκ ἐπιεικῶς κέχρηταί μοι ὁ Ἀσκληπιὸς, οὐ σώσας μοι τὸν ἑταῖρον, ὄντινα ἴσον τῇ ἐμαυτοῦ κεφαλῇ ἦγον.

40. ἐν ταύταις κρέμανται] St. Mark xii. 31, μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστι. And Rom. xiii. 9, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται. See Gen. xliv. 30: Judith viii. 24. Philo de Septenar. p. 282, ἔστι δ' ὡς ἔπος εἰπεῖν, τῶν κατὰ μέρος ἀμυθήτων λόγων καὶ δογμάτων δύο τὰ ἀνωτάτω κεφάλαια, τό τε πρὸς Θεὸν δι' εὐσεβείας καὶ ὁσιότητος, καὶ τὸ πρὸς ἀνθρώπους διὰ φιλανθρωπίας καὶ δικαιοσύνης. ὧν ἑκάτερον εἰς πολυσχιδεῖς ἰδέας καὶ πάσας ἐπαινετὰς τέμνεται.

— κρέμανται] This is a metaphor taken from the custom mentioned by Tertullian, of hanging up their laws in a public place to be seen of all men; and imports that in them is compendiously contained all that the law and the prophets do require in reference to our duty to God and man. Plut. ad Apollon. p. 116, Γνῶθι σεαυτόν. καὶ τὸ· Μηδὲν ἄγαν· ἐκ τούτων γὰρ ἤρτηται τὰ λοιπὰ πάντα. Plato de Leg. x, ἐκ γὰρ δὴ τοῦ τοιούτου πάντα ἠρτημένα τά τε εἰρημένα κακὰ γέγονε, καὶ ἔστι καὶ ἔσται.

— ὁ νόμος καὶ οἱ προφῆται] See v. 17.

41. Φαρισαίων] Same as mentioned ver. 34.

43. ἐν πνεύματι] Scil. ἁγίῳ. See Bos, Ell. Gr. p. 10. Our Lord always takes it for granted in his arguments with the Jews, that the writers of the Old Testament were under such an extra-

ordinary guidance of the Holy Spirit as to express themselves with the strictest propriety upon all occasions.

St. Peter uses the words (Acts ii. 34) to the same purpose, and to the same persons. And St. Paul also, 1 Cor. xv. 25: so Heb. i. 13: v. 6: x. 12, 13. See also 2 Pet. i. 21, *φερόμενοι ὑπὸ Πνεύματος ἁγίου.*

— *Δαβὶδ*] It is from hence evident not only that David is the author of Ps. cix. which contains this prophecy; but also that the Pharisees thought so. It may be observed too that the antient Jewish Doctors did with one consent apply this Psalm to the Messiah; as several Rabbins since his death have done. See Pearson on the Creed, Vol. I. p. 416; and Note, Vol. II. p. 354.

Hence it is plain that the artifices which the Jews now use to evade this place by saying, These words belong to Abraham, or David, or as Justin Martyr testifies, to Ezekiel, had not then obtained. For if it had not been the sentiment of the nation, that this Psalm belonged to the Messiah, Christ would not have alleged it to this end, much less would he have put the Scribes and Pharisees to silence by so doing. See Kidder's Dem. of Mess. I. p. 108.

— *Κύριον*] Sub. *αὐτοῦ*. as ver. 45, we read *υἱὸς αὐτοῦ*, and 44, *κυρίῳ μου*.

44. *κάθου ἐκ δεξιῶν*] See xx. 21. Thomas M. *κάθησο καλλιον ἢ κάθου*. Mœris *κάθησο*, *Ἀττικῶς*, *κάθου κοινῶς*. By *ἐκ δεξιῶν* is meant not only the greatest honour, but also supreme power and authority, and his being concerned as Kings and Priests are for their people whom they govern, or for whom they intercede, 1 Kings ii. 19: Matt. xxvi. 64: Heb. i. 3: viii. 1: Rom. viii. 34. See also 1 Cor. xv. 25, where St. Paul expresses Christ's sitting at the right hand of the Father by reigning.

— *ἕως ἂν θῶ*, &c.] taken from the custom of conquerors placing their foot upon the neck of the vanquished, to indicate their being conquerors. See Judg. iii. 26: Isai. xlii. 13: lxiii. 1. *Τίθημι* here has the force of *ποιέω*: and the whole expression is Hebrew; to denote *ὑποτάσσω*.

45. *εἰ οὖν Δαβὶδ*, &c.] The direct question would have been *εἰ υἱὸς αὐτοῦ ἐστι, πῶς αὐτὸν Κύριον καλεῖ*; see an inversion of a similar kind, Mark ii. 23.

— *πῶς υἱὸς αὐτοῦ ἐστι*;] He here gives the Pharisees to understand, that they were extremely mistaken if they took him only for a temporal King, since his being the Son of God rendered him much superior to the Son of David.

46. *οὐδεὶς*] viz. of the Pharisees and Sadducees.

— *ἐδύνατο ἀποκριθῆναι*] In their answer they must either have contradicted this declaration of David, or else they must have condemned themselves for their unbelief.

— *ἐπερωτῆσαι*] Scil. *πειράζων*, tempt him with ensnaring questions.

## CHAP. XXIII.

1. *καὶ*] When Jesus had put the Pharisees to silence, he directs his conversation to the attending multitude of the Jews: *ὄχλοι* being distinguished from *μαθηταὶ*.

2. *ἐπὶ τῆς Μωσέως καθέδρας*] i. e. succeed Moses in being teachers and expounders of the law of God, which they did either publicly to the people, or privately in their schools. Nehem. viii. 4: Acts xv. 21: 2 Cor. iii. 15. So Theophylact explains it, *τὰ τοῦ νόμου διδάσκειν*. Jerome in loc. says per Cathedram Mosis doctrinam legis ostendit. Glass. gives it a more extensive signification. See Phil. Sac. p. 887. And whilst they determined things doubtful and undetermined in the law, not contrary to the precepts of it, their decisions were to be observed for order's sake. Hence of the tything mint and cummin, not mentioned in the law of Moses but prescribed by them, Christ saith *ταῦτα ἔδει ποιῆσαι*.

— *γραμματεῖς*] See ii. 4; p. 47. Lightfoot thinks the word *Scribes* means the whole Sanhedrim who sat in the chair of judicature.

The name of Pharisee being the appellation of a sect, our Lord could not mean to say this of all the party. Such a character was applicable to none but the Doctors of the sect: and therefore Macknight supposes Scribes and Pharisees to be for Pharisean Scribes. But among the Scribes there were many who were not Pharisees, Luke xi. 44: Acts xxiii. 9: whence by *γραμματεῖς* Wolf would understand the Textuaries. But see Note, p. 123.

— *ἐκάθισαν*] has the force of the present *καθίζουσι*, Glass. Phil. Sac. p. 306. Before the destruction of the second temple, the Doctors sat and the Disciples stood: but a short time before the destruction this custom was changed and the Disciples sat. See p. 106.

3. *πάντα*] i. e. says Theophylact, all that they require *ἐκ τῶν Μωσέως βίβλων, καὶ ἀπὸ τοῦ νόμου*. Though expressed in general terms, Christ only requires them to acknowledge their authority. For he elsewhere requires them to beware of the

leaven, i. e. the doctrine of the Scribes and Pharisees. See xvi. 6, 12: comp. also xv. 6, 9, 14. In a similar manner *πάντα* must be restricted, Col. iii. 20, 22: Eph. v. 24.

Josephus tells us the Jews used to act according to their direction, Ant. XVIII. 1, 2, *δι' αὐτὰ* (scil. *δόγματα*) *τοῖς τε ὄχλοις πιθανότατοι τυγχάνουσι, καὶ ὁπόσα θεῖα εὐχῶν τε καὶ ἱερῶν ποιήσεως ἐξηγήσει τῇ ἐκείνων τυγχάνουσι πρασσόμενα.*

— *εἴπωσι*] here used in the sense of *κελεύειν*.

— *τηρεῖν*] Omitted in some MSS. and versions, probably from *τηρεῖτε* following.

— *τηρεῖτε καὶ ποιεῖτε*] See Levit. xxv. 18: Deut. xxviii. 1: xxxii. 46.; joined as here.

— *λέγουσι γὰρ*, &c.] Arrian. Epict. III. 7, *αὐτοὶ γὰρ ἄλλα λέγομεν, ἄλλα δὲ ποιοῦμεν. ἡμεῖς λέγομεν τὰ καλὰ, ποιοῦμεν τὰ αἰσχρά.* Lucian. Fugit. XIX. Vol. III. p. 375, *οὐδὲν οὕτως εὕροις ἄλλο ἄλλῳ ἐναντίον ὡς τοὺς λόγους αὐτῶν καὶ τὰ ἔργα.* Livy VII. 32, Facta mea non dicta, vos milites, inquit, sequi volo, nec disciplinam modo sed exemplum etiam a me petere.

— *καὶ οὐ*] *καὶ* i. q. *ἀλλὰ*, as i. 25: xxvi. 60. Thus Ps. iv. 4, the Septuagint has *καὶ μὴ* and Symmachus *ἀλλὰ μή*.

4. *φορτία βαρέα*] These, Theophylact says, were *παραδόσεις ἐπέκεινα τοῦ νόμου*, and called by their own writers "the strokes of the Pharisees." Porphyr. Vit. Pythag. p. 42, *συνανατιθέναι μὲν φορτίον τοῖς βαστάζουσιν, συγκαθαίρειν δὲ μή.* Philo de Somn. p. 582, *τὸ βαρύτατον ἄχθος ἐπιτιθέασιν αἱ τοῦ συνθέτου σώματος ἀνάγκαι.* Theophr. Char. XI. *βδελυροῦ τῷ ἀκολούθῳ ἐπιθεῖναι μείζον φορτίον, ἢ δύναται φέρειν.* Stat. Silv. v. 1, 84, ille subactis Molem immensam humeris et vix tractabile pondus Imposuit.

— *καὶ δυσβάστακτα*] In Prov. xxvii. 3, the Septuagint joins *βαρέα καὶ δυσβάστακτα* as synonymous. In Luke xi. 46, *βαρέα* is omitted, and some MSS. and versions here omit *καὶ δυσβάστακτα*, which Mill and Griesbach think has been a marginal annotation here from St. Luke, and afterwards with the addition of *καὶ* inserted in the text.

The words are spoken in allusion to the practice of those who lade and drive beasts of burden. They first make or bind up their loads, then lay them on their backs, and in driving them through bad roads, support the loads and keep them steady by taking hold of them.

— *τῷ δακτύλῳ*] Some would understand *ἄκρῳ* here. The expression is proverbial, and similar to the Latin proverb extremo digito attingere; and not to be taken in a strict sense. Christ

uses it to describe the hypocrisy of the Pharisees, who expounded the law in the severest sense, and imposed upon others the utmost rigour of its precepts, but were themselves extremely corrupted, and did not take the least pains to practise those duties. See ver. 24. Lucian. Demonact. IV. Vol. II. p. 377, τὰς ἐν φιλοσοφίᾳ προαιρέσεις οὐκ ἐπ' ὀλίγον, οὐδὲ κατὰ τὴν παροιμίαν ἄκρῳ τῷ δακτύλῳ ἁψάμενος ἠπίστατο. Julian. Orat. VI. p. 200, γενέσθω δὲ τρυφῆς μηδὲ ἄκρῳ, φασι, τῷ δακτύλῳ.

5. πλατύνουσι] See Glass. Phil. Sac. p. 233. Our Saviour does not so much condemn the bare wearing of them, as the doing it out of pride and hypocrisy. It is not unlikely that he wore them himself, according to the custom of the country; for the children of the Jews were to be brought up from their infancy in saying the phylacteries; i. e. as soon as they were capable of being catechised. The Scribes and Pharisees made theirs very broad and visible that they might obtain a proportional fame and esteem for their devotion with the people; these things being looked upon as arguments of the study of the law, and signs of devotion.

— φυλακτήρια] The word signifies a memorial or preservative. The Hebrew name is Tephillim, which signifies prayers, because the Jews wear them chiefly when they are at prayers. The phylacteries are parchment cases formed with great nicety into their proper shapes; they are covered with leather, and stand erect upon square bottoms. That for the head has four cavities, into each of which is put one of the four following sections of the law, viz. Exod. xiii. 1—10: Exod. xiii. 11—16: Deut. vi. 4—9: Deut. xi. 13—21. The other for the left arm has but one cavity, and into that four sections are also put, written on one piece of vellum, but in four columns: this being rolled up was fastened to the inside of the left arm between the shoulder and the elbow, that it might be over against the heart. This custom they founded on a literal interpretation of Exod. xiii. 9, 16: Deut. vi. 8: xi. 18. What great holiness they placed in putting on these phylacteries we learn from the Targum on Cant. viii. 3, which introduces the Jew saying, I am chosen above all people because I bind my frontals to my head and to my left hand, and my parchment is fixed to the right side of my gate or door, so that a third part of it comes up to my bed, that the evil spirits may not hurt me. Joseph. Ant. IV. 8, 13, ὅσα τε τὴν ἰσχὺν ἀποσημαίνειν δύναται τοῦ Θεοῦ καὶ τὴν πρὸς αὐτοὺς εὔνοιαν, φέρειν ἐγγεγραμμένα ἐπὶ τῆς κεφα-

λῆς καὶ τοῦ βραχίονος, ὡς περίβλεπτον πανταχόθεν τὸ περὶ αὐτοὺς πρόθυμον τοῦ Θεοῦ.

— κράσπεδα] Hesych. κράσπεδα, τὰ ἐν τῷ ἄκρῳ τοῦ ἱματίου κεκλωσμένα ῥάμματα, καὶ τὸ ἄκρον αὐτοῦ. Theophyl. in Matt. IX. τὸ ἄκρον τοῦ ἱματίου. See Numb. xv. 38, 39: Deut. xxii. 12.

— ἱματίων] omitted in a few MSS. It has been supposed by those who are in favour of the omission, that it has been added from other passages of the New Testament, which have the addition of τοῦ ἱματίου or τῶν ἱματίων. These have been supposed to be the veils which the men wore on their heads; and the fringes are thought to have been tufts of twined thread, fastened to the four corners of it with a ribband, in such a manner that each tuft hung at a little distance from the corner of the veil to which it was fastened.

6. πρωτοκλισίαν] 1 Sam. ix. 22. τόπος ἐν πρώτοις τῶν κεκλημένων. The chief place in the triclinium was the middle. To senior men who were venerable with age or excelled in prudence and authority, the first sitting down and the more honourable place were given, and when the table was taken away they used to rise first. The master of the feast was at the lower end.

— πρωτοκαθεδρίας] Thus shewing their pride, says Theophylact, where they ought to have taught others humility. The chief seats in the synagogues were so placed, that those who occupied them had their faces to the people. These Pharisees would of course sit on the seats appropriated to the chief persons of the place; but here we must understand the chief places on *such* seats, as Mark xii. 39: Luke xi. 43: xx. 46: where they might be in full view of all who were present.

7. ἀσπασμοὺς] See v. 47.

— ῥαββί] i. q. διδάσκαλε. but such a teacher as they stood bound to hearken to: depending upon his word, and not disbelieving, swerving from, or doubting of the truth of what he taught. Rabbi Eliezer says, he that separates from the school of his Rabbi, or teacheth any thing which he hath not heard from his master, provokes the Divine Majesty to depart from Israel.

This title was prefixed to the names of those Doctors who had rendered themselves remarkable by the extent of their learning, or were the authors of new schemes of divinity: heads of sects whose fame had gained them many followers. It was a title the Jewish Doctors were particularly fond of. At what

precise time it began to be adopted, is not perhaps easily ascertained: but most probably it did not commence before the schism arose between the schools of Shammai and Hillel: and from that schism perhaps it had its beginning.

It would seem from Wetstein to have been customary to use the name Rabbi twice in their salutations. Many versions have the word only once in this passage.

8. *μὴ κληθῆτε*] Do not wish or affect to be so called. See Glass. Phil. Sac. p. 201.

— *καθηγητὴς*] In several MSS. the reading is *διδάσκαλος*, which Griesbach and Loesner consider as an interpretation. Beza Grotius, and some others think *διδάσκαλος* the true reading, being an explanation of *ῥαββί*, and clearly distinct from *καθηγητὴς* which occurs afterwards.

— *ὁ Χριστὸς*] Wanting in a few MSS. the Syr. Vulg. Copt. Sax. Æthiop. Versions: but the authorities both in weight and number are greatly in its favour. It makes however no difference to the sense; because if not read, the context manifestly supplies it.

Clem. Alex. Pæd. 1. p. 132, *ἕνα μόνον ἀληθινὸν, ἀγαθὸν, δίκαιον, κατ' εἰκόνα καὶ ὁμοίωσιν τοῦ πατρὸς, υἱὸν Ἰησοῦν, τὸν Λόγον τοῦ Θεοῦ, παιδαγωγὸν ἡμῶν εἶναι, ᾧ παρέδωκεν ἡμᾶς ὁ Θεός.*

9. *πατέρα*] Maimonides tells us that men of the degree of Rabbi were also called Abba, i. e. Father; and they took to themselves this title as well as Rabbi. Now to these Fathers they ascribe the same high and incontestible authority. Hence Maimonides says, He that will be holy, must perform the words of the Fathers. And they declare that the words of the Cabala, or the traditions of the Fathers were equal to the words of the Law, and more to be regarded than the words of the Prophets.

Hor. Sat. 1. 3, 126, Non nosti quid pater, inquit, Chrysippus dicat?

— *μὴ καλέσητε*] Sub. *τινὰ*, so that *ὑμῶν* may belong to *πατέρα*.

— *ἐπὶ τῆς γῆς*] i. e. *ἐξ ἀνθρώπων*, in opposition to their Father *ἐν τοῖς οὐρανοῖς*, which occurs immediately afterwards.

10. *καθηγηταὶ*] The word *Mar*, *καθηγητὴς*, which they used in Babylon to signify one who in Judea was called *Rab*, with them signifies a guide and leader in the way of happiness. And of this says St. Paul they are confident that they are "guides to the blind, a light to them that sit in darkness, instructors

of the simple, and masters of babes," Rom. ii. 17, 18, 19, and that so certainly that their decisions were not to be doubted of, but were to be reputed of equal authority with the determinations of the Prophets.

— εἷς γὰρ ὑμῶν ἐστι, &c.] In some read ὅτι καθηγητὴς ὑμῶν ἐστιν εἷς.

12. ὑψώσει, &c.] This sentiment is frequently expressed by Christ: it occurs at least ten times in the Evangelists: see xviii. 4: xx. 26: xxiii. 10, 11: Mark ix. 35: x. 43, 44: Luke xiv. 11: xviii. 14: xxii. 26: John xiii. 14.

Diog. Laert. Chilo I. 90, φασὶ δ' αὐτὸν καὶ αἰσώπου πυθέσθαι, ὁ Ζεὺς τί εἴη ποιῶν; τὸν δὲ φάναι τὰ μὲν ὑψηλὰ ταπεινοῦν, τὰ δὲ ταπεινὰ ὑψοῦν.

13. οὐαὶ] Here repeated eight times, deploring and commiserating the Pharisees. See Glass. Phil. Sac. p. 552.

This and the following verse in several MSS. change places: and in some this is entirely wanting.

— ὑποκριταὶ] In its most exact application signifies players, who, according to the unnatural custom of the antients, acted a part under a mask. See p. 151.

— κατεσθίετε] The Doctors of the law first and above all things instilled into their disciples and the common people, that a wise man or a master was to be respected above all mortal men whatsoever. And under a pretence of mighty devotion, but especially under the goodly shew of long prayers, they so drew over the minds of devout persons to them, especially of women, and among them, of the richer widows, that by subtle attractives, they either drew out, or wrested away their goods and estates. Nor did they want nets of counterfeit authority, when from the chair they pronounced according to their pleasures of the dowry and estate befalling a widow, and assumed to themselves the power of determining concerning those things.

Hom. Od. β. 237, κατέδουσι βιαίως οἶκον Ὀδυσσῆος. Libanius, ὁ πάντα ἐγὼ ζημιώμενος—οὗ τὸν οἶκον ἐσθίετε. Plut. de aud. Poet. XXII. οἶκον μὲν ποτε τὴν οἰκίαν καλοῦσι,—ποτε δὲ τὴν οὐσίαν, ἐσθιέται μοι οἶκος. So Claudian. Epig. in Curet. LXXV. 7, Spurcos avidæ lambit meretricis hiatus, Consumens luxu flagitiisque domum.

— χηρῶν] Josephus, Ant. XVII. 2, 6, tells us this sect pretended to a more exact knowledge of the law, οἷς χαίρειν τὸ θεῖον προσποιουμένων ὑπῆκτο ἡ γυναικωνῖτις. And when Alexandra obtained the government, they insinuated themselves into her favour, as being the exactest sect of the Jews, and the

exactest interpreters of the law; and abusing her simplicity, did as they listed, remove and dispose, bind and loose, and even cut off men.

— *καὶ προφάσει*] *καὶ*, i. q. *καὶ ταῦτα*, idque. Polybius, *μόνοι τῶν κατὰ Συρίαν ὑπέστησαν, καὶ πάσας ἐξελέγξαντες ἐλπίδας*. Accius, frag. 177, Nil credo auguribus, qui aures verbis divitant Alienas, suas et auro locupletent domos.

— *μακρὰ*] Sub. *κατὰ*. Theophylact, *ἐπὶ πολὺν χρόνον*. Maimonides tells us, "The antient saints or good men used to stay an hour before prayer, and an hour after prayer, and held an hour in prayer." This being done three times a day, nine hours every day were spent in this manner. On this account they obtained the character of very devout men, and hereby covered all their oppression of the poor.

— *κρίμα*] Judicium, et pœna consequens judicii.

— *περισσότερον κρίμα*] i. q. *μεῖζον κρίμα*, James iii. 1. Chrysostom, *πᾶς μὲν ἄξιος τιμωρίας ὁ κακόν τι ποιῶν· ὁ δὲ καὶ τὴν αἰτίαν ἀπὸ εὐλαβείας λαμβάνων, καὶ προσχήματι ταύτῃ χρώμενος τῆς πονηρίας, πολλῷ χαλεπωτέρας κολάσεως ὑπεύθυνος*.

14. *κλείετε*] As Christ *opened* the kingdom of heaven by the preaching of the Gospel, the Scribes and Pharisees by reviling and persecuting him might probably be said to *shut* that kingdom; as also by pretending to be guides to others, and refusing themselves to go in; by doing all they could to hinder the people from repenting of their sins and believing the Gospel.

— *οὐκ εἰσέρχεσθε*] Scil. *εἰς τὴν βασιλείαν τῶν οὐρανῶν*.

15. *τὴν ξηράν*] Scil. *γῆν*. In the same way *τὸ ξηρὸν*, for *τὸ ξηρὸν πέδον*. Strabo, III. p. 211, *διά τε τὸ τάχος καὶ ἐπὶ ξηρᾶς πολλάκις ἐγκατέλιπον τὴν ναῦν*. Moschopulus ad Hesiod. *ἐργ. ὀδεύειν ἐπὶ ξηρᾶς, πλεῖν καὶ στέλλεσθαι ἐπὶ θαλάσσης, πορεύεσθαι ἐπ' ἀμφοτέρων· ἀφ' ὧν ὀνόματα, ὁδὸς ἐπὶ ξηρᾶς, πλοὺς καὶ στόλος ἐπὶ θαλάττης*. Virg. Georg. I. 363, In *sicco* ludunt fulicæ. Livy, XXII. 2, Quum omnia obtinentibus aquis, nihil ubi in *sicco* fessa sternerent corpora invenirent. In the same way Homer, Il. κ. 27, uses *ὑγρὰ* to express the sea.

— *ἕνα προσήλυτον*] Beausobre is inclined to think that this is meant of the proselytes of the Pharisees in particular, they being extremely zealous in getting men over to their party. We find, however, that the zeal of the Jews in making proselytes was so remarkable, that it was taken notice of by the heathens, and turned into a proverb. Hor. I. Sat. IV. ver. ult. ac veluti te Judæi cogemus in hanc concedere turbam. Esth. viii. 17, *πολλοὶ*

τῶν ἐθνῶν περιστέμνοντο, καὶ Ἰουδαΐζον διὰ τὸν φόβον τῶν Ἰουδαίων.

— ὅταν γένηται] Scil. ἐκεῖνος προσήλυτος.

— υἱὸν γεέννης] See v. 22. Worthy of hell, i. q. ἄξιον. See Glass. Phil. Sac. p. 97.

— διπλότερον] Though agreeing with υἱὸν, will be translated as an adverb; more openly and unlimitedly wicked.

It was the complaint of the Jewish nation, that their proselytes were "the scabs of the church," and hindered the coming of the Messiah, as being ignorant of the law, and bringing in revenge. Justin Martyr informs us of them, Dial. Tryph. οἱ δὲ προσήλυτοι οὐ μόνον οὐ πιστεύουσιν, ἀλλὰ διπλότερον ὑμῶν βλασφημοῦσιν εἰς τὸ ὄνομα αὐτοῦ, καὶ ἡμᾶς τοὺς εἰς ἐκεῖνον πιστεύοντας καὶ φονεύειν καὶ αἰκίζειν βούλονται, κατὰ πάντα γὰρ ὑμῖν ἐξομοιοῦσθαι σπεύδονται.

16. ὁδηγοὶ τυφλοὶ] See xv. 14.

— οὐδέν ἐστι] i. e. Though it may be in appearance, it is not in reality an oath; it has not the power of binding, as appears from the opposition of ὀφείλει.

— τῷ χρυσῷ τοῦ ναοῦ] By these words some would understand the gold which adorned the temple: others the sacred utensils, see Numb. v.: Exod. xxv.: others the treasures, viz. what was put in the thirteen chests in the court of the women: what was offered by direction of the law: and the corban, the vow made by which was held as sacred among the Jews as oaths wherein the name of God was used. It seems indeed that they taught that oaths by the creatures might be used on trifling occasions, and violated without any great guilt: undoubtedly covetousness and interest had a great share in this judgment of theirs.

— ὀφείλει] He is a debtor, i. e. he is obliged to perform his oath.

17. τίς γὰρ] Quis non videt particulæ γὰρ manifestam vim esse αἰτιολογικὴν? Hoogeveen, Doctr. Part. c. XII. Sect. 4. § 1. The Apostle's words are a fit comment on this passage, Heb. vi. 16, For men verily swear by the greater.

19. τὸ ἁγιάζον τὸ δῶρον] Exod. xxix. 37, Whatsoever toucheth the altar shall be holy.

20. ὁ ὀμόσας] Several MSS. have ὁ ὀμνύων, which seems a gloss.

— ὀμνύει ἐν αὐτῷ καὶ ἐν πᾶσι, &c.] i. e. He sweareth by him whose altar it is, for the accessory follows the principal: and an oath must be [illegible] to be by something, which can testify to

the truth and punish the falsehood of it: and so he that thus swears, must in all reason be supposed to swear by that God also, to whom the altar belongs. In any other light, an oath by the creature is absolutely ridiculous, because a creature neither has knowledge with respect to the matter of the oath, nor power to punish the perjury.

— *κατοικοῦντι*] Very many MSS. read *κατοικήσαντι*, which Griesbach approves.

The Jews had borrowed several profane oaths from the Heathens, and provided the name of God was not expressly mentioned in them, they fancied that such oaths were not binding.

— *ἀποδεκατοῦτε*] This word is peculiar to the Alexandrine dialect, and not found at all in the writings of the Attics: we also meet with it in Gen. xxviii. 22. Joseph. Ant. iv. 4, 3, uses *τὴν δεκάτην τελεῖν*. Lightfoot quotes from the Rabbinical writings, "This is the general rule about tythes, Whatsoever serves for food, whatsoever is kept, (i. e. which is not of common right) and whatsoever grows out of the earth, shall be tythed."

— *τὸ ἡδύοσμον*] Sub. *λάχανον*, Mich. in Bos. Ell. Gr. p. 143. i. e. of the most common and insignificant herbs which consequently could not pass for fruits of the earth, of which tythes were to be paid according to the law, Deut. xiv. 22: xxvi. 12. Pliny, H. N. xix. 8, Menthæ nomen apud Græcos suavitas odoris mutavit.

— *ἄνηθον*] Dill; a species of herb so called, from *ἄνω* and *θεῖν*, Etymol. M.; for its stalk runs up to the height of a cubit and a half. Virg. Ecl. ii. 48, Et florem jungit bene olentis anethi.

— *τὴν κρίσιν, τὸν ἔλεον, τὴν πίστιν*] These words seem to be taken from Micah vi. 8.

Faith in God, or as St. Luke xi. 42, expresses it, love of God is the foundation of all piety; mercy, of all that charity we owe to our brother; judgment, of all righteous dealing. Now that the Pharisees wanted this faith and love to God was visible from their hypocrisy; that they were full of rapine and injustice we learn from ver. 25; that they were a crafty sort of men, prone to envy and hatred, from Josephus, Ant. xvii. 2, 6.

— *κἀκεῖνα μὴ ἀφιέναι*] Though the giving the tythes of herbs was not expresly enjoined by the law, Christ does not however disallow of it, because it was a thing not evil in itself, and that moreover had been instituted by the Jewish church.

24. διϋλίζοντες] i.e. Which strain what you drink, for fear of swallowing a gnat. This is an allusion to a custom the Jews had of straining their liquors before they drank, for fear of swallowing any insect that might be unclean. Maimonides, in his treatise of forbidden meats, II. 20, affords a remarkable illustration of our Saviour's expression: "He who strains wine or vinegar, or strong drink, and eats the gnats or flies or worms which he hath strained off, is whipped." Passing the liquor through a strainer, that no gnat or part of one might remain, grew into a proverb for exactness about little matters. Theoph. in loc. τὸν κώνωπα διϋλίζοντας τούτους ὀνομάζει, ὡς τὰ μὲν μικρὰ ἁμαρτήματα παραφυλαττομένους· τὸν δὲ κάμηλον, ἤτοι τὰ μεγάλα, καταπίνοντας καὶ παρορῶντας. Hilary also explains it, peccata levia vitare, et grandia devorare.

— τὸν κώνωπα, &c.] Middleton says, in proverbial allusions like this, it is usual in most languages to make the subject of the remark definite; and this is perfectly natural: for allusions suppose the thing alluded to, to be known; and no allusions are more readily apprehended than those which are made to proverbs and fables. Perhaps therefore the spirit of the original would have been best preserved by translating "the gnat, the camel." Of this form in our own language, Ray's Proverbs will supply a multitude of examples. Aristot. H. A. v. 19, οἱ δὲ κώνωπες ἐκ σκωλήκων οἱ γίνονται ἐκ τῆς περὶ τὸ ὄζον ἰλύος, &c. and IV. 8, ὁ δὲ κώνωψ πρὸς οὐδὲν γλυκὺ προστρέχει, ἀλλὰ πρὸς τὰ ὀξέα. Phal. Ep. 86, κώνωπος ἐλέφας Ἰνδὸς οὐκ ἀλεγίζει. Liban. Ep. 1597, τὸ δὲ ἐμὸν τοιοῦτον, οἷον κώνωψ ἐλέφαντι παραβαλλόμενος.

— καταπίνοντες] Used not of liquids only, but of solids: to swallow down. Joseph. B. J. v. 10, 1, τοὺς μὲν χρυσοὺς, ὡς μὴ φωραθεῖεν ὑπὸ τῶν λῃστῶν, κατέπινον: VI. 7, 3, κἂν εἴ τινος εὕροιεν τροφὴν, ἁρπάζοντες αἵματι πεφυρμένην κατέπινον. Philo, II. Alleg. p. 103, κατεσθίει καὶ βιβρώσκει καὶ μέντοι καὶ κατάπινει τὰς ἐν αὐτῷ στήλας. De Jos. p. 541, ἑπτὰ (στάχυς) λεπτοὺς καὶ ἀσθενεῖς ἀναπεφυκέναι πλησίον, ὑφ' ὧν ἐπιδραμόντων καταποθῆναι τὸν εὔσταχυν πυθμένα.

This the rulers and Pharisees did, in not admitting the thirty pieces into the treasury because it was the price of blood, and yet with those very pieces hiring Judas to procure the shedding that blood: and by scrupling to enter the judgment-hall lest they should be defiled, but not scrupling to shed the blood of the innocent; John xviii. 28.

25. τῆς παροψίδος] Some MSS. read τῆς παροψίδος καὶ τοῦ πίνακος, probably from Luke xi. 39. Mœris Att. παροψίδα, τὴν ποιὰν μάζαν, Ἀττικῶς· παροψίδα, τὸ σκεῦος, Ἑλληνικῶς: Pollux, x. 87, τὰς δὲ παροψίδας ἡ μὲν πλείστη χρῆσις ἐλέγχει τούνομα ἐπὶ μάζης ἢ ζωμοῦ τινος, ἢ ἐδέσματος εὐτελοῦς, ὃ ἐστι παροψήσασθαι τεθὲν. οὐ μὴν ἀλλὰ κἀπὶ τὸ ἀγγεῖον ἑλκτέον τὴν κλῆσιν, οὐ γὰρ ἄχθομαι τὰ συνήθη τῶν ὀνομάτων, κἂν παρά τινι τῶν ἧττον κεκριμένων εὕρω, παράγων εἰς χρῆσιν. Juv. iii. 142, Quam magnâ multâque paropside cœnat.

— γένουσιν ἐξ] The preposition omitted Luke xi. 39: and below, ver. 27: as in Soph. Philoct. 897, καὶ δυσοσμίας γέμων: Aristoph. Plut. 811, αἱ δὲ λήκυθοι μύρου γέμουσι.

— ἀκρασίας] In several MSS. some versions, and Fathers, the reading is ἀδικίας, which Griesbach has admitted into the text. This may be supposed to suit the character of the Pharisees better. For Joseph. Ant. xviii. 1, 3, tells us οἵ τε γὰρ Φαρισαῖοι τὴν δίαιταν ἐξευτελίζουσιν, οὐδὲν εἰς τὸ μαλακώτερον ἐνδιδόντες. The reading ἀκαθαρσίας clearly owes its origin to the grammarians. The difficulties in the readings here Wassenberg thinks have arisen from glosses.

Philo de Cherub. T. i. p. 156, τὰ μὲν σώματα λουτροῖς καὶ κάθαρσίοις ἀπορρύπτονται, τὰ δὲ ψυχῆς πάθη ἐκνίψασθαι, οἷς καταῤῥυπαίνεται ὁ βίος, οὔτε βούλονται οὔτε ἐπιτηδεύουσι. καὶ λευχειμονοῦντες μὲν εἰς τὰ ἱερὰ βαδίζειν σπουδάζουσιν, ἀκηλιδώτους ἐσθῆτας ἀμπεχόμενοι, διάνοιαν δὲ κεκηλιδωμένην ἄχρι τῶν ἀδύτων εἰσάγοντες οὐκ αἰδοῦνται.—ἱερουργεῖν τολμῶπιν νομίζοντες τὸν τοῦ Θεοῦ ὀφθαλμὸν τὰ ἐκτὸς μόνα ὁρᾶν, ἡλίου συνεργοῦντος, ἀλλ' οὐχὶ πρὸ τῶν ἐμφανῶν τὰ ἀφανῆ καταθεᾶσθαι.

26. τυφλὲ] It may be observed, that our Lord, no longer under restraint from fear of apprehension, as being on the point of offering himself a willing victim, reproaches the Pharisees in stronger terms for their pride, hypocrisy and wilful misapprehension of the spirit and intent of the law of Moses. In this passage he has been supposed to allude to a custom prevalent among the more ostentatious of them, of covering their head and eyes lest they should look upon the wickedness of the world, or on any thing which might incite them to evil.*

* Whilst however we find our Saviour on all occasions censuring them for perverting the law of Moses and for making the commandment of God of none effect by their multiplied and unauthorized traditions, rebuking their hypocrisy, pride and worldly-mindedness; Bp. Blomfield

27. παρομοιάζετε] i. q. ὁμοιάζετε.

— τάφοις κεκονιαμένοις]. The Jews esteemed that a man contracted a legal pollution by touching even the outside of a sepulchre, or grave: see Numb. xix. 16. In order to avoid this pollution therefore, the Sanhedrim at stated times, as e. g. on the first of Adar, when they repaired the highways, sent out persons to examine the graves that were going to ruin, and by time or accident become scarce distinguishable, and to mark them with lime tempered with water. They did not mark those that were manifest, says Maimonides, but those that were doubtful or concealed. These marks were renewed from time to time; for the weather and growth of grass would soon efface them. κεκονιαμένοι therefore will signify the graves which have had these cautionary marks, and have lost them again; see Luke xi. 44, ἄδηλα, being covered with verdure.

Shaw in his Travels, p. 285, after describing the sepulchres of the East, adds, that all these different sorts of tombs, with the very walls likewise of the inclosures, are constantly kept clean white-washed and beautified. And we learn from other travellers that it was also customary to plant herbs and flowers either upon or close to the grave, particularly myrtle.

28. μεστοί ἐστε ἀνομίας] Sub. ἐκ. See Bos. Ell. Gr. p. 418.

29. οἰκοδομεῖτε] See 1 Macc. xiii. 27, &c. Grotius says the four following verses are to be considered as one sentence: of which perhaps ver. 31 may be a parenthesis.

— κοσμεῖτε] Josephus, Ant. xvi. 7, 1, from Nicholaus Damascenus, mentions Herod's repairing in a very splendid manner the sepulchre of David. This was a piece of respect which most nations have paid to persons of distinguished merit, especially to those who fell in a good cause. Xen. Hist. Gr. vi. 4, 7, καὶ ἐκόσμησαν δὴ τοῦτο τὸ μνῆμα οἱ Θηβαῖοι πρὸ τῆ μάχῃ. And Mem. ii. 2, 13, ἐάν τις τῶν γονέων τελευτησάντων τοὺς τάφους μὴ κοσμῇ, καὶ τοῦτο ἐξετάζει ἡ πόλις ἐν ταῖς τῶν

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well observes, we should be careful to distinguish between the multiplied and fanciful refinements which the Jews from the time of the Seleucidæ had built upon the law of Moses, and the more antient and traditionary interpretations of the prophetical parts of Scripture, the origin of which may with probability be dated from the Babylonish captivity. To these as the sound and legitimate expositions of God's word, our Saviour and his Apostles frequently refer. To these St. Paul alludes; and in his Epistle to the Hebrews he takes for granted that the c[illegible] the Rabbis upon the prophetical parts of the Bible wer[illegible] ounded upon truth.

ἀρχόντων δοκιμασίαις. Joseph. Ant. XIV. 11, 4, τάφον δὲ ἐκόσμει τῷ πατρὶ.

Glass understands both verbs in each member of the sentence, see Phil. Sac. p. 640. And as κοσμεῖν is distinguished from οἰκοδομεῖν, the words have been understood to express the other honours which the Jews were wont to pay to the sepulchres of the pious. Extraordinary honours, we read, were paid to the sepulchre of Mordecai.

— μνημεῖα] Suid. μνημεῖον· ὁ τάφος.

30. ἦμεν] In very many, and some of the best MSS. the reading here and afterwards is ἤμεθα, which Griesbach and Matthæi have received into the text. Ἦμην was seldom used by the Attics for ἦν, but was the usual imperfect in the Alexandrine dialect. See Jos. v. 1: Neh. i. 4: ii. 11: Matt. xxv. 35. Mœris, ἦν, ἀντὶ τοῦ ἤμην, Ἀττικῶς. ἤμην, Ἑλληνικῶς. The later Greeks began to use ἦν, whence it is probable that some transcriber substituted it here.

— ἐν τῷ αἵματι] For φόνῳ. Dion. Hal. A. R. XI. p. 732, οὐδὲ δι' ὅπλων καὶ αἵματος ἐμφυλίου χωρεῖν πρὸς τὸ δημοτικόν. Vice versâ, Ovid uses nex for sanguis, Ar. Am. II. 713, Illis te tangi manibus Brisei sinebas, Imbutæ Phrygiâ quæ nece semper erant.

31. ὥστε] See Hoogeveen, Doctr. Part. c. LVII. Sect. 15. § 7.

— μαρτυρεῖτε ἑαυτοῖς] i. e. καθ' ἑαυτῶν, or ἐφ' ἑαυτούς. Glass. Phil. Sac. p. 147.

— υἱοί ἐστε] See v. 45: John viii. 44. Glass. Phil. Sac. p. 241. You pretend to honour the memory of the prophets, and to blame your fathers for having been so cruel as to persecute and to kill them: but notwithstanding all your protestations, your whole conduct shews, and will hereafter more plainly demonstrate that you are the genuine offspring of such parents, and you will fill up the measure of their iniquities. See Bp. Taylor's Works, Vol. v. p. 450.

32. ὑμεῖς πληρώσατε] A very few copies, and those not of the highest value, read ἐπληρώσατε. But as they are unsupported alike by antient versions and ecclesiastical writers, this reading cannot be admitted. The expression is one which the Jewish teachers frequently use. Origen, Chrysostom, and Theophylact say οὐ προστάττων τοῦ ποιῆσαι λέγει τὸ πληρώσατε, ἀλλὰ σύμβολόν τι αἰνίττεται. See 1 Kings xxii. 22: 2 Kings ii. 17: John xiii. 27. Virg. Æn. IV. 381, I, sequere Italiam ventis. *Servius*, Satis artificiosa prohibitio, quæ fit per concessionem.

Herod. I. 91, Κροῖσος δὲ πέμπτου γονέος ἁμαρτάδα ἐξέπλησε.

— τὸ μέτρον] Sub. τῶν ἁμαρτιῶν. 1 Thess. ii. 16. See Glass Phil. Sac. p. 1216.

33. ὄφεις, γεννήματα ἐχιδνῶν] See iii. 7.

— πῶς φύγητε] For πῶς φεύξεσθε;

— κρίσεως] Punishment. Phavorin. κρίσις· ἡ κόλασις.

34. διὰ τοῦτο] These words have been variously translated, some reading them propterea, and connecting them with ἐξ αὐτῶν ἀποκτενεῖτε, &c. Wolf and others think they answer to a Hebrew expression; and should be rendered interea, posthac, so as to be the same with ἐν τουτῷ, ἐπὶ τουτῷ. Others connect them with the last words of ver. 33, dissemblers, how on account of those crimes which ye have already committed, will ye escape the very heavy punishments of another life? Others again suppose them a mere form of transition, and in translating to be omitted as xiii. 52: and Mark xii. 24, coll. Matt. xxii. 29. Euthym. refers them to ver. 32, διότι μέλλετε πληρῶσαι τὸ μέτρον τῆς κακίας τῶν πατέρων ὑμῶν.

— ἀποστέλλω] Has the force of ἀποστελῶ. In Luke xi. 49, ἡ σοφία τοῦ Θεοῦ εἶπεν, ἀποστελῶ, &c.

— προφήτας, σοφοὺς, γραμματεῖς] Christ so calls the first preachers of the Gospel to adapt himself to the style of the Jews; as is evident from the parallel place in St. Luke xi. 49, ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ Ἀποστόλους. Προφήτας is used in the more extensive sense of interpreters of the will of God.

— καὶ ἐξ αὐτῶν] Scil. τινὰς, Mich. in Bos. Ell. Gr. p. 268: as Luke xi. 49: xxi. 16: John xvi. 17: Numb. xxi. 1.

— ἀποκτενεῖτε, &c.] This they did, stoning Stephen, Acts vii. 59: cutting off James with the sword, Acts xii. 2: scourging Peter and the Apostles, Acts v. 40: and persecuting Saul and Barnabas from city to city.

— σταυρώσετε] Grotius here supposes Christ ranks himself among those prophets and doctors, which the Jews were to kill and persecute: as there do not seem to be any instances of the Romans inflicting this punishment upon any of the Christian preachers, in consequence of any exertions of the Jews.

— μαστιγώσετε] See x. 17: Acts xxii. 19.

35. ὅπως] To the end that. It seems to denote the event rather than the design and intention of God. So ἵνα is used John ix. 2, 3: xii. 40. Glass. Phil. Sac. p. 539, Unde eveniet ut. Hoogeveen, Doctr. Part. c. xxxviii. Sect. 4. § 1. would translate it, Ut in vos redundet, or ut hoc modo redundet, rather than ita ut redundet.

— *ἔλθῃ ἐφ' ὑμᾶς*] viz. The national punishment of all the blood, &c. It was an observation of their own wise men, from Gen. xv. 16, That God taketh not vengeance of a nation till they have filled up the measure of their sins. The Jews of that generation doing this to the utmost, and by the pleasure they took in doing not only the like, but even more bloody actions, they became ex post facto partakers with their forefathers in their sins; and being not deterred from the like actions by all the punishments which they had suffered by them in the captivity of their whole nation, they made it both equitable and necessary this punishment should fall on that generation.

— *πᾶν αἷμα δίκαιον*] For *αἷμα πάντων τῶν δικαίων*, as Luke xi. 50, *τὸ αἷμα πάντων τῶν προφητῶν*. See Jer. xvi. 13: Isai. lxv. 7; coll. Ezek. xviii. 2, 4, 20: 1 Thess. ii. 15.

— *ἐκχυνόμενον*] Lucian. Pseudol. xxix. Vol. iii. p. 186, *ἐῶ τὰ ἀρχαῖα—τὸ ἐκχύνειν καὶ ὅσα ἀλλὰ καλὰ τοῖς σοῖς λόγοις ἐπανθεῖ. Schol. τὸ δέ τοι ἐκχύνειν καὶ ἀδιόρθωτον. ἐπεὶ χέω μὲν ἐπίσταται ἡ Ἑλληνικὴ χρῆσις, χύνω δὲ οὐδέπω ἐγκέκριται τῇ Ἑλλάδι γλώσσῃ.*

— *ἀπὸ τοῦ αἵματος*] Palairet says, A quo tempore sanguis effusus est, &c. As Soph. Electr. 11. *πατρὸς ἐκ φόνων*, where the Schol. observes *ἐκ φόνων. ἀφ' οὗ χρόνου ἐγένοντο οἱ φόνοι τοῦ πατρὸς σου.*

— *Ζαχαρίου*] This could be no other than Zacharias the son of Jehoiada, whom Joash ordered to be stoned, as we find it related 2 Chron. xxiv. 20, 21: for no other but he was slain between the sanctuary and the altar of whole burnt-offerings which stood without the holy place. If it be objected that Zacharias is here named the son of Barachias, and not of Jehoiada, it may be observed in answer that there were persons among the Jews that frequently changed their names for some of much the same signification. Jehoiada signifies one that confesses the Lord, and Barachias one that blesses the Lord. Besides we learn from Jerome, that in the Hebrew Gospel according to the Nazarenes, Zacharias was called the son of Jehoiada: but considering the freedoms that have been taken with that Gospel in other places, we cannot account it sufficient authority for changing a term which is supported by the amplest evidence. Wall thinks our Saviour means some man of that name, whom the Jews had slain lately, since the times of the Old Testament history. Others again suppose it to be an officious addition of some early transcriber, who might confound

this martyr with Zachariah one of the twelve minor prophets, who was the son of Baruch, but who does not appear by any means to have been murdered. St. Luke, xi. 51, has this same discourse, and the name Zacharias, but not his father's name. See Lightfoot's Works, Vol. I. p. 2040, and Vol. II. p. 237. Kidder's Dem. Mess. Part II. p. 74. Tillotson's Sermons, Vol. v. p. 1282.

He died as Christ and his Apostles were to do, for reproving the Jews for their transgressions and revolt from God, and was the son of one who had shewed great kindness to them.

— *ἐφονεύσατε*] This seems to oppose the opinion of those who fancy that the Zacharias here mentioned was the son of Baruch, and killed by the Zealots in the temple a little before the destruction of the city. The whole context seems to have a reference to what was past; and not to agree with Krebs's notion that this is a prophetic future.

— *μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου*] This was the altar of whole burnt-offerings which stood in the court of the priests, near the veil *τοῦ ναοῦ*: for the altar of incense was *ἐν τῷ ναῷ*. Joseph. Ant. VIII. 4, 1, *τὸ δὲ θυσιαστήριον τὸ χάλκεον ἵστησι πρὸ τοῦ ναοῦ ἀντικρὺ τῆς θύρας, ὡς ἀνοιχθείσης αὐτὸ κατὰ πρόσωπον εἶναι, καὶ βλέπεσθαι τὰς ἱερουργίας, καὶ τὴν τῶν θυσιῶν πολυτέλειαν.* And Ant. XV. 11, 5, *ὅπου τοῖς ἱερεῦσιν εἰσελθεῖν ἐξὸν ἦν μόνοις, ὁ ναὸς ἐν τούτῳ, καὶ πρὸ αὐτοῦ βωμὸς ἦν, ἐφ' οὗ τὰς θυσίας ὁλοκαυτῶμεν τῷ Θεῷ.* And Philo de Vit. Mos. T. II. p. 151, tells us *τὸν δ' ἐν ὑπαίθρῳ βωμὸν εἴωθε καλεῖν θυσιαστήριον, ὡσανεὶ τηρητικὸν καὶ φυλακτικὸν ὄντα θυσιῶν.*

36. *ἥξει*] Very many MSS. before *ἥξει* read *ὅτι*, which might be much more easily omitted than added by transcribers. *Ἀμὴν λέγω ὑμῖν* occur both with and without it: as vi. 5, 16: xix. 28.

— *ταῦτα πάντα*] i. e. The punishments that are justly due to the crimes of the Scribes, the Pharisees, and the greatest part of the Jewish nation.

— *ἐπὶ τὴν γενεὰν ταύτην*] Theophylact interprets *ἐπὶ τοὺς τότε ὄντας Ἰουδαίους*. See xi. 26.

37. *Ἱερουσαλήμ*] i. e. Not only the inhabitants of this city, but of all Judea. So the word signifies elsewhere, when neither the city is mentioned, nor is it taken metaphorically for the heavenly Jerusalem: as in 2 Kings xix. 21: 2 Chron. xxviii. 10: Isai. xxxvii. 22: Lam. ii. 14, 15: Ez. ix. 8: Joel iii. 6: Luke ii. 38: xxiii. 28. The punishment also denounced belongs to all whom Christ would have gathered, ver. 37.

The repetition of the name gives additional force to the censure; and marks the strong emotion of his mind. Clem. Alex. Pæd. I. 9, p. 123, *ἡ ἐπαναδίπλωσις τοῦ ὀνόματος ἰσχυρὰν τὴν ἐπίπληξιν πεποίηται.* So Aristoph. Acharn. 27, *εἰρήνη δ' ὅπως ἔσται, προτιμῶσ' οὐδέν, ὦ πόλις, πόλις.* See also Pax. 246. Eupolis in Athenæus XIX. *Ὦ πόλις, πόλις, ὡς εὐτυχὴς εἶ μᾶλλον ἢ φρονεῖς.*

— *ἡ ἀποκτείνουσα*] Present. Erasmus says, Perinde quasi dicas, interfectrix prophetarum, quæ et occidisti, et occidis, et occisura es. See Neh. ix. 29: 1 Kings xviii. 13: xix. 10, 14: Jer. ii. 30: xxvi. 23.

— *αὐτὴν*] i. q. *ἑαυτὴν* for *σεαυτὴν*, it being common in the East to place verbs or pronouns of the third person after the first or second person following a relative pronoun, or participle.

— *τὰ τέκνά σου*] See Glass. Phil. Sac. p. 101.

— *ὃν τρόπον*] For *καθ' ὃν τρόπον*, which we meet with, Acts xv. 11.

— *ἐπισυνάγει*] i. q. *συνάγει*. Glass. Phil. Sac. p. 184. Eurip. Herc. Fur. 71, *οἱ θ' Ἡράκλειοι παῖδες, οὓς ὑποπτέρους Σώζω νεοσσοὺς, ὄρνις ὡς ὑφειμένη.* Androm. 442, *ἣ καὶ νεοσσὸν τόνδ' ὑπὸ πτερῶν σπάσας.* Troad. 746.

— *ὄρνις*] A hen: a comparison known from the earliest times to the Jews, and frequent and familiar among them: a metaphor too, suited to the genius of Christ's religion.

Galen. de Facult. Aliment. III. *ὄρνιθας ὀνομαζόντων τῶν παλαιῶν ἁπάντα τὰ πτηνὰ ζῷα καὶ δίποδα, τοῖς νῦν Ἕλλησιν ἔθος ἤδη γέγονε τὰς ὑπ' ἐκείνων ἀλεκτορίδας καλουμένας μόνας οὕτω προσαγορεύειν.* Martial, XIII. 68, Ipse suas nunquam Barbarus edit *aves*.

— *οὐκ ἠθελήσατε*] The names of towns and countries often followed by a plural verb. Philostrat. Vit. Apoll. v. 24, *ἡ Αἴγυπτος δὲ ἡ ἄνω μεστοὶ θεολογίας ὄντες, καὶ φοιτῆσαι αὐτὸν εἰς ἤθη τὰ αὐτῶν ἠὐχοντο.* Also *ἡ μὲν δὴ Αἴγυπτος ὧδε ἀνέσχεν, ἀπειρηκότες ἤδη δι' ἃ ἐπιέζοντο.* So Cato in A. Gell. III. 7, Propter ejus virtutes omnis Græcia gloriam atque gratiam præcipuam claritudinisin clutissimæ decoravere monumentis, signis, statuis.

38. *ἀφιέται*] For *ἀφήσεται*.

— *οἶκος*] May be understood of Judea, Jerusalem, and the temple. The Latins use patria and domus promiscuously. Cic. ad Att. VIII. 2: Sallust. Cat. 44.

— *ἔρημος*] Lysias, Or. 6, *ἅπαις μὲν ὢν καὶ μόνος, ἐρήμου*

δὲ τοῦ οἴκου γενόμενου. Philo de Abrah. p. 384, ἄγονος γὰρ οὖσα καὶ στεῖρα, δείσασα μὴ κατὰ τὸ παντελὲς ἔρημος γενεᾶς ὁ θεοφιλὴς οἶκος ἀπολειφθῇ.

39. ἀπ' ἄρτι] This relates to the times that immediately followed the ascension of Christ into heaven; the sending down of the Holy Ghost, and the destruction of Jerusalem. For then great numbers of the Jews being persuaded that he was the Messiah embraced his Gospel, and would have been glad to have uttered those Hosannahs which they could not hear the children pronounce without anger and indignation. See Acts ii. 37, 41, 47.

The destruction of Jerusalem in the following chapter is stiled the time of the coming of the Son of Man. See xxvi. 64. Josephus informs us, when the Jews were nigh to destruction, they earnestly expected their Messiah, or one coming in the name of the Lord to deliver them; and readily followed those false prophets and deceivers who promised them deliverance, and bid them προσμένειν τὴν ἀπὸ τοῦ Θεοῦ βοήθειαν.

This was the last discourse Jesus pronounced in public: with it his ministry ended.

## CHAP. XXIV.

1. καὶ ἐξελθὼν] In some MSS. the reading is καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ, ἐπορεύετο, probably originating with the grammarians, from Mark xiii. 1.

— οἱ μαθηταὶ] Mark xiii. 1, εἷς τῶν μαθητῶν. See xv. 12: xvii. 10. We must understand here not only the Apostles, but the other disciples following Christ out of the temple, as his conversation afterwards proves. See also Mark xiii. 37: Luke xii. 41. Glass. Phil. Sac. p. 66, supposes that one of the disciples said to him, Master see what stones, &c., and the rest coming up joined in admiration of the magnificence of the building.

— τὰς οἰκοδομὰς] They were now going to the Mount of Olives which stood eastward from the city. It was the east wall of the temple fronting that mountain which the disciples desired their Master to look at; and which being built from the bottom of the valley to a prodigious height with stones of incredible bulk, firmly compacted together, made a very grand appearance at a distance. See Jos. Ant. xv. 11, 3: B. J. v. 5, 6. See also Philo de Monarch. T. II. p. 223: Tac. Hist. v. 5, 12. Mede thinks the eastern wall was the only part of Solo-

mon's structure that remained after the Chaldeans burnt the temple.

2. *οὐ βλέπετε*] Mich. would understand here *εἰ*, Bos. Ell. Gr. p. 474. In some MSS. *οὐ* is wanting, which Casaubon approves: nor is it in the corresponding passage of St. Mark xiii. 2, *βλέπεις ταῦτας τὰς μεγάλας οἰκοδόμας*. It is also wanting in the Vulg. Æth. Copt. Arab. and Sax. Versions. As the expressions must be read interrogatively if we admit the negative, and affirmatively if we reject it, the difference cannot be said to affect the sense.

— *οὐ μὴ ἀφεθῇ*, &c.] Theophylact says *τοῦτο δὲ εἶπε, τὴν παντελῆ ἀπώλειαν τῆς οἰκοδομῆς αἰνιττόμενος*. See 2 Sam. xvii. 13: 2 Kings iii. 25: Lam. iv. 11, 12. See Hoogeveen, Doct. Part. c. xxxix. Sect. 6. § 5, and 11.

This chapter contains one of the clearest and most important prophecies that is to be found in the Sacred Writings. Bp. Porteus considers the whole in its primary acceptation, to refer to the destruction of Jerusalem: admitting at the same time, that the forms of expression, and the images made use of, are for the most part applicable also to the day of judgment: and that an allusion to that great event, as a kind of secondary object, runs through almost every part of the prophecy. This is a common practice in the prophetic writings, where two subjects are frequently carried on together, a principal and a subordinate one. See Lectures, Vol. II. p. 166.

— *λίθος ἐπὶ λίθον*, &c.] Denoting entire destruction. Eurip. Helen. 106, *ἤδη γὰρ ἧπται καὶ κατείργασται πυρὶ; Ὡς οὐδ' ἴχνος γε τείχεων εἶναι σαφὲς*.

This prediction was almost literally fulfulled. Joseph. B. J. VII. 1, 1, tells us *κελεύει Καῖσαρ ἤδη τὴν πόλιν ἅπασαν καὶ τὸν νέων κατασκάπτειν.....τὸν δ' ἄλλον ἅπαντα τῆς πόλεως περίβολον οὕτως ἐξωμάλισαν οἱ κατασκάπτοντες, ὡς μηδὲ πώποτ' οἰκηθῆναι πίστιν ἂν ἔτι παρασχεῖν τοῖς προσελθοῦσι. τοῦτο μὲν οὖν τέλος ἐκ τῆς τῶν νεωτερισάντων ἀνοίας Ἱεροσολύμοις ἐγένετο, λαμπρᾷ τε πόλει καὶ παρὰ πᾶσιν ἀνθρώποις διαβοηθείσῃ*. Eleazar, in Josephus, speaking of this house of God, says *πρόῤῥιζος ἐκ βάθρων ἀνήρπασται*. The Jewish Talmud and Maimonides tell us that Turnus (i. e. Terentius) Rufus, captain of the army of Titus did with a ploughshare tear up the foundations of the Temple, and thereby signally fulfil those words of Micah iii. 12, Therefore shall Zion for your sakes be ploughed as a field, and the mountains of the Lord as the high places of the forest. Eusebius, Dem. Evang. VI. 13, tells us that th-

Temple was ploughed up by the Romans, and that he himself saw it lying in ruins. And when Julian gave the Jews licence to rebuild their Temple, they took away every stone of the old foundation, to help to build their new edifice: but Heaven prevented their design; for flashes of lightning burst out from the foundation they had dug, and so blasted and terrified them that they were forced to give over their enterprize, after they had pulled up and removed all the remains of the old Temple. See Ammian. Marcellin. XXIII. 1: Socrat. III. 2.

— *οὐ μὴ καταλυθήσεται*] Several MSS. omit *μὴ*. Catull. LXIV. 363, Urbis Dardaniæ Neptunia solvere vincla.

It seemed extremely improbable that this should happen in that age, considering the peace of the Jews with the Romans, and the strength of their citadel, which forced Titus himself to acknowledge that it was the singular hand of God which compelled them to relinquish fortifications which no human power could have conquered. See Chandler, Def. of Christianity, p. 358.

3. *κατ' ἰδίαν*] Apart from the multitude; as he was sitting on the Mount of Olives. St. Mark xiii. 3, mentions by name Peter, James, John and Andrew.

— *ταῦτα ἔσται*] Theophylact *ταῦτα· τουτέστιν ἡ κατάλυσις τοῦ ναοῦ, καὶ ἡ ἅλωσις τῆς Ἱερουσαλήμ.*

— *συντελείας τοῦ αἰῶνος*] The end of the age, i. e. of the age when the Jewish state and church were to last. See vers. 6, 13, 14, &c. Comp. Mark xiii. 4: Luke. xxi. 7: Heb. ix. 26: 1 Cor. x. 11. The Jews indeed were wont to join together the coming of the Messiah, and the end of the world, considering the days of the Messiah as the last days, Heb. i. 1: Acts ii. 17: 1 Tim. iv. 1, 2: 2 Pet. iii. 3. See Kidder, Dem. of Mess. Part III. p. 163.

4. *βλέπετε μή τις ὑμᾶς πλανήσῃ*] Moschus, Idyll. I. 25, *φύλάσσεο μή σε πλανήσῃ.*

5. *πολλοὶ ἐλεύσονται*, &c.] Between these and the *ψευδοπροφῆται*, ver. 11, a distinction must be made. They properly are termed false Christs, who took upon them to be the Christ and came under that name. Such was Dositheus mentioned by Origen (c. Cels. I. p. 44.) who said *αὐτὸς εἴη ὁ προφητευόμενος ὑπὸ Μώσεως, Χριστός.* And Simon Magus (ib. 6.) who said he appeared among the Jews as the Son of God. And such perhaps were those many whom Josephus B. J. I. Procem. 2, says *βασιλείαν ὁ καιρὸς ἀνέπειθε.* The false prophets were such as promised or foretold false things. Of this sort was

Theudas mentioned by Josephus, Ant. xx. 4, 1, in the time when Fadus was Procurator. This impostor persuaded the multitude to follow him to the river Jordan, and pretended that he would divide the waters and afford them an easy passage: by these means he deceived many: but being surprized by a squadron of horse he was beheaded and carried to Jerusalem. Such were also the other impostors and deceivers mentioned by Josephus, B. J. II. 13, 4, who under the pretence of religion drew the people into the wilderness, promising them there signs of deliverance, and deceiving them to their destruction, at the time when Felix was governor. Such too was the Egyptian false prophet, B. J. II. 13, 5, who deceived no less than thirty thousand people, a great part of whom the Romans destroyed. Several other instances are mentioned by Josephus of impostors who pretended to deliver the people from their servitude, see Ant. xx. 7, 10, &c. Indeed at no period did so many false prophets and impostors appear in the world, as there did some few years before the destruction of Jerusalem: undoubtedly because that was the time wherein the Jewish nation expected the Messiah, grounding this their expectation on the prophecy of Daniel, c. ix.*

— *ἐπὶ τῷ ὀνόματί μου*] Lucian. Revivisc. xv. Vol. I. p. 586, *γοήτας ἄνδρας ἐπὶ τῷ ἡμετέρῳ ὀνόματι πολλὰ καὶ μιαρὰ πράττοντας.*

6. *μελλήσετε δὲ ἀκούειν*] Whoever has the least knowledge of the Roman and Jewish history of those times may observe that this chapter contains so exact a description of the state of things before the destruction of Jerusalem, that it may seem to be rather an historical narration than a prophecy.

— *πολέμους*] This Wetstein thinks refers to the wars of Asineus and Anileus with the Parthians in Mesopotamia and Babylonia, which Josephus relates in Ant. xviii. 10, 1, &c. *γίνεται δὲ καὶ περὶ τοὺς ἐν τῇ Μεσοποταμίᾳ καὶ μάλιστα τὴν Βαβυλωνίαν οἰκοῦντας Ἰουδαίους συμφορὰ δεινὴ καὶ οὐδεμιᾶς ἧς*

* Christian writers have always with great reason represented Josephus's History of the Jewish War as the best commentary on this chapter: and many have justly remarked it as a wonderful instance of the care of Providence for the Christian Church, that he an eye-witness, and in these things of so great credit, should (especially in such an extraordinary manner) be preserved to transmit to us a collection of important facts which so exactly illustrate this noble prophecy in almost every circumstance.

τινος ἐλάσσων, φόνος τε αὐτῶν πολὺς καὶ ὁπόσος οὐχ ἱστορημένος πρότερον, &c.

— ἀκοὰς πολέμων] ἀκοή, i. q. φήμη. This Wetstein refers to the declaration of war by Bardanes, and after him by Vologeses against Izates King of Adiabene, who had embraced the Jewish customs and religion. Joseph. Ant. xx. 3, 4: xx. 4, 2. These rumours agitated the minds of the Jews in Palestine. Vitellius also the President of Syria was about to undertake an expedition against Aretas King of Arabia, and march through Palestine had not the death of Tiberius put a stop to it. The Jews also had reason to expect a war with the Romans, and were in extreme consternation when Caligula ordered his statue to be set up in the temple; but these fears were dissipated by the Emperor's death.

— μὴ θροεῖσθε] See Hoogeveen, Doctr. Part. c. xxvii. Sect. 1. § 4.

— δεῖ γὰρ πάντα γενέσθαι] In some πάντα is wanting, as also in Mark xiii. 7: in others we find ταῦτα for πάντα from Luke xxi. 9: in others ταῦτα πάντα.

— τὸ τέλος] i. e. of the Jewish age and polity.

7. ἔθνος ἐπὶ ἔθνος] Josephus in the beginning of B. J. has a similar phrase to describe the war of the Romans with the Jews. The Jews themselves say, In the time of the Messiah wars shall be stirred up in the world; nation shall rise against nation, and city against city. And R. Eleasar, the son of Abina said, When ye see kingdom rising against kingdom, then expect the immediate appearance of the Messiah.

Besides the seditions of the Jews made horribly bloody by their mutual slaughter; and other storms of war in the Roman empire from strangers (as the wars of the Parthians and Armenians, Tac. Ann. xii. 13, 14, 44: xiii. 6, 7, 8, 34: xiv. 23: xv. 1, 2, 25: Sueton. Ner. 39, metus tunc erat Parthos iterum Syriam Palæstinamque invasuros); the commotions of Otho and Vitellius, and those of Vitellius and Vespasian are particularly memorable, (Tac. Hist. i. and iii.) whereby not only the whole Roman empire was shaken, but the capital itself was made the scene of commotions. Such convulsions the Roman empire suffered at the time when Vespasian the scourge and vengeance of God upon the Jews ascended the throne. See Kidder, Dem. of Mess. Part. ii. p. 9, 10, &c.

The expression ἔθνος ἐπὶ ἔθνος has also given rise to the opinion that there may be a reference to the disturbances which

occurred between the Jews and the Gentiles in whose country they lived, as in Syria, Egypt, &c. See B. J. II. 18. &c.

Kypke and others would refer this to Palestine, which was divided into different nations; and suppose the prophecy to have its completion in the acts of the Zealots, B. J. IV. 4, 3, *νεανιεύονται δ' ἐν ταῖς ἀπογνώσεσιν ἤδη, δῆμοι τε δήμοις, καὶ πόλεσι πόλεις συγκρούειν, καὶ κατὰ τῶν ἰδίων σπλάγχνων τὸ ἔθνος στρατολογεῖν.* And IV. 3, 2, *ἐκινεῖτο ἐν ἑκάστῃ πόλει ταραχὴ καὶ πόλεμος ἐμφύλιος.* The oppression of the governors of Judea, who minded nothing but to enrich themselves, had so irritated the minds of the people, that for some time before their final calamity we read of nothing but rebellions and revolts, parties and factions, and bands of robbers harassing and infesting the country.

Intestine commotions or wars between the tetrarchies may very well be denoted, as 2 Chron. xv. 5, 6, *πολεμήσει ἔθνος πρὸς ἔθνος.* If therefore we refer not the prophecy to wars throughout the world, we know the slaughters at that time were extreme and excessive. See Joseph. B. J. IV. and V: Euseb. Eccles. Hist. II. 8.

— *λιμοί*] There was a famine in the fourth year of Claudius according to Eusebius, Eccl. Hist. II. 8, which, says he, oppressed the Roman empire, but more especially Palestine. See Acts xi. 28. Joseph. Ant. XX. 2, 6, *λιμοῦ γὰρ αὐτῶν τὴν πόλιν πιεζοῦντος, καὶ πολλῶν ὑπ' εὐθείας ἀναλωμάτων φθειρομένων.* This we learn even from profane historians, referred to by Eusebius, from Sueton. in Claud. XVIII. where Scaliger says there were two famines in the reign of Claudius: from Dio LX: and Tacitus. See Kidder, Dem. of Mess. II. p. 10.

— *λοιμοί*] In hot countries a pestilence commonly follows a famine: whence the proverb, *μετὰ λιμὸν λοιμός.* Josephus tells us, B. J. IV. 6, 1, *ἀναιρούμενος ὁ Νίγερ τιμωροὺς Ῥωμαίους αὐτοῖς ἐπηράσατο, λιμὸν τε καὶ λοιμὸν ἐπὶ τῷ πολέμῳ ..... ἃ δὴ πάντα κατὰ τῶν ἀσεβῶν ἐκύρωσεν ὁ Θεός.*

Hesiod. *ἐργ.* 240, *τοῖσιν δ' οὐρανόθεν μέγ' ἐπήγαγε πῆμα Κρονίων, Λιμὸν ὁμοῦ καὶ λοιμόν, ἀποφθινύθουσι δὲ λαοί.* Hipparch. in Opusc. Mythol. p. 670, *ὥστε πολλάκις ἐκ τᾶς κατὰ τὸν ἀέρα ἀνομαλίας λοιμόν τε καὶ λιμὸν γίνεσθαι.*

— *σεισμοί*] Scil. *τῆς γῆς.* Grotius reckons up many earthquakes which happened in the reigns of Claudius and Nero, at Crete, Smyrna, Miletus, Chios, Samos, Laodicea, Hierapolis and Colosse; in all which places the Jews lived. There happened in Judea, says Josephus B. J. IV. 4, 5, vehement winds

dreadful thunderings and lightnings *καὶ μυκήματα σειομένης τῆς γῆς ἐξαίσια*, which in the judgment of all portended no small evils.

— *κατὰ τόπους*] In different places. Polyb. III. 53, 6, *κατὰ μέρη δὲ καὶ κατὰ τόπους παρενοκλούμενους ὑπ' αὐτῶν*. Aristot. de Meteorol. II. 8, *κατὰ μέρος δὲ γίγνονται οἱ σεισμοὶ τῆς γῆς καὶ πολλάκις ἐπὶ μικρὸν τόπον*. Athen. XV. 11, *γίνεται δὲ μύρα κάλλιστα κατὰ τόπους*.

8. *πάντα ταῦτα*, &c.] Scil. *ἔσται*. Sub. *μόνον*. See Bos. Ell. Gr. 484.

It has been excellently observed by West (on the Resurr. p. 393) respecting the authors who record this prophecy which is expressed in terms so plain and circumstantial, that St. Matthew and St. Mark were incontestibly dead before the event, as St. Luke also probably might be: and it is remarkable that St. John the only Evangelist who survived it, says nothing of it, lest any should say the prophecy was forged after the event happened.

9. *τότε παραδώσουσι*, &c.] Jer. XV. 4, *παραδιδόναι εἰς ἀνάγκας*. Mich. VI. 14, *εἰς ῥομφαίαν παραδοθήσονται*. Christ begins here to foretell what should happen to his Apostles and Disciples and to others before the destruction of Jerusalem; the troubles and persecutions which should come upon them, both from their enemies and seeming friends; and what event those persecutions should have on some unsound and temporizing Christians, and what deliverance would be vouchsafed to those who persevered to the end. And that all these things exactly came to pass, we learn from Scripture and church history.

— *εἰς θλῖψιν*] Phavorin. *θλίψεις· φυλακαί, ἀλύσεις, ἐξορίαι, καὶ ὅσα τοιαῦτα*. They suffered a great fight of afflictions, Heb. X. 32, 33: 1 Thess. ii. 14, 15: 1 Pet. iv. 12: Acts xxvi. 11. They were imprisoned; St. Peter, Acts iv. 3: St. Paul and Silas, Acts xvi. 23: 2 Cor. xi. 23. See also Acts xxii. 4; xxvi. 10. They were brought before councils and Sanhedrims, Acts iv. 3, 6: viii. 3: before Kings, xii. 1, 2: St. Paul and St. Peter before Nero: before rulers, Gallio, Felix, and Festus, Acts xviii. 12: xxiii. 33: xxv. 6. They were beaten in the synagogue, Acts v. 18: xvi. 23: 2 Cor. xi. 23, 24, 25. Tacitus and Suetonius have given an account of the persecutions raised against the Christians by Nero.

— *ἀποκτενοῦσιν ὑμᾶς*] St. Stephen was killed by the judgment of the council, Acts vii. 59: St. James the Greater by Herod, Acts xii. 1: the Less by Ananus the high priest: multi-

tudes of Christians were persecuted to the death by Saul, Acts xxii. 4: by Nero, Tacit. Ann. xv: by the Jews, Justin M. Dial. Tryph. p. 234.

— ἔσεσθε μισούμενοι] for μισηθήθεσθε. See vii. 29. That not only the Apostles, but all the primitive Christians were in general more hated and persecuted than any other religious sect of men is most notorious to all who are at all acquainted with Ecclesiastical History. The true reason of this opposition Bp. Warburton has shewn to be, that while the different *Pagan religions* sociably agreed with each other, the Gospel taught Christians not only like the Jews to bear their testimony to the falsehood of them all, but also with the most fervent zeal to urge the renunciation of them, as a point of absolute necessity: requiring all men on the most tremendous penalties to believe in Christ, and in all things to submit themselves to his authority. See Divine Legat. of Moses, Vol. II. B. ii. § 6.

— ὑπὸ πάντων ἐθνῶν] In some MSS. ἐθνῶν is wanting. Wetstein would read τῶν ἐθνῶν, which is the reading of several MSS. Bp. Middleton allows either reading to be admissible; the usage being variable with πᾶς in the plural and the substantive without reference.

10. σκανδαλισθήσονται] Many who shall be professed Christians, shall fall off from their religion, and renounce their faith.

— ἀλλήλους παραδώσουσιν] Scil. εἰς θλίψιν. As we learn from the Jewish Talmud that in the days of the Messiah the son should afflict the father, and a man's enemies should be those of his own house; so we learn from Tacitus, Ann. xv. that Christians were delivered up by their parents, brethren, kinsfolk, friends. From 1 Thess. ii. 14, we find that the Jews persecuted those of their own country.

11. ψευδοπροφῆται] See vii. 15; and xxiv. 5, p. 470. These did not pretend to be the Messiah, but only to be commissioned by God to prophesy deliverance to the people. The Hebrews included under the term "prophets," teachers and interpreters of the law.

12. ἀνομίαν] i. e. persecution and imposture: or perhaps all kinds of lawlessness.

— πληθυνθῆναι] See Glass. Phil. Sac. p. 448. Joel iii. 13: Ezr. ix. 6, ὅτι αἱ ἀνομίαι ἡμῶν ἐπληθύνθησαν.

— ψυγήσεται ἡ ἀγάπη] i. e. the love of God, or zeal for religion, as some interpret it. 2 Tim. iv. 16: Heb. x. 25. Others have supposed, from the event as recorded by Josephus, that it may imply mutual love or pity; B. J. IV. 6, 3, οὐδὲν οὕτως

ἀπολώλει χρηστὸν πάθος ἐν ταῖς τότε συμφοραῖς ὡς ἔλεος. ἃ γὰρ ἐχρῆν οἰκτείρειν, ταῦτα παρώξυνε τοὺς ἀλιτηρίους. But see his whole account.

13. ὑπομείνας εἰς τέλος] This may be understood of eternal salvation: for it is the uniform doctrine of Scripture, that they who persevere in the belief and practice of Christianity to the ends of their lives, shall, through the merits of their Redeemer, be rewarded with everlasting life. Here however the context would lead us primarily to apply it to the destruction of Jerusalem, as in verses 6, and 14, to the end of the Jewish commonwealth. And in confirmation Eusebius, Eccl. Hist. III. 5, informs us, that before the war all the faithful of the church of Jerusalem were admonished by an oracle delivered by revelation to men approved there, to depart from the city and get over Jordan and go to Pella. And Epiphanius says they were forewarned by an angel to depart from the city as being now ready to perish. And it is remarkable that none of the disciples were known to perish in the siege and destruction of Jerusalem. The occasion of their departure was indeed wonderful. For Cestius Gallus then besieged the city; and if he had wished, Josephus says, B. J. II. 9, 7, he might easily have taken it, and put an end to the war: but he without cause raising the siege and going from it, many eminent Jews fled from the city as from a sinking ship.

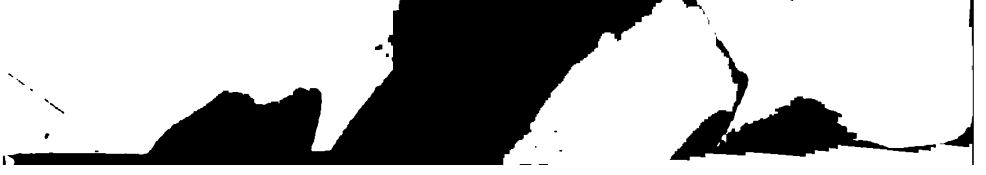
— σωθήσεται] from those terrible calamities with which the destruction of Jerusalem was attended.

Lucian. Hermotim. v. Vol. I. p. 744, ὅσοι δ' ἂν εἰς τέλος διακαρτερήσωσιν, οὗτοι πρὸς τὸ ἄκρον ἀφικνοῦνται, καὶ τὸ ἀπ' ἐκείνου εὐδαιμονοῦσι, θαυμάσιον τινα βίον τὸν λοιπὸν βιοῦντες.

14. εὐαγγέλιον τῆς βασιλείας] The Gospel of the kingdom of God.

— ὅλῃ τῇ οἰκουμένῃ] Thus St. Paul, Rom. x. 18, says of the preachers of it, their sound had gone forth into all the earth, and their words εἰς πέρατα τῆς οἰκουμένης. See also Rom. i. 8: xv. 19: Coloss. i. 6, 23: Euseb. ii. 3: Orig. c. Cels. VIII.

It appears from the most credible records that the Gospel was preached in Idumæa, Syria and Mesopotamia by St. Jude: in Egypt, Marmorica, Mauritania, and other parts of Africa, by St. Mark, St. Simeon and St. Jude: in Ethiopia by Candace's eunuch and St. Matthias: in Pontus, Galatia and the neighbouring parts of Asia by St. Peter: in the territories of the seven Asiatic churches by [illegible] by St. Matthew: in



Scythia by St. Philip and St. Andrew: in the northern and western parts of Asia by St. Bartholomew: in Persia by St. Simeon and St. Jude: in Media, Carmania and several eastern parts by St. Thomas: through the west tract from Jerusalem round about unto Illyricum by St. Paul, as also in Italy, and probably in Spain, Gaul and Britain: in most of which places Christian churches were planted in less than thirty years after the death of Christ. See Young on Idolatry, Vol. II. p. 216—234. Porteus's Lectures, Vol. II. p. 179.

— *εἰς μαρτύριον*, &c.] Chrysostom says, *ἐπειδὴ ἐκηρύχθη μὲν πανταχοῦ, οὐκ ἐπίστευσαν δὲ τινες, οὐδὲ ἐδέχθη πανταχοῦ, εἰς μαρτύριον, φησίν, ἔσται τοῖς ἀπιστήσασι· τουτέστιν, εἰς ἔλεγχον, εἰς κατηγορίαν, εἰς μαρτύριον. οἱ γὰρ πιστεύσαντες καταμαρτυρήσουσι τῶν μὴ πιστευσάντων καὶ κατακρινοῦσιν αὐτούς.* But Lightfoot says, that the world being first a catechumen in the doctrine of Christ, might have at length an eminent and undeniable testimony of Christ presented to it; when all men, as many as ever heard the history of Christ, should understand that dreadful wrath and severe vengeance which was poured out upon that city and nation, by which he was crucified.

— *ἥξει τὸ τέλος*] i. e. of that church and polity; which happened about forty years after our Lord's death, and therefore immediately after the Gospel was preached through the world.

15. *βδέλυγμα τῆς ἐρημώσεως*] i. e. the abominable desolator: as Luke i. 48, *ταπείνωσιν τῆς δούλης* for *δούλην ταπεινὴν*. Here it signifies the Roman army, as is plain from Luke xxi. 20, *ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ τῶν στρατοπέδων τὴν Ἱερουσαλὴμ*. See Kidder, Dem. of Mess. Part II. p. 11. Chrysost. Or. II. adv. Jud. T. VI. p. 333, says *ἅπαν τὸ εἴδωλον καὶ πᾶν τύπωμα ἀνθρώπου παρὰ τοῖς Ἰουδαίοις βδέλυγμα ἐκαλεῖτο*. Basil *κυρίως τὰ εἴδωλα βδελύγματα λέγειν ἔθος τῇ γραφῇ*. So Theodoret, and Cyrill. Alex. This army therefore might be an abomination to the Jews by reason of the images of Cæsar and an eagle in the ensigns of it: the abomination of desolation, because it was to lay the country, city and temple desolate. Caligula's statue never was placed in the temple, though the order was given.

*ῥηθὲν διὰ Δανιὴλ*] The passage in so many words is not found in Daniel; but the places supposed to be alluded to are ix. 27: xi. 31: xii. 11; and the first of these in the Septuagint is not very remote from the words of St. Matthew. The mention of the Holy Place, the Hebrew and Chaldee have lost, but in the Septuagint are the very words. Josephus Ant. x. 11, 7.

tells us that this prophecy of Daniel is to be explained of the Romans laying waste Jerusalem, Δανιὴλος καὶ περὶ τῆς τῶν Ῥωμαίων ἡγεμονίας ἀνέγραψε, καὶ ὅτι ὑπ' αὐτῶν ἐρημωθήσεται.

— ἑστὼς] Neut. contr. for ἑστακὸς. Eustath. uses τὸ παρεστὼς for the crowd, and μειράκιον ἑστὼς. Hesych. ἄπτωτον· τὸ μὴ πίπτον ἀλλ' ἑστὼς. Plato, Phædon. § 16, τὸ ζῶν.

— ἐν τόπῳ ἁγίῳ] The city and the mountain on which it stood, and a circuit of several furlongs around it were accounted holy ground: and such has generally been the interpretation of this passage. But Bp. Middleton contends, that as the phrase occurs only in Acts vi. 13: xxi. 28, in neither of which can it be understood otherwise than of some part of the temple: and in the Septuagint, where it is very common, and always meant of the Temple, and generally of the Holy Place properly so called; we have therefore no authority from the Sacred Writers to understand τόπος ἅγιος otherwise than of the Temple. And the history of the completion of the prophecy confirms this exposition. The desolation of abomination was seen to stand *in the Temple*. Joseph. B. J. vi. 6, 1, Ῥωμαῖοι δὲ ..... κομίσαντες τὰς σημαίας εἰς τὸ ἱερον, καὶ θέμενοι τῆς ἀνατολικῆς πύλης αντικρὺς, ἔθυσάν τε αὐτόθι καὶ τὸν Τίτον μετὰ μεγίστων εὐφημιῶν ἀπέφηναν αὐτοκράτορα.

In the parallel passage in St. Mark xiii. 14, we have the words ὅπου οὐ δεῖ. This expression is so indefinite that it may admit different interpretations; it appears however to be an εὐφημισμὸς to which the violation of no place less sacred than the temple could have given rise.

It has been also translated on "holy ground" because the words are anarthrous. This objection however is of no weight: the article is commonly prefixed to nouns which are employed κατ' ἐξοχὴν, but such nouns frequently become anarthrous after *prepositions:* and their definiteness or indefiniteness must in such cases be determined on other grounds. See Middleton, Gr. Art. p. 133.

— ὁ ἀναγινώσκων νοείτω] These words used not so much for the obscurity as the certainty of the prophecy, are commonly inserted in a parenthesis, and considered as an admonition of the Evangelist to the *reader* seriously to attend to what he was then writing. Kypke however and some others take ἀναγινώσκων in the sense of recognising, and without any parenthesis, considering the words not as the Evangelist's but as Christ's. He who recognises this, i. e. the completion of Daniel's

prophecy by the βδέλυγμα ἐρημώσεως standing on holy ground, let him take notice and reflect. Dura et contorta expositio; Koecher.

16. ἐπὶ τὰ ὄρη] Where were large caves, in which the Jews during their wars had taken refuge, 1 Sam. xiii. 6: Judg. vi. 2. So the Carduchi upon Xenophon's entering their country with his army, Anab. IV. 1, 6, ἐκλιπόντες τὰς οἰκίας, ἔχοντες καὶ γυναῖκας καὶ παῖδας ἔφευγον ἐπὶ τὰ ὄρη. Florus IV. 10, Irent retro, peterentque montes. Virg. Æn. II. ult. Sublato montem genitore petivi.

When Cestius Gallus came with his army even to the upper city, and contrary to the expectation of all, departed without any just cause, Josephus B. J. II. 20, 1, tells us πολλοὶ ἀπενήχοντο τῆς πόλεως· And then the Christians fled to Pella in Perœa, a mountainous country, and other places under the government of King Agrippa, where they found safety. Euseb. Eccl. Hist. III. 5: Epiphan. de Pond. et Mens. p. 171. And when Vespasian was drawing his forces towards Jerusalem, a great multitude fled from Jericho into the mountainous country for security. Joseph. B. J. IV. 8, 2.

17. ἐπὶ τοῦ δώματος] The Jewish houses had flat roofs, defended by battlements. See Deut. xxii. 8: Matt. x. 27. In Willyams's voyage up the Mediterranean, we also find the houses described as flat-roofed, and communicating with each other, so that a person there might proceed to the city walls and escape into the country without coming down into the street. And this affords a more complete elucidation of the text than the other mode which alludes to the staircase on the outside. See Jos. Ant. XIV. 15, 12. The meaning of these verses is, that there will then be no time to lose, and that people will be obliged to use the utmost speed, on account of the swift progress of the Roman arms.

— ἆραί τι] Wetstein on the authority of a great many MSS. some antient versions and ecclesiastial writers, would read ἆραι τὰ. Several of Birch's MSS. have τι, and Bp. Middleton says this is a preferable, because a more exclusive, reading.

18. ἐπιστρεψάτω] i. e. back *to his house*. See Hoogeveen, Doct. Part. c. XXVII. Sect. 1. § 8.

— ἱμάτια] Some read ἱμάτιον. But the plur. has a sing. signification. Here is meant the garment which is put over the tunic. Hesiod. ἐργ. II. 9, γύμνον σπείρειν, γυμνὸν δὲ βοω-

τεῖν, γυμνὸν δ' ἀμᾶσθαι. Virg. Georg. I. 299, Nudus ara, sere nudus, i. e. without the upper garment.

19. οὐαὶ δὲ ταῖς ἐν γαστρὶ, &c.] This woe was sufficiently fulfilled in the cruel slaughters which were made both of women and children, and particularly in that grievous famine which so miserably afflicted Jerusalem during the siege.

20. χειμῶνος] Scil. ὄντος, the roads being at that season scarcely passable. In Judea the cold and rainy season does not commence before the 12th of December; and the army of Cestius retired to Antipatris, and was pursued by the Jews on the 8th of the month Dius, which Abp. Usher reckons to be the 8th of November. The 8th of November, A. D. 66, when this happened, was the Jewish Sabbath, by the end of which it would be known at Jerusalem, that the Romans were fled to a distance with loss and disgrace: so that the Christians had the whole week before them, and a moderate season of the year for their retreat, without fear of annoyance from the armies.

— μηδὲ ἐν Σαββάτῳ] See Glass. Phil. Sac. p. 894. Lest you be exposed to the indignation of the Jews for travelling on that day, or hindered from doing it by your own superstition. Josephus in his life informs us, their laws would not suffer them either to travel or fight on that day: and Ant. XIII. 8, 4, οὐκ ἐστιν ἡμῖν ἐν τοῖς Σάββασιν οὔτε ἐν τῇ ἑορτῇ ὁδεύειν. And B. J. I. 7, 3, he informs us that the Romans chose that day to fight against Jerusalem, because they found them more slow to fight on it because of their religion. Frontinus, Strat. II. 1, 17. D. Augustus Vespasianus Judæos Saturni die, quo eis nefas est quicquam seriæ rei agere, adortus superavit. Joseph. Ant. XIV. 4, 2, says when Pompey attacked Jerusalem, εἰ μὴ πάτριον ἦν ἡμῖν ἀργεῖν τὰς ἑβδομάδας ἡμέρας, οὐκ ἂν ἠνύσθη τὸ χῶμα, κωλυόντων ἐκείνων. ἄρχοντας γὰρ μάχης καὶ τύπτοντας ἀμύνασθαι δίδωσιν ὁ νόμος, ἄλλο δέ τι δρῶντας τοὺς πολεμίους οὐκ ἐᾷ. Even this seems to have proceeded from an interpretation of Mattathias.

The Nazarene Christians observed the law, and most of those who remained in Judea till the time of Hadrian: see Sulpit. Sever. II. 45: Euseb. Chron. and Eccl. Hist. IV. 6. But Christ does not by this precept establish the Jewish sabbath, but speaks this to prevent any mischief believers might suffer from the hatred of the Jews or their own superstition. See Mede's Works, p. 841.

21. ἔσται γὰρ τότε, &c.] During the siege of Jerusalem,

the inhabitants were afflicted at the same time with famine, pestilence, conflagrations, massacres, robberies and war, by which no less than 1100000 were slain in the city. St. Luke xxi. 22, calls these the days of vengeance, that all things which were written might be fulfilled: they were the days in which all the calamities predicted by the prophets, or foretold by our Saviour were fulfilled in the most terrible manner on that generation.

— *οἷα οὐ γέγονεν*, &c.] These words seem to be a familiar form of expressing a thing that is exceedingly great, or perhaps the greatest of its kind, rather than a prediction that no future calamity should be like it. So Exod. x. 14: xi. 6: Dan. xii. 1: Joel ii. 2: Ez. v. 9. So Joseph. B. J. Procem. I. *τῶν Ἰουδαίων πρὸς Ῥωμαίους πόλεμον σύσταντα μέγιστον, οὐ μόνον τῶν καθ' ἡμᾶς, σχεδὸν δὲ καὶ ὧν ἀκοῇ παρειλήφαμεν ἢ πόλεων πρὸς πόλεις, ἢ ἐθνῶν ἔθνεσι συῤῥαγέντων.* And Procem. IV. *πόλιν γὰρ δὴ τῶν ὑπὸ Ῥωμαίους πασῶν τὴν ἡμετέραν ἐπὶ πλεῖστον τε εὐδαιμονίας συνέβη προελθεῖν, καὶ πρὸς ἔσχατον συμφορῶν αὖθις καταπεσεῖν. τὰ γοῦν πάντων ἀπ' αἰῶνος ἀτυχήματα πρὸς τὰ Ἰουδαίων ἠττᾶσθαι μοι δοκεῖ κατὰ σύγκρισιν.* And v. 10, 5, *συνελόντι δ' εἰπεῖν, μήτε πόλιν ἄλλην τοιαῦτα πεπονθέναι, μήτε γενεὰν ἐξ αἰῶνος γεγονέναι κακίας γονιμωτέραν.*

— *οὐδ' οὐ μὴ*] Auctæ negationes fortius negant. Luke x. 19: Heb. xiii. 5: Rev. xviii. 14. See Hoogeveen, Doctr. Part. c. XXXIX. Sect. 6. § 14. Glass. Phil. Sac. p. 412.

22. *ἐκολοβώθησαν*] Chrys. Hom. LXXVI. in Matt. *εἰ ἐπὶ πλέον ἐκρότησεν ὁ πόλεμος Ῥωμαίων ὁ κατὰ τῆς πόλεως, ἅπαντες ἂν ἀπώλοντο οἱ Ἰουδαῖοι.* So Theophyl. in Matt. p. 125, but on Mark xiii. *εἰ μὴ ἐκολόβωσεν ὁ Θεὸς, τουτέστι, συντόμως κατέλυσε τὸν πόλεμον τῶν Ῥωμαίων, οὐκ ἂν ἐσώθη πᾶσα σάρξ, τουτέστιν, Ἰουδαῖος οὐκ ἂν ὑπελείφθη.*

— *αἱ ἡμέραι ἐκεῖναι*] Scil. *τῆς θλίψεως*. See Euseb. Eccl. Hist. III. 5, 6. Augustine, Tom. II. Ep. 80, ad Hesych. says, the days put for what happened on them, i. e. here calamity or affliction. See Glass. Phil. Sac. p. 877. So perilous were those times by reason of the Sicarii and Zealots, as well as of the Romans, and so hard was it with the Christians flying to the mountains, and being there without house and without necessaries, that they could not have long subsisted: and therefore God in his providence shortened those days by their mutual slaughters, the burning their granaries, deserting their strong holds, and by famine, and by enfeebling the Jews, so that Titus himself confessed, (B. J. VI. 9, 1), *ὁ Θεὸς ἦν ὁ τῶνδε ἐρυμάτων Ἰουδαίους καθελὼν.*

— *οὐ πᾶσα σάρξ*] No one. See xvi. 17. And Glass. Phil. Sac. p. 410.

*διὰ δὲ τοὺς ἐκλεκτούς*] The Jews converted to Christianity, those whom God was pleased to choose from among that corrupted people. In the New Testament all Christians called to the knowledge and belief of the faith are stiled the elect, as being *γένος ἐκλεκτόν*. And this was also the phraseology of the primitive Christians. See Clem. ad Cor. 1: Ignatius ad Eph. xxix.: the author of the Martyrdom of Polycarp, 16.

Josephus acknowledges that the shortness of the expedition was owing to a very particular dispensation of providence. B. J. vi. 8, 5. See also v. 12, 1. Tac. Hist. v. 11.

23. *τότε*] At the time of the siege.

24. *ψευδόχριστοι*] See ver. 5. That these false Christs and prophets did great wonders, is certain; for the Scripture testifies of Simon Magus that he bewitched the Samaritans so with his sorceries, that they all gave heed to him, Acts viii. 9, 10. And Church History is very large in the accounts of his prevailing on them to worship him in many places. And Dositheus, says Origen vii. 43, did *τερατεύεσθαι*. This is also true of the false prophets mentioned by Josephus, they being still represented by him as *μάγοι καὶ γοήτες*.

— *σημεῖα καὶ τέρατα*] Etymol. *διαφέρει δὲ σημείου τέρας. τέρας λέγεται τὸ παρὰ φύσιν γινόμενον. σημεῖον δὲ τὸ παρὰ τὴν κοινὴν συνήθειαν γινόμενον.* These words are frequently joined in the New Testament; we meet with them also Orph. Argonaut. 37, *σημείων τεράτων τε λύσεις ἄστρων τε πορείας.* Polyb. iii. 112, 8, *σημείων δὲ καὶ τεράτων πᾶν μὲν ἱερὸν, πᾶσα δ' οἰκία ἦν πλήρης.* Dion. Hal. ix. p. 597, *τεράτων τε καὶ σημείων πολλῶν γινομένων.*

— *ὥστε πλανῆσαι*] The Jewish nation was then very much addicted to sorcery and magic. So that any false teachers that did but accompany their lying impostures with magic, could not but seduce the people, and the more because there was a general expectation of the Messiah.

— *εἰ δυνατὸν*] This does not denote an absolute impossibility, but only a great difficulty in the performance of an act possible. So Acts xx. 16: Rom. xii. 18: Matt. xxvi. 39. That the deceiving of Christians in those times of miraculous endowments was very difficult, is evident from that speech of Galen, concerning a thing hardly feasible, *θάττον τὶς τοὺς ἀπὸ Χριστοῦ μεταδιδάξειε.* Nor does this denote what the event would be upon the elect, but the vehemence of the endeavours of seducers.

that they would do the utmost they could possibly to shock the Christian and seduce him from his stedfastness. Comp. Mark xiii. 22.

26. *ἐν τῇ ἐρήμῳ*] Here Christ points to the very place where those false prophets should appear, or whither they should lead their followers. Jos. Ant. xx. 7, 6, *οἱ γόητες καὶ ἀπατεῶνες ἄνθρωποι τὸν ὄχλον ἔπειθον αὐτοῖς εἰς τὴν ἐρημίαν ἕπεσθαι, δείξειν γὰρ ἔφασαν ἐναργῆ τέρατα καὶ σημεῖα, κατὰ τὴν τοῦ Θεοῦ πρόνοιαν γενόμενα.* And B. J. ii. 13, 4, *συνέστη στῖφος ἕτερον πονηρῶν, χειρὶ μὲν καθαρώτερον, ταῖς γνώμαις δὲ ἀσεβέστερον, ὅπερ οὐδὲν ἧττον τῶν σφαγέων εὐδαιμονίαν τῆς πόλεως ἐλυμήνατο. πλάνοι γὰρ ἄνθρωποι καὶ ἀπατεῶνες, προσχήματι θειασμοῦ, νεωτερισμοὺς καὶ μεταβολὰς πραγματευόμενοι, δαιμονᾶν τὸ πλῆθος ἀνέπειθον, καὶ προῆγον εἰς τὴν ἐρημίαν ὡς ἐκεῖ τοῦ Θεοῦ δείξοντος αὐτοῖς σημεῖα ἐλευθερίας.*

— *ἐν τοῖς ταμείοις*] In penetralibus, Alberti. In uno seu aliquo penetralium, Glass. Phil. Sac. p. 67. Josephus also tells us of one of these pretenders who declared to the inhabitants of Jerusalem, that God commanded them to go up into a particular part of the temple, and there they should receive the signs of deliverance. A multitude of men, women and children went up accordingly: but instead of deliverance, the place was set on fire by the Romans, and six thousand perished miserably in the flames or by endeavouring to escape them.

27. *ὥσπερ ἡ ἀστραπὴ*, &c.] This comparison gives a lively representation of the swiftness and noise that was to attend the dreadful judgment which Christ was going to inflict on the Jewish nation. See Zach. ix. 14: Sext. Empir. con. Mathem. p. 464, *ἀστραπῆς τρόπον*, sudden and unexpected. Apoll. Rhod. ii. 267, *αἵ δ' ἄψαρ ἠΰτ' ἄελλαι ἀδεύκεες ἢ στεροπαὶ ὡς ἀπρόφατοι νεφέων ἐξάλμεναι ἐσσεύοντο.*

28. *πτῶμα*] Phrynichus, p. 164, *πτῶμα ἐπὶ νεκροῦ τιθέασιν οἱ νῦν· οἱ δ' ἀρχαῖοι οὐχ οὕτως, ἀλλὰ πτώματα νεκρῶν ἢ οἴκων.* This signification seems common in the Macedonian and Alexandrian dialects. See Ps. cix. 6: Judg. xiv. 8: Ez. vi. 5. The expression here used is proverbial: Job xxxix. 30, *οὗ δ' ἂν ὦσι τεθνεῶτες, παραχρῆμα εὑρίσκονται*, (scil. *ἀετοὶ*, ver. 27). See Habak. i. 8. The application Christ makes of it here is both just and sublime. The dead body is the Jewish state ready to expire; it is Jerusalem going to fall a prey to the Romans who had eagles for their standards. Some have supposed this an oblique insinuation of the slaughter afterwards made on

the Jews elsewhere, and particularly under Adrian and Trajan: when what had been foretold by Moses, Deut. xxviii. 49, &c. was remarkably fulfilled: and as an eagle flies on its prey, their enemies pursued them to destruction; and the calamities they underwent were such that as Dio Cass. Hist. 69, informs us 50,000 were slain, 500 of their fortresses were demolished, 900 of their chief towns in Egypt, Crete, &c. were plundered and burnt to the ground, not to mention the terrible things they afterwards suffered in France, Italy, Spain, and other parts of Europe, in the decline of the Roman Empire.

— *ἐκεῖ*] eo; illuc.

29. *εὐθέως δὲ μετὰ τὴν θλῖψιν*, &c.] After those dreadful preparations which will cast Judea into the utmost consternation, then will come the last stroke.

— *ὁ ἥλιος*, &c.] It being here foretold that this should happen immediately after the wasting of the Jews by Vespasian's army flying quickly through Galilee, Idumea and Judea, this cannot be taken literally, because no such thing then happened either to the sun, moon, or stars. It must be therefore a metaphorical expression; and some have supposed it to signify, as it does frequently in the Old Testament and other writers, an utter desolation and terrible destruction brought upon a nation and upon their capital cities compared to the sun and moon. In this language the prophet Isaiah speaks of the destruction of Babylon, xiii. 9, 10. The indignation of God against the Idumeans is represented in like dreadful words, Isai. xxxiv. 3, 4. So is the destruction of Sennacherib and his people, Isai. li. 6. So is the destruction of Egypt, Ezek. xxxii. 7. And in these words this very destruction is foretold by Joel, ii. 31: iii. 15: "The sun and the moon shall be darkened, and the stars shall not yield their light." This, therefore, says Maimonides, is a proverbial expression importing the destruction and utter ruin of a nation. Bp. Warburton, Div. Leg. of Mos. B. iv. § 4, tells us that in antient hieroglyphic writing, the sun, moon and stars were used to represent states and empires, kings, queens and nobility; their eclipse or extinction denoted temporary disasters or entire overthrow. So the Prophets in like manner call kings and empires by the names of the heavenly luminaries. Stars falling from the firmament are employed to denote the destruction of the nobility and other great men; insomuch, that in reality the prophetic style seems to be a speaking hieroglyphic. Artemidorus Oneirocrit, ii. 36, *ἥλιος ἀμαυρὸς ἢ*

ὕφαιμος, καταπίπτοντες ἐπὶ γῆν οἱ ἀστέρες ἢ ἀφανιζόμενος πόλλων ὅλεθρον μαντεύονται. See also Kidder, Dem. Mess. III. p. 17.

Another exposition of these words is this, That then there shall be a destruction of their ecclesiastical and civil estate, and of the rulers of them both; according to those words of Maimonides, "This metaphor imports, that men who for their state and dignity might be compared to the sun, moon and stars, shall suddenly fall down as a leaf from the vine and from the fig-tree." Whence Lightfoot explains it, the Jewish heaven shall perish, and the sun and moon of its glory and happiness shall be darkened and brought to nothing. The sun, he adds, is the religion of the church; the moon is the government of the state; and the stars are the judges and doctors of both. And this happened a considerable time before the destruction of Jerusalem, when the thieves and the zealots kept all the nobles and rulers of the country in close custody; when the zealots slew and consumed the nobility, and made it their business to leave none of the men of power alive, and when twelve thousand of the nobility perished after this manner, when the high-priests, and among them Ananus, were destroyed by the Idumeans, which Josephus reckons as ἡ ἀρχὴ τῆς ἀλώσεως, when they abolished the families of the high-priest by succession, and placed in their room men ignoble and unknown who neither belonged to the priesthood, nor knew what the office of high-priest meant. This was to happen before the great and terrible day of the Lord: and cannot therefore be referred to any time after the destruction of Jerusalem.

— σκοτισθήσεται ὁ ἥλιος] Ovid. Metam. xv. 782, Signa tamen luctûs dant haud incerta futuri. Arma ferunt nigras inter crepitantia nubes, Terribilesque tubas, auditaque cornua cœlo Præmonuisse nefas: Phœbi quoque tristis imago Lurida sollicitis præbebat lumina terris. Sæpe faces visæ mediis ardere sub astris: Sæpe inter nimbos guttæ cecidere cruentæ, Cœrulus et vultum ferrugine Lucifer atrâ Sparsus erat, sparsi lunares sanguine currus. Virg. Georg. I. 463, Sol tibi signa dabit: solem quis dicere falsum Audeat? ille enim cæcos instare tumultus Sæpe monet, fraudemque et operta tumescere bella. Ille etiam extincto miseratus Cæsare Romam; Quum caput obscurâ nitidum ferrugine texit, Impiaque æternum timuerunt sæcula noctem. Justin. XXII. 6, Porro defectus naturalium siderum semper præsentem rerum statum mutare; certumque esse florentibus Carthaginiensium opibus, adversisque rebus suis

commutationem significari. See Tibull. II. 5, 71: Livy, XXII. 4, 5.

—*αἱ δυνάμεις τῶν οὐρανῶν*] Generally signifies *οἱ ἀστέρες*, the host of heaven. See Deut. iv. 19: Isai. xxxiv. 4: 2 Chron. xxxiii. 5.

— *σαλευθήσονται*] Properly used when speaking of the tossing of ships at anchor. Arrian. Hist. Ind. XXVII. p. 342, *καὶ αἱ νέες ὑπ' ἀγκυρέων ἐσάλευσαν*, for which he has XXVI. 341, *ἐπ' ἀγκυρέων ὥρμων*. So also Appian, B. Civ. I. 687, *τὴν ἀρχὴν ὅλην στάσεσι καὶ πολέμοις σεσαλευμένην στηρίζειν*. Dion. Hal. A. R. XI. 691, *σεσάλευται καὶ νοσεῖ τὸ πάτριον ἡμῶν πολίτευμα ἐκ πολλοῦ*.

30. *τότε*] i. q. *μετὰ τὴν θλῖψιν τῶν ἡμερῶν ἐκείνων*.

— *φανήσεται τὸ σημεῖον*] Luke xvii. 30, *ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται*. In allusion to the sign from heaven which they required, xvi. 1. See also Mark viii. 11, 12: Luke xi. 29. Then shall the Son of Man give a proof of himself, whom they would not before acknowledge: a proof indeed, not in any visible figure, but in vengeance and judgment so visible, that all the tribes of the earth shall be forced to acknowledge him the avenger.

Some think that the sign of the Son of Man in heaven and in the clouds must note some visible sign of his appearance in the heavens; and they refer this to the fearful sights, the sword and comet hanging over Jerusalem, and the armies and chariots seen in the clouds: but these things happened before their revolt from the Romans and the beginning of the war, and therefore cannot be the thing intended here. Our Saviour's coming here seems to import his coming by the Roman army to besiege and to destroy Jerusalem, and the unbelieving Jews: for so Christ seems plainly to interpret this coming of the Son of Man; ver. 37.

— *κόψονται*] See xi. 17. Taken from Zech. xii. 12.

— *τῆς γῆς*] The earth or Judea.

— *ὄψονται*] In xxvi. 64, used for knowing by experience. It cannot here signify a visible advent.

31. *καὶ ἀποστελεῖ*] St. Mark, xiii. 27, has *τότε*, which so plainly shews that this relates to the same time mentioned in the foregoing verse, that no explanation of these words referring them to a long time after the destruction of Jerusalem, ought to be admitted as the true sense of them. Lightfoot thus explains them, When Jerusalem shall be reduced to ashes, and that wicked nation cut off, then shall the Son of Man send

his ministers (Christians) of several nations from the four corners of the heaven; so that God shall not want a church, although that antient nation be rejected and cast off, the churches of the Gentiles succeeding to her.

No event indeed could so effectually contribute to the conversion both of Jews and Gentiles, as the downfall of the Jewish religious institutions, which all along this people opposed to Christianity. For it is a known fact, that while the Jewish constitution subsisted, the spreading of the Gospel was hindered both by the believing and unbelieving Jews; the former disgusting the Gentiles by endeavouring to subject them to the law of Moses; and the latter terrifying them by the persecutions which they raised against the disciples even in heathen countries. But the abolition of the Mosaical institutions confuted the error of the one, and the destruction of the nation broke the power of the other. The success therefore of the Gospel depending in a great measure upon the downfall of the Jewish state, was properly predicted as the natural consequence thereof. And as this prophecy described so minutely the catastrophe of the Jewish state, its accomplishment could not but make a strong impression upon the minds of the Gentiles, as we know in fact it did, bringing over many of them to Christianity.

— *τοὺς ἀγγέλους*] i. e. His messengers, viz. the ministers of the Gospel, who were sent to carry on God's great design of uniting all his chosen people in one society under Christ as their common head: Eph. i. 10. God's prophets and ministers both in the Old and New Testament are styled *οἱ ἄγγελοι αὐτοῦ*. 2 Chron. xxxvi. 15, 16: Hagg. i. 13: Mal. ii. 7: iii. 1: Matt. xi. 10: Mark i. 2: Luke vii. 27.

— *μετὰ σάλπιγγος φωνῆς*] So Isai. lviii. 1, Lift up thy voice like a trumpet. See Jer. vi. 17: Ez. xxxiii. 3, 4, 5, 6. And the preaching of the Apostles is *φωνὴ*, a voice going through the earth, Rom. x. 18. A few MSS. insert *καὶ* before *φωνῆς*.

The Jews were called to their solemn assemblies by the sound of the trumpet: Levit. xxv. 9: Numb. x. 2: Judg. iii. 27: vi. 34.

— *τεσσάρων ἀνέμων*] The four corners of the earth. See viii. 11, 12, p. 201: Luke xiii. 28, 29: Isai. xliii. 5, 6.

— *ἕως ἄκρων*] Etymol. *ἄκρον· ἡ εἰς ἔσχατον πέρας ἄφιξις, οὗτινος οὐκ ἐστιν ἐπέκεινα.* Some MSS. have here *τῶν ἄκρων*. This reading would suppose *τὸ ἄκρον* to be here used substantively; which however, Bp. Middleton says, after *ἄκρων* preceding is very improbable.

Herod. VII. 100, ἕως ἐξ ἐσχάτων ἐς ἔσχατα ἀπίκετο καὶ τῆς ἵππου καὶ τοῦ πεζοῦ. Xenoph. de Vectigal. ὁπόσοι τ' ἂν οὖν βουληθῶσιν ἀπ' ἐσχάτων τῆς Ἑλλάδος ἐπ' ἔσχατα ἀφίκεσθαι.

32. ἁπαλὸς] i. q. μαλακὸς, whilst the sap is mounting from the roots to the branches.

— τὰ φύλλα ἐκφύῃ] The article, says Bp. Middleton, shews plainly that τὰ φύλλα is the nominative to ἐκφύῃ, and not the accusative after it. The verb here is used in a neuter sense.

— τὸ θέρος] This word, like the Hebrew corresponding to it in the Septuagint, includes both spring and summer. The Hebrew not having any words to express spring and autumn, the year was divided into two seasons.

33. ὑμεῖς ὅταν ἴδητε, &c.] This is a kind of recapitulation, "When you shall see all the things I have now mentioned, come to pass, you may judge that the destruction of Jerusalem and the end of the Jewish nation is at hand, and that the Son of Man will soon come to execute that judgment." The time when all these predictions were to be fulfilled is here limited to a certain period; generally to this generation; but the precise day and hour of that event is known only to God.

— ἐγγὺς ἐπὶ ταῖς θύραις] Scil. ἡ βασιλεία τοῦ Θεοῦ, which St. Luke adds, xxi. 31. See also Glass. Phil. Sac. p. 173. The phrase is common in other writers, signifying things that will shortly happen. Philo de Agric. p. 208, ὅταν ὁ πόλεμος ἐγγὺς καὶ ἐπὶ θύρας ὢν ἤδη τυγχάνῃ. Aristoph. Plut. 767, ὡς ἄνδρες ἐγγύς εἰσιν ἤδη τῶν θυρῶν. Appian. Alex. de Bell. Pun. p. 137, πόλεμον δ' οὐδένα ἄλλον οὕτως ἐπὶ θύραις ἐπίφοβον αὐτοῖς ἤδεσαν. Xen. Anab. VI. 5, 23, καὶ τοῦτ' ἐννοήσατε, ὅτι ἐπὶ ταῖς θύραις τῆς Ἑλλάδος ἐσμέν; ib. III. 1, 2, ἐπὶ ταῖς βασιλέως θύραις ἦσαν. Demosth. Phil. IV. ὑπὲρ δὲ τοῦ ἐπὶ ταῖς θύραις ἐγγὺς οὐτωσὶ, &c. Virg. Æn. VIII. 656; James v. 9.

34. ἡ γενεὰ αὕτη] These words afford a full demonstration that all which Christ had mentioned hitherto, was to be accomplished, not at the time of the convention of the Jews, or at the final day of judgment; but in that very age, whilst some of that generation of men lived; for γενεὰ αὕτη never bears any other sense in the New Testament than "men of this age": see xi. 16: xii. 42, 45: xxiii. 36: Mark viii. 12: Luke vii. 31: xi. 29, 30, 31, 32, 50, 51: xvi. 8: Acts ii. 40. And indeed a great number of those who were then alive, were witnesses of the destruction of Jerusalem. Among the disciples certainly St. John: and some Rabbins among whom Christ spoke this, as R. Simeon, who perished with the city, R. Jochanan-ben-

Zacchai, who outlived it, R. Zadoch, R. Ismael, and others. We may conclude therefore with Eusebius, Eccl. Hist. III. 7, that he that shall compare these words of our Saviour with those of Josephus, concerning the war of the Jews, cannot but admire the wisdom of Christ, and own his predictions to have been divine.

— *παρέλθωσι*] Fine et effectu suo destitui. Dan. vi. 12, 15: vii. 14.

36. *τῆς ὥρας*] A great many MSS. omit *τῆς*. Griesbach would reject it, but, Bp. Middleton says, improperly; for *ἐκείνης*, which is understood, would require the article.

— *οὐδὲ οἱ ἄγγελοι*] This particle used when any thing is denied, and no exception admitted. See Hoogeveen, Doctr. Part. c. XXXIX. Sect. 11. § 10.

— *τῶν οὐρανῶν*] After these words some MSS., several Fathers and versions read *οὐδὲ ὁ υἱὸς*, which seem to have been transferred hither from Mark xiii. 32.

37. *αἱ ἡμέραι*] i. q. *ὁ καιρὸς, ὁ χρόνος*.

38. *ἦσαν τρώγοντες*, &c.] For *ἤσθιον, ἔπινον, ἐγάμουν, ἐγαμίζοντο*· Luke xvii. 27. Marking a life of security and gaiety with which they pursued the usual employments and amusements of life, when they were on the very brink of utter destruction. See Jer. xxxvi. 5, 6. Plut. Lysand. p. 439, *εὐθὺς, ἅτε μηδὲν προσδοκῶντες, ἠγόραζον, ἐπλανῶντο περὶ τὴν χώραν, ἐκάθευδον ὑπὸ ταῖς σκηναῖς, ἠριστοποιοῦντο*.

— *ἄχρι ἧς ἡμέρας*] For *ἄχρι τῆς ἡμέρας, ἧ*.

39. *καὶ οὐκ ἔγνωσαν*] *καὶ* for *οὕτω καὶ*, as Socrates, in Epist. Socrat. p. 1, *ἀλλ' ὥσπερ τοὺς σοφιστὰς καὶ* (i. e. *οὕτω καὶ*) *Σωκράτην φαίνῃ ὑπονοεῖν παλιμπράτην εἶναι τῆς παιδείας*.

— *οὐκ ἔγνωσαν*] i. e. They thought not of, or did not take notice of. Hesiod. *ἐργ.* I. 216, *παθὼν δὲ τε νήπιος ἔγνω*. They had sufficient intimation of the judgment threatened to them from Noah, a preacher of righteousness to them, 2 Pet. ii. 5; and from the ark he prepared for the preservation of himself and his family before their eyes, Heb. xi. 7; from the striving of his Spirit by his prophets with them; and from the term of one hundred and twenty years assigned for their repentance, Gen. vi. 3: they are said therefore not to have known this, because they did not savingly improve their knowledge of it to the preventing of that judgment. So after all our Saviour's instructions to them in the way of life, the Jews are said not to have known the time of their visitation, or the things which belong to their peace, Luke xix. 42.

— ἦρεν] For ἀνῆρεν, scil. ἐκ μέσου. St. Luke xvii. 27, has ἀπώλεσε.

40. δύο ἔσονται] This seems to be well referred to the especial providence of God discernible in those times, in rescuing some who seemed equally exposed to danger, from the destruction which shall fall on others.

— ὁ εἷς] A few MSS. omit both articles. Probably they should be retained, ὁ εἷς being generally used to signify one of two.

— παραλαμβάνεται] With the force of fut. παραληφθήσεται, Luke xvii. 34. Thucyd. i. 19, Ἀθηναῖοι δὲ ναῦς τε τῶν πολεμίων τῷ χρόνῳ παραλαβόντες. See Glass. Phil Sac. p. 651.

— ἀφίεται] For ἀφεθήσεται, will be let go or suffered to escape. Arrian. Exp. Al. i. 20, ὅσοι μὴ ἐν τῇ καταλήψει τῆς πόλεως ἔπεσον, ἀφῆκε, καὶ ἐλευθέρους εἶναι ἔδωκε. Plutarch. Pyrrh. p. 394, δίχα λύτρων ἀφίεναι ἄνδρας.

41. δύο] Sub. γυναῖκες, Schoetg. in Bos. Ell. Gr. p. 56.

— ἀλήθουσι] Etymol. M. ἀλήθω· τὸ ἐπὶ τῆς μύλης σῖτον ἢ κριθὴν ἀλευροποιεῖν· ἀπὸ τοῦ ἀλῶ, ἀλήθω, ὡς πρῶ, πρήθω νῶ, νήθω, &c. The antient custom of women's being employed in grinding corn is mentioned in the Old Testament; Exod. xi. 5: Isai. xlvii. 2. Homer, Od. η. 104, speaking of Alcinous's fifty maid-servants, says αἱ μὲν ἀλετρεύουσι μύλης ἐπὶ μήλοπα καρπόν. See also Od. ν. 105: Herod. vii. 187: A. Gell. iii. 3. Even to this day it is customary in the East for women to perform this service. Shaw in his Travels, p. 297, says Most families grind their wheat and barley at home, having two portable grindstones for that purpose. The uppermost is turned round by a small handle of wood or iron placed in the edge of it. When this stone is large or expedition is required, then a second person is called in to assist. It is usual for the women alone to be concerned in this employ, sitting themselves down over against each other, with the millstones between them.

— μύλωνι] The place where the corn is ground with the hand-mill. A few MSS. read μύλῳ.

— καὶ μία ἀφίεται] In some MSS., particularly Latin ones, there is added δύο ἐπὶ κλίνης μιᾶς, εἷς παραλαμβάνεται, καὶ εἷς ἀφίεται, which no doubt have been transferred from Luke xvii. 34.

42. γρηγορεῖτε] Eustath. Od. ν. 714, καὶ Ὅμηρος μὲν τετρασυλλάβως οἶδεν ἐγρηγορῶ, οἱ δὲ ὕστερον καὶ γρηγορῶ τρισσυλλάβως, ὅπερ οὐ φιλεῖται τοῖς ῥήτορσιν.

This, Bp. Porteus says, may be called the moral of the

prophecy, and the practical application of it not only to his immediate hearers, but to his disciples in all future ages; for this concluding admonition most certainly alludes no less to the final judgment than to the destruction of Jerusalem, and applies with at least equal force to both. Indeed the prophecy itself, although in its primary and strictest sense it relates throughout to the destruction of the temple, city and government of Jerusalem, yet probably was intended by Jesus as a type and an emblem of the dissolution of the world itself, to which the total subversion of a great city and a whole nation bears some resemblance. But with respect to the conclusion, there can be no doubt of its being intended to call our attention to the last solemn day of account. See Bp. Taylor's Works, Vol. III. p. 350.

Lightfoot conjectures that the discourse of Christ on this subject ends at ver. 42 or 44, as in St. Mark and St. Luke it seems to do: and that the words following were, as St. Luke places them xii. 39, spoken at another time and upon another occasion; but because they well accord also with this place and this occasion, and do there as well as here follow the exhortation given ver. 43, St. Matthew has added them to this chapter.

43. *ποίᾳ φυλακῇ*] See xiv. 25, p. 338. Eustath. *διὸ τὸ ποίᾳ ὥρᾳ ἤτοι πόσῃ ἀκυρολογεῖται.*

— *ὁ κλέπτης*] i. e. Unexpectedly. This metaphor is used touching Christ's coming to execute any judgment on a church or nation, as Rev. iii. 3: and some probably conjecture the words are used 1 Thess. v. 2, with a particular relation to this judgment inflicted on the Jews; which being the most signal prelude to and proof of that final judgment which shall be exercised on all the enemies of Christ's kingdom, may well be represented in a similitude used by St. Peter 2, c. iii. 10; and by our Lord, Luke xii. 39, 40, with relation to it.

— *ἐγρηγόρησεν ἂν*] See Hoogeveen, Doctr. Part. c. IV. Sect. 5. § 6.

— *διορυγῆναι*] Sub. *τὸν οἶκον.* See vi. 19, p. 169. The Greeks have a verb, *τοιχωρυχεῖν*, peculiarly expressing this.

45. *τίς ἄρα*] *τίς* is not here interrog. but *ὑποθετικὸν. εἴτις*, as James iii. 2. See Glass. Phil. Sac. p. 862.

— *πιστὸς δοῦλος καὶ φρόνιμος*] i. e. The servant who continues constant in the service of his Lord, under all the persecutions and abounding iniquities of those times; he shall make him ruler over all his goods, i. e. shall greatly reward his

faithfulness, xxv. 21, 23. An allusion to the Apostles particularly who, 1 Cor. iv. 1, are called *οἰκονόμοι μυστηρίων Θεοῦ*. See Bp. Taylor's Works, Vol. vi. p. 301.

— *ὃν κατέστησεν*, &c.] Polyb. iv. 87, 5, *τὸν ἐπὶ τῆς θεραπείας τεταγμένον*. Arrian. Alex. iii. 6, *Πτολεμαῖον μὲν σωματοφύλακα κατέστησεν, Ἅρπαλον δὲ ἐπὶ τῶν χρημάτων*, for which he afterwards uses *ἐπὶ τῶν χρημάτων ἐτάχθη*. And afterwards *ἡ φυλακὴ.....αὐτῷ ἐπετέτραπτο*. Curtius vi. 7, Nobili juveni *supra armamentarium* præposito. See Acts vi. 3: 1 Macc. vi. 14.

— *τῆς θεραπείας*] Pollux iii. 75, *τὸ δὲ πλῆθος τῶν οἰκετῶν θεραπεία*. Dion. Hal. A. i. 83, *θεραπείας πιστῆς χεῖρα οὐκ ὀλίγην*. Ælian. V. H. xii. 40; ii. 2, *θαυμάζειν τὴν θεραπείαν τὴν περὶ σε*. Philo de Abrah. p. 374, *ἐκ πολυανθρώπου θεραπείας οἰκετῶν δύο..... παραλαβών*. De Vit. Mos. i. p. 625, *θεραπείας ὄχλος*. Thus Justin, xxiii. 1, has Ministerium servile. And Livy, xxvi. 19, 51, legationes for legati. Sallust. Cat. i. 1, Opifices atque servitia sollicitabant.

— *διδόναι*] i. q. *διαδίδοναι*, xix. 21.

46. *ἐλθών*] For *ἐπανελθών*, as ii. 21: Luke x. 35: xix. 15.

47. *ἐπὶ πᾶσι τοῖς ὑπάρχουσι*, &c.] i. e. *ὁ ἐπίτροπος*. Hesych. *ἐπίτροπος· ὁ προστατῶν χωρίων καὶ ὅλης τῆς οὐσίας*.

48. *κακὸς*] Whitby says, is the Apostatizing Jew who having deserted the faith himself, was instrumental to smite his fellow servants and betray them to the enemies of Christianity. And that which induced them to apostatize was this very imagination that our Lord delayed his coming to deliver them and execute the judgments here foretold, 2 Pet. iii. 4; whence the Apostles encourage them to perseverance, by saying it is but yet a little while, and he that cometh will come and will not tarry, Heb. x. 37; and that the judge stands at the door, James v. 9; and the coming of the Lord draweth nigh, ver. 8.

49. *ἄρξηται τύπτειν*] For *τύψῃ*. See xi. 7; xii. 1.

— *συνδούλους*] After which several MSS. add *αὐτοῦ*, which agrees with the Hebrew idiom.

— *ἐσθίειν καὶ πίνειν*] A great number of MSS. read *ἐσθίῃ δὲ καὶ πίνῃ*. The common reading possibly may be from Luke xii. 45.

Plautus, Mostel. i. 1, 19, Nunc dum tibi lubet, licetque, pota, perde rem,—Dies noctesque bibite, pergræcamini,.....Hæccine mandavit tibi, cum peregre hinc iit senex? Hoccine modo hic rem curatam offendet suam?

50. *ἐν ᾗ οὐ προσδοκᾷ*] Plut. Philopæm. p. 364, *εὐθὺς ἐπέπλευσεν αὐτοῖς οὐ προσδοκοῦσιν.* Claudian de Bell. Get. 366, Ac veluti famuli, mendax quos mortis herilis Nuntius in luxum falso rumore resolvit, Dum marcent epulis atque inter vina chorosque Persultat variis effræna licentia tectis; si reducem dominum sors improvisa revexit, Hærent attoniti, libertatemque perosus Conscia servilis præcordia concutit horror.

51. *διχοτομήσει*] If this expression be understood in its primary and literal sense, it must denote that most horrible punishment of being cut in sunder whilst alive, which there is a tradition the prophet Isaiah suffered. There are many instances in antient writers of this method of executing criminals, and it is still practised by some nations, particularly by the western Moors in Barbary. See Shaw's Travels, p. 254. This punishment was not unknown among the Hebrews. It was inflicted by Samuel on Agag, the enemy of God's people, 1 Sam. xv. 33: by David on the Ammonites, 2 Sam. xii. 31: by Trajan the Roman Emperor on the rebellious Jews, Dio. Xiphil. Traj. xiv. p. 255: it was by Nebuchadonosor threatened to the blasphemers of the true God, Dan. iii. 29: and by young Daniel to the false accusers of Susanna, ver. 55, 59. It came originally from the Persians or Chaldeans. Parisates King of Persia caused Roxana to be sawn in two alive. Valerius Max. says that the Thracians sometimes made living men undergo this torture. It was used of old to those who were false to their creditors, Tertullian. Apol. iii.: to rebels and traitors; and that not only in the East, but among the Romans, as we learn from Sueton. Calig. 27, aut medios serrâ dissecuit: and Hor. i. Sat. i. 100: and by the Greeks, Hom. Od. ε. 338: in Egypt. Herod. ii. 39. And therefore this punishment, saith Christ, I will inflict on those who are perfidious in their covenant of baptism, and enemies to my government.

Epictet. iii. 22, *οὐ γὰρ ἐν οἰκίᾳ καλῶς οἰκουμένῃ παρελθών τις αὐτὸς ἑαυτῷ λέγει, ἐμὲ δεῖ οἰκονόμον εἶναι· εἰ δὲ μή, ἐπιστραφεὶς ὁ Κύριος, καὶ ἰδὼν αὐτὸν σοβαρῶς διατασσόμενον, ἐλκύσας ἔτεμε.*

— *μέρος*] i. q. *μερὶς*. Rev. xxi. 8, *τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ.* Dem. de Cor. p. 354, *ἐν τῷ τῶν ἐναντίων μέρει τετάχθαι.*

Plutarch describes the punishment of hypocrites in another life, de ser. Num. Vind. p. 567, *ὅσοι δὲ πρόσχημα καὶ δόξαν ἀρετῆς περιβαλλόμενοι διεβίωσαν, κακίᾳ λανθανούσῃ, τούτους ἐπιπόνως καὶ ὀδυνηρῶς ἠνάγκαζον ἕτεροι περιεστῶτες ἐκτρέπεσθαι*

τὰ ἐντὸς ἔξω τῆς ψυχῆς, ἰλυσπωμένους παρὰ φύσιν καὶ ἅμα καμπτομένους, ὥσπερ αἱ θαλάττιαι σκολόπενδραι καταπιοῦσαι τὸ ἄγκιστρον ἑκτρέπουσιν ἑαυτάς· ἐνίους δὲ ἀναδέροντες αὐτῶν, καὶ ἀναπτύσσοντες, ἀπεδείκνυσαν ὑπούλους καὶ ποικίλους ἐν τῷ λογιστικῷ καὶ κυρίῳ τὴν μοχθηρίαν ἔχοντας.

— ὑποκριτῶν] St. Luke xii. 46, says μετὰ τῶν ἀπίστων. It is very possible, as Grotius supposes, that Christ might mention both: and each Evangelist chose the term that was most to his purpose. If each wrote with a view to different classes of converts, the very nature of his design must occasion such small diversities: which cannot affect the conclusion to be drawn from their accordance.

## CHAP. XXV.

1. τότε] At my coming again; or in the day of judgment. The parables which follow, are designed to carry on the subject with which the preceding chapter concludes; viz. that of the last solemn day of retribution: the object of them is to call our attention to that great event, and to warn us of the necessity of being always prepared for it. This was one continued discourse on the mount of Olives, in sight of the temple.

— ἡ βασιλεία τῶν οὐρανῶν, &c.] i. e. much the same thing as what is represented in this parable, shall happen in the kingdom of heaven.

Something like this parable is to be found in the Jewish records: so in Reshith Cochma we read, Our wise men of blessed memory say, "Repent whilst thou hast strength to do it, whilst thy lamp burns and thy oil is not extinguished, for if thy lamp be gone out, thy oil will profit thee nothing." Our doctors add in Midrash, That the holy blessed God said to Israel, My sons repent whilst the gates of repentance stand open; for I receive a gift at present, but when I shall sit in judgment in the age to come, I receive none. Another parable of theirs runs thus, (Kimchi in Isai. lxv. 13, 14). This thing is like to a King who invited his servants, but appointed no set time; those that were wise adorned themselves and sat in the porch of the palace; those that were foolish went about their own business. The King on a sudden called for his servants; the first went in adorned, the second undressed; the King was pleased with the wise, and angry with the foolish, and said, They who are prepared shall eat of my banquet; they that are unprepared shall not eat of it. Midrash. Cohel. ad c. ii. 9.

Origen, Chrysostom, Jerome, and others of the antients say, that this parable is designed against a late repentance, and declares that it will be invalid to them who live under the Gospel. See Bishop Taylor's Works, Vol. III. p. 345.

— δέκα] A determinate for an uncertain number. The number ten was much noticed and used by the Jews. A synagogue was not constituted unless ten at least were present: and wherever there were ten in a place they were obliged to build one. They never used to be less than ten either at a wedding or a burying, or any other solemnity whatever. The blessing of the bridegroom which consisted of seven blessings, was not said but in the presence of ten persons; and to this perhaps there may be an allusion here.

— λαβοῦσαι τὰς λαμπάδας] Xenoph. Ephes. I. p. 10, ἦγον τὴν κόρην εἰς θάλαμον μετὰ λαμπάδων, ὑμέναιον ᾄδοντες. Hom. Il. σ. 492, Νύμφας δ' ἐκ θαλάμων, δαΐδων ὑπολαμπομενάων Ἠγίνεον ἀνὰ ἄστυ. Eurip. Med. 995, πρὶν λέκτρα καὶ γυναῖκα καὶ γαμηλίους εὐνὰς ἀγῆλαι, λαμπάδας τ' ἀνασχεθεῖν. Stat. Thebaid. VIII. 234, Illi Cythereïa laudant Connubia, et multâ deductam lampade fratrum Harmonien. These were called νυμφικαὶ λαμπάδες. Plutarch, Quæst. Rom. p. 263, tells us the Romans at their marriage feasts burnt neither more nor fewer than five.

— εἰς ἀπάντησιν] There is also a reading εἰς ὑπάντησιν. Ammonius ὑπαντῆσαι μὲν γὰρ ἐπὶ ὁδοῦ λέγεται. ἀπαντῆσαι δὲ τὸ περιτυχεῖν δίκῃ· οἷον· ἀπήντησε κατὰ τὴν δίκην, ἀντὶ τοῦ περιέτυχε.

— τοῦ νυμφίου] Some MSS. and several versions have also καὶ τῆς νύμφης, which must have originated with some grammarian: for these were the attendants of the bride, who met the bridegroom to conduct him to the house where the bride was, whom he was then to conduct to his home where the banquet was to be kept.

2. φρόνιμοι] prudent. μωραὶ imprudent, careless and without foresight.

— πέντε μωραὶ] Several editors omit αἱ though found in very many MSS. Griesbach in his last edition however admits it into the text, though with great hesitation. Bishop Middleton says he has little doubt of its being authentic: the omission may have arisen from the want of the article before the former πέντε: the first five however are not definite, whilst the latter are so, being those which remain of the ten.

4. ἀγγείοις] In Numb. iv. 9, the Septuagint has ἀγγεῖα τοῦ

ἐλαίου. Sir J. Chardin tells us that in many parts of the East, and particularly in India, it is the custom instead of torches and flambeaux, to carry a pot of oil in one hand, and a lamp which is thus supplied with oil in the other. We find in R. Solomon as quoted by Lightfoot, that it is the fashion of the country of the Ismaelites to carry the bride from the house of her father to the house of the bridegroom before she is put to bed; and to carry before her about ten wooden staves having each of them on the top a vessel like a dish, in which there is a piece of cloth with oil and pitch: these being lighted they carry for torches. And in the "customs of the East Indians and Jews compared," Art. XVII. p. 68, we meet with a statement of the marriage ceremonies of the former, which is remarkable for the affinity that it bears to the usages of the latter here mentioned.

5. ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον] The former verb signifying to slumber, or nod with the head as persons falling asleep: the latter sound sleep. See Plato, Apol. XVIII.: Theophrast. VII. 4: Ps. CXX. 3, οὐ νυστάξει οὐδὲ ὑπνώσει. Phavor. νυστάζω· ἀπὸ τοῦ νεύω καὶ τὸ στάζω. ἐπειδὴ ἐπινεύουσιν οἱ κοιμώμενοι. ἢ παρὰ τὸ νευστάζειν, ἀποβολῇ τοῦ ε. τὸ δὲ νευστάζειν, παρὰ τὸ νεύειν τὴν κάραν. Etymol. M. νυστάζω παρὰ τὸ ἐπιπνεύειν κάτω, διὰ τὴν ἐπιγενομένην ἐκ τοῦ ὕπνου καταφοράν, ἐπειδὴ ἐπιπνέουσιν οἱ κοιμώμενοι τὴν κάραν. Basil. in Prov. vi. 4, ὁ μὲν γὰρ ὕπνος βαρεῖά τις ἐστιν ἀναισθησία· ὁ δὲ νυσταγμὸς μίγμα ἐστιν ἐγρηγέρσεως καὶ ὕπνου.

7. ἐκόσμησαν] i. q. κατεσκεύασαν.

8. ἐκ τοῦ ἐλαίου] Scil. μέρος τι. Mich. in Bos. Ell. Gr. p. 162.

9. μήποτε οὐκ ἀρκέσῃ, &c.] Elsner and Palairet would here understand βλέπετε or ὁρᾶτε. But as this would not be the part of the μωραί, but their own concern, Kypke would supply ὁράσομεν· or βλέψομεν· Moschius φοβούμεθα· Glass. οὐδαμῶς· βλεπτέον γὰρ, &c. Phil. Sac. p. 619. Hoogeveen would understand μὴ γένοιτο, ἵνα μήποτε οὐκ ἀρκέσῃ, &c.: see Doctr. Part. c. XXVII. Sect. 10. § 16. To avoid the supplying so many words, Alberti and others understand οὕτω, and take μήποτε in the sense of τάχα, ἴσως, perhaps. So Philo uses it de Sac. Cain. et Ab. p. 142, μήποτε διὰ τὴν αὐτὴν αἰτίαν. De Conf. Ling. p. 337, ἀλλὰ μήποτε τὸν τρόπον τῶν ἀφρόνων διασυνίστησιν. Quod Mund. incor. p. 940, Ἀριστοτέλης δὲ μήποτ' εὐσεβῶς καὶ ὁσίως ἐπιστάμενος, ἀγέννητον καὶ ἄφθαρτον ἔφη τὸν κόσμον εἶναι. See also Gen. iii. 22: xxiv. 5, 39: xxvii. 12: xliii. 12: 1 Kings xviii. 27: Job i. 5: Luke iii. 15: 2 Tim. ii. 25.

10. *αἱ ἕτοιμοι*] Scil. *αἱ φρόνιμοι*.

— *εἰς τοὺς γάμους*] the bridal house; see xxii. 10; as will also appear from *εἰσῆλθον* and *εἰς*, as well as the words which immediately follow. See Glass. Phil. Sac. p. 875.

11. *ἄνοιξον ἡμῖν*] Scil. *τὰς θύρας*. Mich. in Bos. Ell. Gr. p. 120.

12. *οὐκ οἶδα ὑμᾶς*] i. e. I do not look upon you as the companions of the bride.

13. *οὐδὲ τὴν ὥραν*] Wolf thinks *οὐδὲ* for *μήτι γε*.

— *ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται*] These words are wanting in several MSS., versions, and Fathers who commented on the Gospel. The sense however remains the same.

14. *ὥσπερ*, &c.] In sequentibus nulla est *ἀπόδοσις*, sed supprimitur: intelligendum *οὕτως ἐστι τὰ τῆς βασιλείας τῶν οὐρανῶν* vel si quid aptius. Hoogeveen, Doctr. Part. c. LVII. Sect. 14. § 5. See also Mich. in Bos. Ell. Gr. p. 511.

— *ἀποδημῶν*] i. q. *ἀποδημήσων*, unless it be taken for *ἀποδημεῖν θέλων*. See ver. 24: Acts xxv. 3, *ἐνέδραν ποιοῦντες*. *Ἀποδημῶν* is used in the same manner by Diog. Laert. in Pythag. VIII. 17.

— *τάλαντα*] See xviii. 24. Prideaux, Connect. Pref. p. 20.

There is a similar parable in Luke xix. though not the same; that being spoken by Christ going up from Jericho to Jerusalem before the raising of Lazarus; this as he was sitting on Mount Olivet three days before the passover. That, upon this account that he might shew that it would not be long before Jerusalem should be called to an account for all the privileges and benefits conferred upon it by God: but this that he might warn all to be watchful, and provide with their utmost care concerning giving up their account at the last judgment.

— *ἰδίαν*] for *αὐτοῦ*, as Mark xv. 20.

— *δύναμιν*] i. e. according to his respective capacity to manage the sum, and the prospect there might reasonably be of his improving it. Here it implies his faculties, strength, abilities and industry: the endowments both of body and mind, all the helps and means and opportunities which he gives us in order to serve him, and to work out our own salvation.

Philo II. Alleg. p. 77, *ὁ ζωοπλάστης Θεὸς ἐπίσταται τὰ ἑαυτοῦ καλῶς δημιουργήματα, καὶ πρὶν αὐτὰ εἰς ἄκρον διατορεῦσαι τὰς τε δυνάμεις αἷς αὖθις χρήσονται*. 1 De Vit. Mos. p. 605, *ὧν* (διδασκάλων) *ἐν οὐ μακρῷ χρόνῳ τὰς δυνάμεις ὑπερέβαλεν, εὐμοιρίᾳ φύσεως φθάνων τὰς ὑφηγήσεις*. So Horace uses vim insitam.

16. εἰργάσατο] Herod. I. 24, ἐργασάμενον δὲ χρήματα μεγάλα. Demosth. c. Dionys. καὶ δὶς ἢ τρὶς ὑπῆρχεν αὐτοῖς εἰργάσασθαι τῷ αὐτῷ ἀργυρίῳ. Aristoph. Equit. 850, πολλὰ χρήματ' ἐργάσει.

— ἐν αὐτοῖς] Hellenistic. The Greeks would use ἐργάζεσθαι αὐτοῖς.

— ἐποίησεν] i. e. ἐκέρδησεν. Glass. Phil. Sac. p. 834. Plato de Rep. IX. p. 734, οὐδενὸς ἀξίαν φησιν εἶναι, εἰ μή τις αὐτῶν ἀργύριον ποιῇ. Ælian. H. V. XIV. 32, εὑρὼν τὴν οὐσίαν ποιήσαντα ἧς ἀπέλιπε πλείω. Theophrast. XXIV. ποιῆσαι δέκα τάλαντα. Arrian. Exp. Alex. VII. εἰς τὸ ληστεύειν τρεπόμενοι ἀπὸ τούτου τὸν βίον ποιοῦνται. So C. Nepos Vit. Cim. I. 3, magnas pecunias ex metallis fecerat. Cic. Verr. II. 6, pecuniam maximam facere. See III. 90; and Div. I. 49. Nævius fragm. ver. 171, Spero rem faciet. Pomponius fragm. ver. 85. Nam plus quæsti facerem, quam quadrinas si haberem molas.

18. ἀπελθὼν] Wanting in some MSS. probably having been omitted by some Grammarian seeing it redundant.

— ὤρυξεν] Scil. ὄρυγμα γῆς. Herod. IV. 71.

— ἀπέκρυψε] Soph. Aj. 667, κρύψω τόδ' ἔγχος τοὐμὸν ἔχθιστον βελῶν Γαίας ὀρύξας ἔνθα μήτις ὄψεται.

19. συναίρει λόγον] See XVIII. 23.

20. ἐπ' αὐτοῖς] i. q. πρὸς αὐτούς.

21. εὖ] i. q. εὖγε.

— ἐπὶ πολλῶν σε καταστήσω] Xen. Anab. I. 9, 19, εἰ δέ τινα ὁρῴη δεινὸν ὄντα οἰκόνομον ἐκ τοῦ δικαίου καὶ κατασκευάζοντά τε ἧς ἄρχοι χώρας, καὶ προσόδους ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλατο, ἀλλὰ καὶ πλείω προσεδίδου. And Œcon. IV. 8, of the King of Persia he says καὶ οὗς μὲν αἰσθάνηται τῶν ἀρχόντων συνοικουμένην γε τὴν χώραν παρεχομένους καὶ ἐνεργὸν οὖσαν τὴν γῆν καὶ πλήρη δένδρων τε ὧν ἑκάστη φέρει καὶ καρπῶν, τούτοις μὲν χώραν τὴν ἄλλην προστίθησι, καὶ δώροις κοσμεῖ, καὶ ἕδρας ἐντίμους γεραίρει. οἷς δ' ἂν ὁρᾷ ἀργόν τε τὴν χώραν οὖσαν καὶ ὀλιγάνθρωπον ἢ διὰ χαλεπότητα ἢ δι' ὕβριν, ἢ δι' ἀμέλειαν, τούτους δὲ κολάζων καὶ παύων τῆς ἀρχῆς, ἄρχοντας ἄλλους καθίστησι. Cic. ad Q. fratr. Quanta est in quoque fides, tantum cuique committendum.

— τὴν χαρὰν] In the Alexandrian dialect this word implies a banquet: see Esth. IX. 17, 18, 19, 22. Here it will signify the place appointed for feastings and rejoicings, as is evident from εἴσελθε, as well as ver. 30, where we read that the wicked servant is turned out into outer darkness, in opposition to the lights that illuminated the feasting room. See Luke XII. 37. Glass. Phil. Sac. p. 875.

24. *ἔγνων σε ὅτι σκληρὸς*, &c.] for *ἔγνων ὅτι σὺ σκληρὸς εἶ*. So 1 Kings v. 3, *σὺ οἶδας τὸν πατέρα μου, ὅτι οὐκ ἠδύνατο*. 2 Sam. xvii. 18. Ter. Heaut. II. 3, 129, Patrem novisti, ad has res quam sit perspicax; ego te autem novi, quam esse soleas impotens.

— *σκληρὸς*] i. e. tyrannical, exacting. So Isai. xix. 4. Galen. de Differ. Puls. III. *ἄνθρωπον μὲν σκληρὸν λέγουσι, τὸν μονότροπον, καὶ δυσπειθῆ, καὶ πρὸς ἅπαν ἀντιτείνοντα*.

— *ὅθεν*] for *ἐκεῖθεν οὗ*, or *ὅπου*. There is a similar Greek proverb in Aristoph. Equ. *τἀλλότριον ἀμῶν θέρος*. The common proverb was *ἄλλοι μὲν σπείρουσιν, ἄλλοι δ' ἀμήσουσι*.

26. *ὀκνηρὲ*] Phavorin. *ὄκνος ἐστι φυγὴ πόνων*.

— *ἤδεις*, &c.] This is not a concession that the master was truly so, but an argument out of his own mouth to condemn him for not acting suitably to his own hard conceptions of his Lord, Luke xix. 22. Nor do the following words shew that Christ approved of usury; but only that he who thought so sordidly of his master, should have used his talent agreeably, that so he might have had his own with usury.

27. *βαλεῖν*] i. q. *θέσθαι, διδόναι*, which latter occurs Luke xix. 23.

— *ἐκομισάμην*] recipere quod nostrum erat antea, Kypke. Demosth. in Aphob. I. p. 551, *παρ' ἐκείνου κεκομίσθαι*. Heraclid. Pontic. Alleg. Hom. p. 440, *τῆς φύσεως ἃ δεδάνεικεν ἐν ἀρχῇ χρέα κομιζομένης*. Isocrates in Trapezit. p. 534, *ὅπως τούτῳ τε καλῶς ἕξει, κἀγω τὰ ἐμαυτοῦ κομιοῦμαι*. Demosth. adv. Callip. *ὃν ἄν δέῃ κομίσασθαι τὸ ἀργύριον*. Cebes, p. 48, *ἐφ' ᾧ οὐδὲν κωλύειν τὸν θέμενον πάλιν κομίσασθαι*.

— *τόκω*] the profit, whether great or small, allowed to the lender for the use of borrowed money. The Jews were forbidden by their law from taking any profit from one another for money lent, though they were allowed to take it from strangers.

29. *τῷ γὰρ ἔχοντι*, &c.] Sub. *χρήματα*, in a spiritual sense. See xiii. 12. He "that hath" is he who improves or makes good use of what he has; and he that hath not, is he who does not improve, or who makes no better use of what he has than if he had it not.

— *δοθήσεται καὶ περισσευθήσεται*] for *περισσῶς δοθήσεται*. So Luke vi. 48, *ἔσκαψε καὶ ἐβάθυνε*, i. e. *βαθέως ἔσκαψε*. Cic. de Off. III. Lex ipsa naturæ, quæ utilitatem hominum conservat et continet, decernit profecto, ut ab homine inerti et inutili ad sapientem, bonum, fortemque virum transferantur res ad vivendum necessariæ.

— ἄχει] Some MSS. and versions have δοκεῖ ἔχειν.

30. ἀχρεῖον δοῦλον] i. e. ἀργὸν, ὀκνηρὸν, Tob. iv. 13; or rather wicked; for so Onesimus is called ἄχρηστος, Phil. 2, Epictet. Arr. III. 24, τίς ἀνέξεται σου κυβερνήτης, οὐχὶ δ' ὡς σκεῦος ἄχρηστον ἐκβαλεῖ, οὐδὲν ἄλλο ἢ ἐμπόδιον καὶ κακὸν παράδειγμα τῶν ἄλλων ναυτῶν;

— τὸ σκότος τὸ ἐξώτερον] It is evident this means the future punishment of perverseness and disobedience. It might therefore, says Bishop Middleton, be expected that it was the rendering of a Jewish phrase *generally* understood of the place of punishment after death, not an allusion or metaphor requiring to be explained by the context: and with this agrees the strong expression ὁ βρυγμὸς τῶν ὀδόντων, which is added where this phrase occurs. It has been considered equivalent to the Tartarus of the Heathen Mythology. Schleusner appears to understand the words in nearly the same sense: and he refers to ζόφος τοῦ σκότους, 2 Pet. ii. 17, as a parallel expression.

— ἐκεῖ ἔσται] See viii. 12.

31. ὅταν δὲ ἔλθῃ] Here is a more clear description of Christ's coming to judgment, in words and circumstances elsewhere acknowledged to relate to the great and final judgment: see xvi. 27: 2 Thess. i. 7, 8, 9: Jude 14, 15. The imagery is taken from the pomp and splendour of Eastern monarchs, who when dispensing justice sat upon magnificent thrones: see also Ps. ix. 5, 8, 9: Zach. xiv. 5: Isai. vi. 1: lxvi. 1: Dan. vii. 9: 1 Thess. iv. 16.

— ἅγιοι] Omitted by some MSS. and interpreters.

— ἐπὶ θρόνου δόξης] for θρόνου ἐνδόξου. See xix. 28. Glass. Phil. Sac. p. 28.

32. συναχθήσεται] In several MSS. the reading is συναχθήσονται, which is probably owing to the transcribers of that day, accustomed to the construction of neuters plural with plural verbs.

— πάντα τὰ ἔθνη] Had the notion which prevailed among some late Jews, that the Gentiles should have no part in the resurrection, been as old as our Lord's time, it is easy to see these words might have been understood as a direct intended opposition to it.

— αὐτοὺς] for αὐτὰ, as is frequently the case.

— ὥσπερ ὁ ποιμὴν, &c.] See Judg. xiv. 10: Ezek. xxxiv. 17, 18. The Sheep and the Goats are the good and bad Christians that are mixed together in the Church.

— ἀπὸ τῶν ἐρίφων] Hesych. ἐριφιάδας αἶγας, τὰς μετὰ

τῶν προβάτων γενομένας. Pollux I. 250, καλεῖται δὲ τῶν μὲν βοῶν τὰ νέα μόσχοι, τῶν δὲ προβάτων ἄρνες, τῶν δὲ αἰγῶν ἔριφοι.

33. τὰ μὲν πρόβατα ἐκ δεξιῶν] Here seems to be an allusion to the received custom of the Jews in capital cases to place them who were to receive sentence of absolution on the right hand in the Sanhedrim; but those who were to receive the sentence of condemnation on the left. As Maimonides de Synedr. I. says, They that stand on the right hand are the just, they on the left the guilty. Kimchi on 1 Kings xxii. 19, on his right hand is life, on his left death. So R. Eliezer IV. 4. Plato de Rep. IV. p. 518; Δικαστὰς ..... καθῆσθαι, οὓς ἐπειδὴ διαδικάσειαν, τοὺς μὲν δικαίους κελεύειν πορεύεσθαι τὴν εἰς δεξίαν τε καὶ ἄνω διὰ τοῦ οὐρανοῦ, σημεῖα περιάψαντας τῶν δεδικασμένων ἐν τῷ πρόσθεν· τοὺς δὲ ἀδίκους τὴν εἰς ἀριστεράν τε καὶ κάτω, ἔχοντας καὶ τούτους ἐν τῷ ὄπισθεν σημεῖα πάντων ὧν ἔπραξαν. Virg. Æn. VI. 540, Hic locus est partis ubi se via findit in ambas: Dextera quæ Ditis magni sub mœnia tendit: Hâc iter Elysium nobis: at læva malorum Exercet pœnas, et ad impia Tartara mittit.

34. οἱ εὐλογημένοι τοῦ πατρὸς] Sub. ὑπό. See Glass. Phil. Sac. p. 73. Isai. lxv. 23: Gen. xxvi. 29, εὐλογημένος ὑπὸ κυρίου.

— ἡτοιμασμένην ὑμῖν] Tob. vi. 17, ὅτι σοὶ αὕτη ἡτοιμασμένη ἦν ἀπὸ τοῦ αἰῶνος. The Jews say that God prepared Paradise from the beginning, even before the earth was made, and this they gather from Gen. ii. 8; and the Lord God planted a garden ἀπ' ἀρχῆς, Aqu.; ἐκ πρώτης, Symmach. from the beginning.

— ἀπο καταβολῆς κόσμου] i. e. πρὸ καταβολῆς κόσμου, as Acts xv. 18, ἀπ' αἰῶνος is the same as 1 Cor. ii. 7, πρὸ τῶν αἰώνων. Stat. Theb. III. 242, Sic fata mihi nigræque sororum Juravere colus: manet hæc ab origine mundi Fixa dies bello.

This is one of the passages on which it has been attempted to establish the doctrine of a personal election to eternal life: whereas the expression is merely one of those Hebraisms with which the whole parable abounds.

35. ἐπείνασα γὰρ] Glass. Phil. Sac. says γὰρ here indicates not the cause, but the consequence, or the τεκμήριον and testimony of the believers.

— συνηγάγετέ με] Scil. εἰς τὸν οἶκον or εἰς τὴν οἰκίαν, Schoetg. in Bos. Ell. Gr. p. 197. See 2 Sam. xi. 27: Judg. xix. 18. Plutarch. Sympos. II. 10, ἑστιάτωρ ἀνθρώπους οὔτε διψῶν-

τας ὡσαύτως οὔτε πεινῶντας εἰς ταυτὸ συναγαγών. Justin. xxxiii. 4, Expositus fuerat, pater ..... parvulum recolligit.

36. γυμνὸς] Like the corresponding Latin and Hebrew words, used to signify also one who is ill clothed, Acts xix. 16: Job xxii. 6: Isai. lviii. 7. Athenæus XII. p. 533, ποιεῖν δὲ καὶ τοῦτο πολλάκις, ὁπότε τῶν πολιτῶν τινὰ ἴδοι κακῶς ἠμφιεσμένον, κελεύειν αὐτὸν μεταμφιέννυσθαι τῶν νεανίσκων τινὰ τῶν συνακολουθούντων αὐτῷ. Seneca de Benef. v. 5, Qui male vestitum et pannosum vidit, nudum se vidisse dicit.

— ἐπεσκέψασθε] In general, signifies to take the oversight and care of any thing that requires diligent inspection and attendance. Phavorin. ἐπισκέπτομαι· τὸ προμηδεύομαι καὶ κήδομαί τινος. It is applied also by the Greek writers to visiting the sick, looking after them with the view of benefitting them. Isocr. Æginet. p. 584, μηδ' ἐπισκέψασθαι πώποτ' αὐτὸν ἀξιώσασα, τοσοῦτον μὲν χρόνον ἀσθενήσαντα. Appian. B. Syr. p. 205, ὅτε δὲ ἡ Στρατονίκη παρίοι πρὸς αὐτὸν ἐπισκεψομένη. Lucian. Philopseud. 6, Vol. III. p. 34, ὡς παρ' Εὐκράτην ἔνθεν ἀπέλθοι, νοσοῦντα ἐπισκεψόμενος. Petron. 101, Forsitan Lycas officii causâ visere languentem desiderabit. See James i. 27: 1 Tim. v. 10.

It appears from the Jewish writings that they reckoned visiting and conversing with the sick among those works which should receive a great reward.

38. πότε δέ σε εἴδομεν] Raphelius says the particle δὲ in constructions of this kind is not adversative, but copulative; as Polybius has πότε γὰρ εὕροια πραγμάτων μείζων; πότε δὲ πλείω προτερήματα γέγονε τῇ Ῥώμῃ; πότε δὲ τοῖς στρατευομένοις μείζους ἐλπίδες ἢ νῦν;

40. ἐλαχίστων] See xviii. 6.

— ἐποιήσατε ἐμοί] That alms-deeds should be remembered with peculiar regard in the day of judgment was a notion that early prevailed among the Jews, as appears by the Chaldee paraphrase on Eccles. ix. 7, which bears a remarkable resemblance to these words of Christ, and might perhaps be an imitation of them. See Mede's Works, p. 81.

41. πορεύεσθε, &c.] So vii. 23, ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.

— τὸ πυρ τὸ αἰώνιον] The Pharisees and Essenes thought that the wicked would undergo ἀΐδιον τιμωρίαν, τιμωρίας ἀϊδιαλείπτους, Joseph. B. J. II. 8, 11, 14. Tanchuma LIV. 2, ad Ps. xxxvi. 7. See Pearson on the Creed, Vol. I. p. 365, 592.

— ἡτοιμασμένον] Some MSS. and several of the Fathers read ὃ ἡτοίμασεν ὁ πατήρ μου. The Rabbins often say that hell was created the second day. See Pirk. Eliezer iv. 1. The Fathers, on the contrary, viz. Origen, Chrysostom, Euthymius, and Theophylact observe, that Christ saith not of the punishment, as he doth of the blessing here pronounced, that it was prepared from the beginning of the world, lest it should be thought that God designed men's punishments before they sinned. That though Christ says Come ye blessed of my Father, he saith not, Go ye cursed of my Father, because God is the author and procurer of men's happiness, but man only is the author of his own misery. That he speaks of this eternal fire as designed originally not for man, but for the devil and his angels: but man by giving himself up to the thraldom of that evil one, and working himself up to his likeness, sinks himself down to the infernal regions, and becomes like to him in torments, whom in manners he hath so much resembled. See Bp. Taylor's Works, Vol. v. p. 44.

42. ἐπείνασα καὶ οὐκ ἐδώκατε, &c.] Theophylact here observes that it is not sufficient to preserve us from that dreadful sentence, Depart from me, &c. that we have done no evil, if we have been deficient in those acts of charity and mercy we owe to the members of Christ's body.

Ælian V. H. iv. 1, λέγει τις νόμος Λευκανῶν· ἐὰν ἡλίου δύναντος ἀφίκηται ξένος, καὶ παρελθεῖν ἐθελήσῃ εἰς στέγην τινός, εἶτα μὴ δέξηται τὸν ἄνδρα, ζημιοῦσθαι αὐτὸν καὶ ὑπέχειν δίκας τῆς κακοξενίας, ἐμοὶ δοκεῖ, καὶ τῷ ἀφικομένῳ καὶ τῷ Ξενίῳ Διΐ.

44. αὐτῷ] Wanting in many MSS. and some versions.

— οὐ διηκονήσαμεν] See xx. 28: Phil. 13.

46. Thus appeareth Christ's majesty by sitting on the throne; his authority by convening all before him; his knowledge and wisdom by opening all secrets, revealing all actions, discerning all inclinations; his justice in condemning sinners; his mercy in absolving believers; his power in the execution of his sentence. And thus the Son of Man shall come to judge.

## CHAP. XXVI.

1. καὶ ἐγένετο ὅτε] For καὶ ὅτε. This seems to have been on the Tuesday in the evening.

— πάντας τοὺς λόγους] Which Christ made that day both to his disciples and to the Jews in the temple, and on the Mount of Olives, and which begin xxi. 23. It being the last day of

our Lord's public teaching, it was more full of action than any other mentioned in the history.

— *τὸ πάσχα*] Derived from a Hebrew word, signifying passing over, or passing without doing harm, from the angel's passing over the houses of the Israelites, Exod. xii. 13, 23, and sparing their first-born, when those of the Egyptians were put to death. Thus Chrysostom. Hom. 149, T. v. though elsewhere he is not consistent, *ὑπερβασίς ἐστι καθ' ἑρμηνείαν τὸ πάσχα, ὅτι ὑπερέβη τοὺς Ἑβραίων οἴκους ὁ τὰ πρωτότοκα παίων ὀλοθρευτής*. Hence Symmachus translates the word by *ὑπέρβασις*, and Josephus, Ant. II. 14, 6, uses *ὑπερβασία*, Philo *διαβατήρια*. The name of *πάσχα* was also given to the lamb which was killed on the first day of the feast, the 14th day of the month Nisan, at even, Exod. xii. 6. Here it signifies the feast which lasted seven days; and which was also called *ἡ ἑορτὴ τῶν ἀζύμων*, because it was unlawful to eat any other sort of bread during the seven days; though perhaps this name more particularly belong to the second day of the feast, i. e. the 15th of Nisan.

— *γίνεται*] i. e. by the Jews, with the force of *γενήσεται*, or perhaps of *δεῖ γίνεσθαι*. Luke xxii. 7, *ἦλθε δὲ ἡ ἡμέρα ἡ τῶν ἀζύμων ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα*. *Γίνεσθαι* used in the sense of *ἄγεσθαι*, agitari, celebrari; so 2 Kings xxiii. 22, *οὐκ ἐγενήθη τὸ πάσχα τοῦτο*. Thus also Xen. Hist. Gr. IV. 5, 1, *ἦν ἀ μὴν, ἐν ᾧ Ἴσθμια γίγνεται*. And VII. 4, 28, *ἐπεὶ δὲ ὅ, τε μὴν ἦκεν, ᾧ τὰ Ὀλύμπια γίγνεται*.

— *καὶ ὁ υἱὸς*, &c.] Then, in the sense of *καὶ τότε*: *οἴδατε* belonging only to the former part of the sentence. Christ had several times foretold to his disciples that his death was at hand, xvi. 21: xvii. 22, 23: xx. 17, 18: but he had not yet expressly told them as he does here, on what day it was to happen.

3. *οἱ Ἀρχιερεῖς*, &c.] The members of the Sanhedrim; one of the duties of which body was to take cognizance of false prophets. This was the second time the Sanhedrim met to consult about this matter. John xi. 47.

— *καὶ οἱ γραμματεῖς*] In some MSS. these words are wanting, as also in the Vulgate and some other versions. But as they are found in the Syriac and the much greater number both of MSS. and antient versions, and are not unsuitable to the scope of the passage, they are mostly retained: and have probably been passed over by the transcribers from the similarity of termination of the preceding word, and the same succeeding.

— *εἰς τὴν αὐλὴν*] Etymol. *αὐλή, ὁ περιτετειχισμένος καὶ ὕπαιθρος τόπος.* Athenæus IV. *ὁ γὰρ διαπνεόμενος τόπος αὐλὴ λέγεται.* Here, by Synechdoche, signifies the palace.

— *Ἀρχιερέως*] Here, speaking of Caiaphas, the word is taken in its more strict signification, whence St. John adds *τοῦ ἐνιαυτοῦ ἐκείνου.* According to law the high-priest had his office for life: but about the time of our Saviour's birth it came to be purchased for money, or was given according to the caprice of those who held the supreme power, or to those who had the people on their side.

— *λεγομένου*] in the sense of *ὀνομαζομένου*, in which sense it is frequently used by the Greeks. Hesych. *λέγειν, εἰπεῖν ..... καὶ ὀνομάζειν Ἀττικοί.*

— *Καϊάφα*] Joseph. Ant. XVIII. 2, 2, *καὶ Ἰώσηπος, ὁ καὶ Καϊάφας, διάδοχος ἦν αὐτῷ· καὶ Γράτος μὲν ταῦτα πράξας εἰς Ῥώμην ἐπαναχωρεῖ, ἕνδεκα ἔτη διατρίψας ἐν Ἰουδαίᾳ· Πόντιος δὲ Πιλάτος διάδοχος αὐτῷ ἦκεν.* It may be inferred from Acts v. 17, that Caiaphas was of the sect of the Sadducees. He purchased the high priesthood of Valerius Gratus; and after he had ten years enjoyed that dignity was deposed by Vitellius governor of Syria, and succeeded by Jonathan the son of Ananus or Annas. Joseph. Ant. XVIII. 5, 2.

4. *συνεβουλεύσαντο*] In the sense of *συμβούλιον ἔλαβον*, xxii. 15.

— *δόλῳ*] Sub. *ἐν* or *σὺν.* Dion. Hal. VIII. p. 527, *κρύφα καὶ σὺν δόλῳ αὐτὸν ἀνελεῖν.* Polyæn. I. p. 17, *δόλῳ τὴν θῆρα εἷλεν.* Some take the word in the signification of *privately*, in some place remote from the people. He taught during the day in the temple, but there they durst not lay hands on him, for fear of a tumult: and the nights he spent at Bethany and the villages near the city, in the neighbourhood of the Mount of Olives, Luke xxi. 37, but this was known only to his disciples and friends.

5. *μὴ ἐν τῇ ἑορτῇ*] Sub. *γενέσθω*, or *κρατήσωμεν αὐτὸν καὶ ἀποκτείνωμεν.* Thus also Xen. Κυρ. *παιδ.* II. 3, 11, *ἐπεὶ οὖν πάντα διπλᾶ ποιεῖτε, διπλῆν ὑμῖν δίκαιον καὶ τὴν εὐωχίαν παρέχειν. Μὰ Δί', ἔφη ὁ ταξίαρχος, μήτοιγέ ἐν μιᾷ ἡμέρᾳ, εἰ μὴ καὶ διπλᾶς τὰς γαστέρας ἡμῖν παρέξεις.*

By *τῇ ἑορτῇ* here is meant the whole festival, viz. the day of the paschal sacrifice and the seven days of unleavened bread that followed it. Maimonides says it was the custom among the Jews, to punish those who rebelled against the sentence of the judge or high-priest, or who were notoriously criminal, at

one of the three feasts; because then only, by reason of the public congress of people, all might hear and fear, according to the law, Deut. xvii. 12, 13. From this received custom of the Fathers, the Sanhedrim seem willing to recede, for fear of the multitude; but having so fair an offer made by Judas, they embrace that season.

— *θόρυβος*] The solemn feasts were the most likely times for such insurrections, because of the vast numbers of people then at Jerusalem. Joseph. B. J. i. 4, 3, *ἐπανίστανται τὸ Ἰουδαϊκὸν ἐν τῇ ἑορτῇ· μάλιστα γὰρ ἐν ταῖς εὐωχίαις αὐτῶν στάσις ἅπτεται.* For this reason the Roman governors were wont to double the watch on such occasions. See Joseph. Ant. xvii. 9, 3: xvii. 12, 2: xx. 5, 3: B. J. v. 5, 8.

6. *τοῦ δὲ Ἰησοῦ γενομένου*] It appears from John xii. 1, that this happened four days before, if indeed it be the same act. In which case this is a digression to shew what was the occasion of Judas's treachery, and served as a pretence for it. It seems more probable that St. Matthew and St. Mark should have introduced this story a little out of its place, than that within the compass of four days Christ should have been twice anointed with so costly a perfume, and that the same fault should be found with the action, and the same value set on the ointment, and the same words used in defence of the woman; and all this in the presence of many of the same persons: all which must be admitted if the stories be different. There are great authorities in favour of their being different; and it must be owned there is no impossibility in the thing taken either way.

— *Σίμωνος τοῦ λεπροῦ*] i. e. That had formerly been so: see Glass. Phil. Sac. p. 8. He was probably one of those who had experienced the healing efficacy of Christ's power. In John xii. 1, we find Lazarus has *ὁ τεθνηκώς* added.

7. *γυνὴ*] Mary the sister of Lazarus. John xii. 3.

— *ἀλάβαστρον*] Suidas, *ἀλάβαστρον, ἄγγος μύρου, μὴ ἔχον λαβάς.* The greatest part of them were of a kind of alabaster, called onyx, and made in the shape of a pyramid. Hor. Od. iv. 12, 17, Nardi parvus onyx eliciet cadum. Pliny, Hist. Nat. xxxvi. 8, Hunc (onycha) aliqui lapidem alabastrilem vocant, quem cavant ad vasa unguentaria, quoniam optimè servare incorrupta dicitur. And ix. 56, Fastigiatâ longitudine, alabastrorum figura, in pleniorem orbem desinentes. Theocr. Idyl. xv. 114, *Συρίῳ μύρῳ χρύσει' ἀλάβαστρα.* Schol. *ἀλάβαστρα, σκεύη μύρων δεκτικά.*

— *ἀλάβαστρον μύρου*] i. e. Full, as *ποτήριον τοῦ οἴνου*,

Jer. xxv. 15. Cicero, Academ. II. says, Etiam alabastrum unguenti plenum quibusdam putere.

— *μύρου*] The English version calls this ointment: but it is evident from this and other places in the Old and New Testament, that their *μύρα* were not of the consistency of what we denominate ointment, but were in a state of fluidity like oil, though somewhat thicker.

— *βαρυτίμου*] St. Mark, xiv. 3, uses the epithet *πολυτελῆς*. St. John xii. 3, *πολύτιμος*. Some MSS. here read *πολυτίμου*.

— *καὶ κατέχεεν*] Chaplets of flowers and odoriferous unguents are mentioned by several classic authors as in use at the festive entertainments both of Greeks and Romans; and particularly among the Jews the custom of anointing the head seems to have been almost as common a practice as that of washing the face. But there was a much higher purpose to which the effusion of ointment on the head was applied to the Jews. It was by this ceremony that kings, priests and prophets were set apart and consecrated to their respective offices. It was with peculiar propriety therefore that this discriminating mark of respect was shewn by the woman to Jesus, who united in his own person this threefold character, and was distinguished by the name of Messiah or Christ.

Martial, III. 12, 4, Qui non cœnat et ungitur, Fabulle, Hic verè mihi mortuus videtur. See Hor. Od. II. 11, 16. Plato B. III. de Repub. orders *μύρον κατὰ τῆς κεφαλῆς καταχέειν* of the poets. See Ps. xxii. 5: Luke vii. 46: Matt. vi. 17.

8. *ἰδόντες οἱ μαθηταὶ*] This was only said by Judas, and that out of covetousness, John xii. 3—6. And it is well known that the plural number is sometimes put for the singular. Or, it may be that some of the disciples seemed to like the notion, by reason of the specious pretext of charity under which it was covered, Mark xiv. 5; and the rest did not contradict it, but seemed rather by their silence to approve of it, and are therefore here mentioned without exception as co-partners with him. See Glass. Phil. Sac. p. 67.

— *εἰς τί*] Scil. *γέγονε*, which is added Mark xiv. 4.

9. *πολλοῦ*] i. e. *ἀντὶ πολλοῦ ἀργυρίου*. St. Mark xiv. 5, has *ἐπάνω τριακοσίων δηναρίων*.

— *τὸ μύρον*] Wanting in some MSS. and versions; and rejected by Griesbach, who thinks it may have been added from ver. 12, or John xii. 5, by way of making the sense more clear. May it not have been omitted by the grammarians, as being

wanting in Mark xiv. 5; but there μύρου is found before in ver. 4, which is not the case here.

— πτωχοῖς] In very many MSS. τοῖς πτωχοῖς, which Griesbach admits.

10. τί] i. q. διατί; John xii. 5: Scil. πρᾶγμα.

— κόπους παρέχετε] This phrase is found in Aristotle, Prob. § 5. qu. 38, τοῖς γὰρ μηροῖς τὸ βάρος πᾶν ἐμπίπτον κόπους εἴωθε παρέχειν, and a little after we meet with παρέχουσι κόπους. But the more common phrase seems to be πράγματα παρέχειν.

— τῇ γυναικὶ] Palairet says *huic* fœminæ: pro quo ex mero interpretamento alii Codd: ταύτῃ legunt. Sic Act. ix. 2, τῆς ὁδοῦ, h. e. ταύτης.

— εἰς ἐμὲ] i. q. ἐν ἐμοὶ, Mark xiv. 16. As we meet with ποιεῖν ἐν τινι and ποιεῖν τινι, xvii. 12: Mark ix. 13.

11. ἔχετε] Here has the force of the future ἕξετε. And by the following words Jesus informs them of the approach of his death.

— τοὺς πτωχοὺς] Means not so much the beggars as the indigent that can hardly subsist by their own industry or the little they have: such as those of whom it is said, Deut. xv. 11, that they shall never cease out of the land of Israel. The Jews themselves own, that it was to be so under the reign of the Messiah.

— πάντοτε] Thomas M. πάντοτε, οὐδεὶς τῶν Ἀττικῶν· ἑκάστοτε δὲ. So Mæris and Phrynichus.

12. βαλοῦσα] See ix. 17.

— πρὸς τὸ ἐνταφιάσαι] The proper meaning of the word is not to bury but to embalm or prepare the body for burial: and the verb and the noun ἐνταφιασμὸς are used in the New Testament only in relation to the embalming the body of our Lord. The word used for "to bury" is invariably θάπτειν. The use followed by the Septuagint is entirely similar. And the distinction between them is exemplified Gen. l. 2, 5, προσέταξεν Ἰωσὴφ τοῖς παισὶν αὐτοῦ τοῖς ἐνταφιασταῖς ἐνταφιάσαι τὸν πατέρα αὐτοῦ καὶ ἐνεταφίασαν οἱ ἐνταφιασταὶ τὸν Ἰσραήλ. but in ver. 5, ὁ πατήρ μου ὥρκισέ με, λέγων, ἐν τῷ μνημείῳ ᾧ ὤρυξα ἐμαυτῷ ἐν γῇ Χαναάν, ἐκεῖ με θάψεις, νῦν οὖν ἀναβὰς θάψω τὸν πατέρα μου. The difference of meaning is here distinctly marked. The τὸ ἐνταφιάζειν was the work of the physicians according to the import of the Hebrew word, or of the embalmers according to the Greek: the other τὸ θάπτειν

was the work of Joseph and the company who attended him; the former was executed in Egypt, the latter in Canaan. It may also be observed, that the two Greek words are the translation of two Hebrew words which are never used promiscuously, or mistaken for each other. Basil. Cæsarien. T. I. p. 406, *τί μνήματος ἐπισήμου καὶ ταφῆς πολυτελοῦς καὶ δαπάνης ἀκερδοῦς ὄφελος; δέον εἰς τὰ καλὰ τὸν βίον ἀναγκαῖα χρήσασθαι τοῖς περιοῦσι. Τοιαῦτα ἐροῦσι καὶ σὲ τῆς βαρύτητος ἀμυνόμενοι καὶ τοῖς διαδεξαμένοις τὰ σὰ χαριζόμενοι. Προλαβὼν οὖν, σεαυτὸν ἐνταφίασον. καλὸν ἐντάφιον ἡ εὐσέβεια.*

Our Saviour put this construction on what Mary did, that he might confirm thereby what he had said to his disciples concerning his approaching death, xx. 18. Had she laid out this expence on his dead body, they who did customarily use such ointments and sweet odours at their funerals, could not have reasonably found fault with it, and therefore had no ground to do it now, his body being shortly to be buried.

13. *τοῦτο τὸ εὐαγγέλιον*] This part of the Gospel history. Euthym. *ἡ πραγματεία ἡ ἐμὴ, ἡ διήγησις ἡ κατ' ἐμε.*

— *λαληθήσεται*] *λαλεῖν* here is used in the sense of *λέγειν*, narrare.

Cic. pro Syll. 15, Itaque dico locum in orbe terrarum esse nullum, quo in loco populi Romani nomen sit, quin eodem perscriptum hoc judicium pervenit.

14. *τότε*] The Evangelist here returns from his digression, and goes on to relate what was transacted in the assembly mentioned ver. 3.

— *εἷς τῶν δώδεκα*] Judas is here noted to be one of Christ's disciples to aggravate the foulness of the crime, and to denote the completion of the prophecy, "He that eateth bread with me, hath lift up his heel against me," Ps. xl. 9. And in this view each of the Evangelists has mentioned it.

— *ὁ λεγόμενος Ἰούδας Ἰσκαριώτης*] Perhaps *εἷς τῶν δώδεκα, Ἰούδας, ὁ λεγόμενος Ἰσκαριώτης*, as Luke xxii. 3, *εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην*. See Matt. iv. 18: xxvii. 22: John xx. 24.

15. *θέλετε*] Frequently used as here, before another verb. Anthol. Gr. I. 42, 1, *εἴ τις ἀνὴρ ἄρχων ἐθέλει κολάκων ἀνέχεσθαι, Πολλοὺς ἐκδώσει τοῖς μιαροῖς στόμασιν*. Pind. Olymp. η. 110, *ἐσθλὰ δ' ἐπ' ἐσθλοῖς ἔργα θέλοι δόμεν*.

— *ἔστησαν*] i. e. *ἐν ζυγῷ* or *σταθμῷ*, which is added Ecclus. xxi. 25, *ἐν ζυγῷ σταθήσονται*. And Herod. II. 65, *ἱστᾶσι σταθμῷ πρὸς ἀργύριον τὰς τρίχας*. Lysias, Orat. IX. *οὐ ζυγῷ*

ἱστᾶναι ἀλλὰ τόκον πραττέσθαι, ὁπόσον ἂν βούληται. And from the mode of weighing money, the words ἔστησαν ἀργύριον have been taken to signify "they gave him," &c. But as St. Mark, xiv. 11, has ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι, and St. Luke, xxii. 5, συνέθεντο αὐτῷ ἀργύριον, Grotius and others following Theophylact's συνεφώνησαν, ἀφώρισαν δοῦναι, translate it promiserunt se daturos esse: the Vulgate constituerunt. But see Jer. xxxii. 9: 2 Sam. xiv. 26: xviii. 12: Esdr. viii. 25. It is clear that Judas received the thirty pieces of silver, xxvii. 3: Acts i. 18.

Xen. Κυρ. παιδ. VIII. 2, 11, τὰ δὲ ἀριθμοῦντες, καὶ μετροῦντες, καὶ ἱστάντες, πράγματα ἔχουσι. And Mem. I. 1, 9, ἃ ἔξεστιν ἀριθμήσαντας, ἢ μετρήσαντας, ἢ στήσαντας εἰδέναι.

— τριάκοντα ἀργύρια] Scil. νομίσματα. These are commonly supposed to have been Jewish shekels, i. e. about 3*l.* 15*s.* of our money. This was the price paid for a man or a maid servant when being smitten by an ox they died, Exod. xxi. 32. It was also the price of a slave.

Josephus has ἀργυροῦς the adj. leaving the substantive to be understood. Symmachus and Aquila read ἀργυροῦς in Zach. xi. 13: but the Septuagint mostly has ἀργύρια.

— εὐκαιρίαν] Cic. de Off. I. 40, Tempus actionis opportunum Græcè εὐκαιρία, Latinè appellatur occasio. De Fin. III. 14, Opportunitas, sic enim appellamus εὐκαιρίαν.

17. τῇ δὲ πρώτῃ] Scil. ἡμέρᾳ.

— τῶν ἀζύμων] Scil. τῆς ἑορτῆς τῶν ἀζύμων. We learn from St. Mark xiv. 12, and St. Luke xxii. 7, that this was the very day on which the Paschal lamb was killed: for though the feast of unleavened bread did not properly speaking begin till the fifteenth of Nisan, Levit. xxiii. 5: Numb. xxviii. 16, 17: yet they began to abstain from leavened bread on the evening of the fourteenth, Exod. xii. 18. Hence Josephus sometimes reckons seven days of unleavened bread, Ant. III. 10, 5, πέμπτῃ καὶ δεκάτῃ διαδέχεται τὴν τοῦ πάσχα ἡ τῶν ἀζύμων ἑορτή, ἑπτὰ ἡμέρας οὖσα, and sometimes eight, Ant. II. 8, ἑορτὴν ἄγομεν ἐφ' ἡμέρας ὀκτώ, τὴν τῶν ἀζύμων λεγομένην.

A question has here arisen which has perplexed the commentators, and given rise to different opinions. The Evangelists use expressions which at first sight may appear contradictory. Thus St. John seems to differ from the rest respecting the time that the Jews partook of the passover, and supposes they did not eat it on the same evening as our Saviour; yet they all agree that the night of the day in which he eat what is

called the passover was Thursday. He is also said to command his disciples to prepare the passover, and that he had earnestly desired to eat this passover with them. Yet we find that on the day after that on which he had thus celebrated it, the Jews would not go into the judgment-hall, lest they should be defiled, but that they might eat the passover. Now the law required that all should eat it on the same day. These difficulties therefore have been attempted to be explained in different ways; four of which may be mentioned. 1. That Christ did not eat the passover on the last year of his ministry. 2. That he did eat it, and at the same time with the Jews. 3. That he did eat *a* passover, but one of his own institution, very different from that eaten by the Jews. 4. That he did eat the passover that year, but not at the same time with the Jews. This last seems to be the most consistent with the accounts given by the Evangelists, and to reconcile the apparent contradictions. But if our Lord had determined upon observing the passover, and there be any difference between the Jews and him on the day on which it was to be eaten, the error would not be on the part of Jesus himself, but of the Jews who differed with him. We cannot believe that he disobeyed in the slightest degree the ordinances of the Mosaic law, in deference to any traditions which existed among the Scribes and Pharisees. If he refused to follow, upon this occasion, the practice of the High-Priest and others among the Jews, his refusal must be referred to some deviation in their practice from that which had been formerly prescribed to their forefathers. Whatever rules might have guided them, He at least would have eaten the passover on the day, *ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα*. The Pharisees might defer, but our Lord would not anticipate the legal and proper day for the celebration of the Paschal feast. From an examination therefore of the law of Moses, from having shewn the uncertainty of all the theories that have been hazarded, and the impossibility of trusting to the assertions either of the Rabbinical Doctors or Epiphanius, and the consideration of other circumstances, Benson in his Chronology thinks it not improbable that the fifteenth day of Nisan might have fallen upon a Friday in J. P. 4742: our Saviour having kept the passover on the proper day. See his Chronology of our Saviour's Life, &c. Chap. VII. Sect. 2. p. 293.

— *πού θέλεις ἑτοιμάσωμεν*] i. e. *ἵνα ἑτοιμάσωμεν*. The houses of Jerusalem were not then to be let, but were of common right for any that would eat the passover in them.

— *φαγεῖν τὸ πάσχα*] Used to denote the lamb itself that was killed or eaten during the celebration of this solemnity.

18. *ὁ δὲ εἶπεν*] viz. to Peter and John, Luke xxii. 8.

— *εἰς τὴν πόλιν*] Jerusalem, which was called *κατ' ἐξοχήν*, the city, as Rome was styled by the Latin writers, Urbs, without the addition of any other word.

— *πρὸς τὸν δεῖνα*] Used by the Greeks with the article, when speaking of a person whose name they do not wish to mention, or do not remember. Thus Dem. *περι συνταξ.*—*ὁ δεῖνα τοῦ δεῖνος τὸν δεῖνα εἰσήγγειλεν.* Aristoph. Ran. 945, *τὶ δὲ ταῦτ' ἔδρασσ' ὁ δεῖνα*; Lucian. ad Indoct. III. Vol. I. p. 102, *ἢ ὡς ὁ διδασκαλός σοι ὁ δεῖνα, ἢ σύ τῳ δεῖνι ξυνεφοίτας.* Philo in lib. quod Deus immut. p. 317, *οὐκ ἂν...φάσκων...τὸν δεῖνα εὐδόκιμον ἄνδρα χρῆσθαι.*

Some fancy this to be Simon the Leper; some Nicodemus; and others Joseph of Arimathea. Theophylact gives as a reason why Jesus did not mention the name, *τινὲς δέ φασι, ὅτι διὰ τοῦτο οὐκ εἶπε τοῦ ἀνθρώπου τὸ ὄνομα καὶ ἐφανέρωσεν αὐτὸν, ἀλλὰ σημείῳ τινὶ ὁδηγεῖ αὐτοὺς πρὸς τὴν οἰκίαν τοῦ ἀνθρώπου, διὰ τὸν προδότην, ὡς ἂν μὴ γνοὺς τὸ ὄνομα, καταμηνύσῃ τὴν οἰκίαν τοῖς Φαρισαίοις καὶ ἐλθόντες συλλάβωσιν αὐτὸν, πρὶν ἢ τὸ δεῖπνον ἐπιστῇ, πρὶν ἢ τὰ πνευματικὰ μυστήρια αὐτοῦ παραδῷ.*

— *ὁ καιρός μου*] Scil. *τοῦ θανεῖν.* Sophocles ap. Stob. Serm. 272, *ὅταν γὰρ ὁ καιρὸς τοῦ θανεῖν ἐλθὼν τύχῃ, Οὐδ' ἂν πρὸς αὐλὰς Ζηνὸς ἐκφύγῃ μόλων.*

— *ποιῶ τὸ πάσχα*] celebrate the feast of the passover by eating the paschal lamb; in which sense also it is used in pure Greek. Thus Xen. Hist. Gr. VII. 4, 28, *ἐπίοντος Ὀλυμπιακοῦ ἔτους παρεσκευάζοντο ποιεῖν τὰ Ὀλύμπια.* Lysias Or. XIII. *οἱ δὲ μυστήρια πεποιήκασι.* So also facere is used in Petronius 26, plaudentibus ergo universis et postulantibus, nuptias *fecerunt*, i. e. celebrarunt. See also C. Nepos. Alcib. III. Plutarch Quæst. Rom. p. 267, *τὸ Τέρμινον, ᾧ τὰ Τερμινάλια ποιοῦσι, θεὸν νομίζοντες.*

19. *οἱ μαθηταί*] Peter and John.

— *ἡτοίμασαν τὸ πασχα*] They brought and prepared the lamb, i. e. killed and flayed it, &c. This they must have done themselves; as we learn from Philo, who lived during the time of the temple service, and who tells us, that as all other victims were killed by the priests, this alone was killed by the master of the family: de Vit. Mos. III. p. 686, *ἐν ᾗ* (Scil. *ἑορτῇ*) *οὐχ οἱ μὲν ἰδιῶται προσάγουσι τῷ βωμῷ τὰ ἱερεῖα, θύουσι δ' οἱ*

ἱερεῖς, ἀλλὰ νόμου προστάξει σύμπαν τὸ ἔθνος ἱερᾶται, τῶν κατὰ μέρος ἑκάστου τὰς ὑπὲρ αὐτοῦ θυσίας ἀναγοντος τότε καὶ χειρουργοῦντος. And de Decal. p. 766, ἐν ᾗ θύουσι πανδημεὶ αὐτῶν ἕκαστος, τοὺς ἱερεις αὐτῶν οὐκ ἀναμένοντες, ἱερωσύνην τοῦ νόμου χαρισάμενου τῷ ἔθνει παντὶ μίαν ἡμέραν ἐξαίρετον ἀνὰ πᾶν ἔτος, εἰς αὐτουργίαν θυσιῶν. The area of the three courts of the temple, besides the rooms and other places in it, where the paschal lamb might be offered up, contained above 435,600 square cubits, so that there was room enough for 500,000 men to be in the temple at the same time.

20. ἀνέκειτο] Christ did not observe the paschal supper in that posture in which it was instituted at first, viz. that they should eat it standing, &c. Exod. xii. 11: but he ate it inclining on the left side, as was then uniformly the custom at the passover. When or upon what account the alteration came to be made, we have no other information than what we find in the writings of the Rabbins, viz. that they used this leaning posture as freemen do, in memory of their freedom. And so necessary was it considered, that it was said "the poorest man in Israel might not eat, till he lies along." We find also in one of the Jewish writers "We are bound to eat lying along, as kings and great men eat, because it is a token of liberty." So that the rite may possibly have been imposed as significative of their rest in Canaan, to which they were but travelling when they celebrated the passover in Egypt, and also of their redemption: on which account the Doctors would permit none to eat it otherwise than in this posture.

21. καὶ ἐσθιοντων] In this and the following verses Christ gives various proofs of his divinity, shewing that all the circumstances of his being betrayed and suffering were well known to him.

22. ἕκαστος αὐτῶν] for which some MSS. read εἷς ἕκαστος, supplying the ellipsis. In the same way Dion. Hal. uses ἕκαστος alone, A. R. II. ἐκεῖνοι δ' οὐχ ἅμα πάντες ἐβασίλευον, ἀλλ' ἐκ διαδοχῆς ἡμέρας πέντε ἕκαστος. So Tac. Hist. I. 20, Decumâ parte liberalitatis apud *quemque* relictâ, for unumquemque.

— μήτι ἐγώ εἰμι] Scil. ὁ παραδώσων σε. See Hoogeveen, Doct. Part. c. XXVII. Sect. 13. § 5.

23. ὁ ἐμβάψας] Beausobre, after Theophylact, supposes this was what Judas was doing at that instant. Judas therefore was with them at the celebration of the paschal supper: and he continued with them at the celebration of the other sacra-

ment, as is evident from the words following the institution and distribution of it, "But behold the hand of him that betrayeth me is with me on the table, Luke xxii. 21.

— *ἐν τῷ τρυβλίῳ*] Hesych. *τρυβλίον, ὀξυβάφιον, ἢ ποτήριον μύστρων τριῶν.* Suid. *τρυβλίον, ὀξυβάφιον, πινάκιον, ποτήριον, ὀρθομίλιον.* Pollux x. 92, *τὰ δὲ τῶν εὐσμάτων ἀγγεῖα, ἀξίδας μὲν, εἰς ἃς καὶ τὸ ὄξος, ἐμβάφια δὲ καὶ τὰ λεκάρια καὶ λεκάνια καὶ τρυβλία καὶ ὀξυβαφαὶ, ἐν οἷς τὰ ἡδύσματα ἢ βρώματα.* See Ælian. V. H. ix. 37: Aristoph. Equ. 656; 915. And Plaut. Stich. v. 4, 9, Olea in tryblio. Here it most probably signifies the vessel full of vinegar, wherein they dipped the bitter herbs; or a thick kind of sauce made of dates, raisins and other ingredients beaten together and properly diluted, which the Jews still retain, and call Charoseth. It is about the consistence of mortar, to represent the clay in which their forefathers wrought while they were under bondage to the Egyptians. See Religious Ceremonies of all Nations, Vol. i. p. 215.

24. *ὑπάγει*] pres. for paul. p. fut. So *παραδίδοται.* See Glass. Phil. Sac. p. 309. Christ here describes his approaching death, *ὑπάγει* being per *εὐφημισμὸν* for *ἀποθνήσκει.* St. Luke xiii. 33, uses *πορεύεσθαι.* The Greeks use in this sense *ἀπέρχεσθαι,* sub. *τοῦ βίου,* or *τοῦ ζῆν,* or *ἐξ ἀνθρώπων.* See a similar expression, Gen. xv. 2: Ps. xxxix. 14: 1 Kings ii. 2. Theognis 917, *χρήματα μὲν διέτριψεν, ἔφη δ', ὑπάγω φρένα τέρψας·* which is more fully expressed in Anthol. Gr. vii. 169, *οὐκ ἀποθνήσκειν δεῖ με; τί μοι μέλει, ἤν τι ποδαργὸς Ἥντε δρομεὺς γεγονὼς εἰς Ἀΐδην ὑπάγω.* In the same sense the Latins use ire and abire, Stat. Theb. ix. 558, Ego vulneris auctor; Lætus abi, multumque aliis jactantior umbris. And in Sylv. ii. 1, 218, ibimus omnes, Ibimus, immensis umbram quatit Æacus umbris.

— *καθὼς γέγραπται*] viz. in the prophecies of the Old Testament.

— *καλὸν ἦν αὐτῷ*] for *κάλλιον.*

The Hebrews as well as the Greeks use this kind of expression to indicate a particularly miserable fate. Sophocles apud Stob. Serm. cxix. *τὸ μὴ γὰρ εἶναι κρεῖσσον ἢ τὸ ζῆν κακῶς.* And Æsch. Ixion. *τὸ μὴ γενέσθαι δ' ἐστὶν ἢ πεφυκέναι κρεῖσσον κακῶς πράσσοντας.* Anthol. Gr. i. 13, 3, *ἦν ἄρα τοῖνδε δυοῖν ἑνὸς αἵρεσις ἢ τὸ γενέσθαι Μηδέποτ', ἢ τὸ θανεῖν αὐτίκα τικτόμενον. Ἀρχὴν μὲν μὴ φῦναι ἐπιχθονίοισιν ἄριστον, Μηδ' ἐσιδεῖν αὐγὰς ὀξέος ἠελίου.*

— *αὐτῷ ..... ἄνθρωπος*] See Glass. Phil. Sac. p. 175.

25. σὺ εἶπας] It is supposed that he said this to Judas in a low voice. The expression is equivalent to a positive assertion, both in sacred and profane authors. Xen. Mem. III. 10, 15, αὐτὸς, ἔφη, τοῦτο λέγεις, ὦ Σώκρατες. Aristoph. Plut. 96, φεύγοις ἂν ἤδη τοὺς πονηροὺς; Π. φήμ' ἐγώ. Plaut. Merc. I. 2, 53, Scio jam miserum dices. *Tu dixti*, ego taceo.

26. ἐσθιόντων αὐτῶν] May be rendered, while they were yet eating. St. Paul, 1 Cor. xi. 25, says μετὰ τὸ δειπνῆσαι, as they had finished the paschal supper.

— τὸν ἄρτον] Several of the most important MSS. omit τὸν. The parallel passages are Mark xiv. 22; and Luke xxii. 19: in the former of which a very few MSS. have τὸν ἄρτον and in the latter none. The majority therefore of the MSS. of St. Matthew is at variance with those of the other two Evangelists: and Bp. Middleton therefore thinks the fair inference will be, if we assume the intended agreement of the three historians, that the received text of St. Matthew must yield to the combined force of its own various readings and of the almost uniform reading of the other two Evangelists. For had any of the three meant to have expressed his belief that our Lord celebrated the paschal supper in a manner different from that usually observed, that Evangelist would assuredly have noticed the deviation in unequivocal terms.

The accounts which have reached us of the mode of celebrating the passover uniformly speak of *two* loaves of unleavened bread. Maimonides and the Talmudists as quoted by Lightfoot tell us, Then (the person officiating) washing his hands and taking two loaves breaks one, and lays the broken upon the whole one, and blesseth it, saying Blessed be he who causeth bread to grow out of the earth. These loaves indeed were in truth cakes cut nearly through, probably by the instrument on which they were baked, into squares or other figures, so that they might afterwards be broken into pieces with perfect ease *.

But though two cakes were used in the celebration of Christ's last passover, it is not improbable that one only was from the first introduced in the Eucharist: 1 Cor. x. 17, might alone prove the Christian practice. Nor are we to wonder at this

* It may be observed that our mode of dividing the sacramental bread approaches to the decency of the original ordinance more nearly perhaps than is generally imagined. The round loaf which appears in paintings of the consecration of the elements, is like many other things of the same sort, a violation of historical truth.

deviation from the actual usage of the superseded institution. Of the two cakes usually introduced at the passover, one only is recorded to have been broken by Christ, and to have been declared to be the symbol of his body: it was therefore natural that his followers, in commemorating the Lord's supper, should discontinue so much of the Jewish ordinance, as was foreign from the newly established rite. Thus at no distant period the bread employed was not necessarily unleavened: for although unleavened bread was actually used by Christ, it was not studiously chosen, but was such as the passover unavoidably presented.

Upon the whole therefore Bp. Middleton thinks we may fairly infer that a loaf or cake indefinitely was here meant by the Evangelist: but how the article found its way into the great majority of MSS. of St. Matthew, it may not be easy to determine. He therefore expresses his surprize that Griesbach has not prefixed to it the mark of possible spuriousness. See Gr. Art. p. 258.

— εὐλογήσας] Here in the sense of εὐχαριστήσας used by St. Luke and St. Paul, and which reading so many MSS. and Fathers have, as to make it seem the genuine reading. As to sense, it is of little consequence which we read, the two words being admitted by Critics to be in this application synonymous. The Jews never took any meat or drink without giving God thanks; by which it became ἅγιος. And the person of greatest dignity always pronounced the benediction.

— ἔκλασε] The breaking of the bread to be distributed is a necessary part of this rite, as appears from the continual mention of it by St. Paul and all the Evangelists when they speak of the institution of the sacrament. And the distributing of the bread broken continued for a thousand years.

— τοῦτό ἐστι τὸ σῶμά μου] For οὗτος ὁ ἄρτος. This bread is broken to represent to you my body which shall be broken, and my blood which shall be shed for you. For so the Scriptures usually speak in sacramental matters, saying of circumcision, even before Abraham was circumcised, This is my covenant betwixt me and thee, Gen. xvii. 4, 10, 23, 26: and of the paschal lamb, This is the Lord's passover, before God passing over the Israelites, had smitten the Egyptians, Exod. xii. 11. And this was therefore affirmed of these two sacraments before the celebration of them, because they were then instituted as rites to be observed by his people when they did celebrate these sacraments. And in like manner the bread in the first institution of this sacrament is called Christ's broken

body, as being instituted then to represent to all future ages his body which was to be broken for them; and the wine is styled his blood shed, as being instituted then as the perpetual representation and memorial of his blood shed and separated from his body on the cross.

— ἐστι] i. e. signifies or represents. See Gen. xl. 12, 18: xli. 26: Dan. vii. 23: viii. 21: 1 Cor. x. 4: Gal. iv. 24, where St. Paul having spoken of Sarah and Hagar, adds These *are* the two covenants. See also Matt. xiii. 38, 39: Luke xv. 26: Acts x. 17.

27. τὸ ποτήριον] A few MSS. among which is the Vatican, omit τὸ. In the parallel place, Mark xiv. 23, so many of the MSS. want the article that Griesbach is inclined to reject it. Of Matthaï's MSS. however only three are without it, and those three are of the lowest order. In St. Luke xxii. 20, the MSS. agree in giving the article. In this instance Bp. Middleton observes, it may be presumed that uniformity was intended by the several Evangelists: the evidence of MSS. however is here nearly balanced, and to determine the true reading it becomes indispensable to attend to the circumstances of the case. It does not appear, he adds, that more than one vessel was employed on these occasions; for though four cups full of diluted wine were to be emptied by the party celebrating the feast, yet as these were not to be placed on the table at once, but were to be used at different periods of the ceremony, according to stated forms, a single cup four times filled was all which the occasion required. Which of the four this was has not been decided: but it is generally supposed to have been the third, or the *cup of blessing*, so called because over this the company implored the blessing of God on the food which they had eaten; and this cup was regarded as the most important of the four.

Michaëlis indeed infers that the cup consecrated by our Saviour was the fourth and last, because of St. Luke's expression, μετὰ τὸ δειπνῆσαι: this however is by no means decisive, since it was the third or the cup of blessing which immediately followed the eating of the lamb; and this was the last thing eaten. See Gr. Art. p. 259.

— πίετε ἐξ αὐτοῦ πάντες] Luke xxii. 17, λάβετε τοῦτο καὶ διαμερίσατε ἑαυτοῖς. Surely this concerns the laity as well as the priests: Christ's blood was equally shed for both.

28. τοῦτο] referred to ποτήριον, i. e. the wine which it con-

tains; xx. 22: 1 Cor. xi. 25. So calix is often used by the Latins: continens pro contento.

— *τὸ αἷμά μου*] Every sacrifice consisted of two parts, of flesh and blood; and the most considerable part of the sacrifice was the blood. See Levit. xvii. 11: Exod. xxiv. 8, where it is said of the blood of the sacrifices, this is the blood of the covenant, &c.; the first covenant being ratified with blood.—Among the heathens it was not unusual to make and confirm their covenants by drinking human blood, and that sometimes mixed with wine. Alex. ab Alex. Gen. Di. v. 3.

— *τὸ τῆς καινῆς διαθήκης*] My blood, in which the new covenant between God and man is ratified; the seal of the new covenant. So Gen. xvii. 10, circumcision is called God's covenant, and it is there said, ver. 13, my covenant shall be in your flesh, we must understand the *seal* of it; an appointed token of our accepting that covenant, and of God's favour to us on supposition of the sincerity of that acceptance.

— *διαθήκης*] The more usual signification of the word is covenant, rather than testament or will: and the old covenant to which the new is opposed, cannot with any propriety be called a testament, with reference to the death of any testator, which is the idea chiefly insisted upon by those who would retain our common version here.

— *περὶ*] i. q. *ὑπὲρ*, though not common. Eurip. Alcest. 179, *ἐκ τοῦδ' ἀνδρὸς, οὗ θνήσκω περὶ*. Hom. Il. *μ*. 243, *εἷς οἰωνὸς ἄριστος ἀμύνεσθαι περὶ πάτρης*. See Matt. ix. 36: John xvii. 9: Eph. vi. 18.

— *περὶ πολλῶν*] i. q. *περὶ πάντων*, i. e. for all mankind; putting the "many" of the whole human race in opposition to the fewness of the Jews. In Hebrew and Greek the word is frequently used for all. And thus Chrysostom and Theophylact understood the passage. See xx. 28.

— *ἐκχυνόμενον*] for *ὃ ὑπὲρ ὑμῶν ἐκχύνεται*. Or paull. p. fut. Glass. Phil. Sac. p. 210. Clem. Alex. Pæd. II. p. 156, *μυστικὸν ἄρα σύμβολον ἡ γραφὴ αἵματος ἁγίου οἶνον ὀνόμασεν*.

29. *οὐ μὴ πίω*] Thomas M. *γίνωσκε δὲ καὶ τοῦτο, ὅτι ἐπὶ τῶν ἐνικῶν πρώτων προσώπων τοῦ ὑποτακτικοῦ ἀορίστου καὶ παρακειμένου καὶ τῶν καθεξῆς χρόνων, οὐ χρώμεθα μόνῳ τῷ μὴ. οἷον, μὴ τύψω, καὶ μὴ τυπῶ, καὶ μὴ τετύψω. ἀλλὰ μετὰ τῆς προσθέσεως τοῦ οὐ, οἷα οὐ μὴ τυπῶ*.

He continues to give them notice of his approaching death and sufferings. He will no longer commemorate this or any

other deliverance till he celebrates together with his Apostles the great day of redemption in the future world. The expression indicates feasting, under which we find the happiness of a future state often represented. See viii. 11: xxii. 4: Isai. xxii. 13: xxiv. 9. Glass says there is here a hysterologia: see Phil. Sac. p. 671.

— *γεννήματος τῆς ἀμπέλου*] i. q. *καρποῦ τῆς ἀμπέλου*. See Deut. xxii. 9: Isai. xxxii. 12: Hab. iii. 17. The Jews made use of this circumlocution to denote wine when they were celebrating the passover. Pindar, Nem. IX. 123, calls it *ἀμπέλου παῖς*: Anacreon, L. 7, *γόνος ἀμπέλου*: Herod. I. 212, *ἀμπέλινον καρπὸν*. Thus Philo, quod det. nis. pot. p. 176, *τὰ γεννήματα τῶν ἀγρίων*. And de Creat. princ. p. 733, *τό, τε τῆς ὀπώρας γέννημα, καὶ τὸν τοῦ σπόρου καρπὸν*. As Apuleius, Met. 11, Arbores etiam, quæ pomiferâ sobole fecundæ.

— *καινὸν*] As Theophylact explains it, *καινῷ τρόπῳ*, or *ἕτερον* of quite a different nature, as we meet with *new* heavens, *new* earth, and a *new* Jerusalem, &c. Virg. Ecl. v. 71, Vina novum fundam calathis Ariusia nectar. *Servius*, Quale nunquam habuerit.

— *τῇ βασιλείᾳ τοῦ πατρὸς*] i. e. Either in heaven, or after the resurrection which was in a manner the opening and beginning of that kingdom which God is to administer by his Son. Clark thus paraphrases the verse, I will have the Jewish passover commemoration no longer continued; but the things of which these were the figures, shall now be fulfilled and accomplished in the kingdom of the Messiah. Thus Euthymius understood the passage, *ἕως τῆς ἡμέρας ἐκείνης*, he says denotes *τὸν μετὰ τὴν ἀνάστασιν καιρὸν, ὅτε ἔφαγε καὶ ἔπιε μετὰ τῶν μαθητῶν, ὃ καὶ αὐτοὶ ποιούμενοι τῆς ἀναστάσεως αὐτοῦ ἀπόδειξιν, ἔλεγον· οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ*, Acts x. 41. But as the Jews were wont to describe future happiness by the words eating and drinking, (see above) it seems best to understand them of heaven.

30. *ὑμνήσαντες*] After the master of the house had drunk the fourth cup, they sung some psalms, which was called the hymn of release. During the celebration of the Paschal supper six psalms were sung, viz. cxii. cxiii. cxiv. cxv. cxvi. cxvii.; the two first before drinking the second cup and eating the lamb; and the latter (which was termed Hallel or praise) at the conclusion on mixing the fourth and last cup: and there was said over it what they call the blessing of the song, viz. Ps. cxliv. 10.

The master of the family or the reader explained and gave an account of every ceremony.

— *εἰς τὸ ὄρος τῶν ἐλαιῶν*] Which stood over against the temple of Jerusalem, about fifteen stadia from the city. Thither Jesus was generally wont to retire after having taught in the temple. Luke xxi. 37: xxii. 39.

31. *σκανδαλισθήσεσθε*] Signifies frequently in the Gospels, and especially in that of St. Matthew, to fall away, to forsake a person in adversity, not to discharge the office of a friend or disciple towards him: ceasing to own themselves his disciples, which was a virtual renunciation of their master. See xi. 6: xiii. 21: xxiv. 10: Mark iv. 17: xiv. 27: Luke vii. 23: John xvi. 1. Thus Euthymius, *σκανδαλίζεσθε· ἀντὶ τοῦ σαλευθήσεσθε τὴν εἰς ἐμε πίστιν, ἤγουν φεύγεσθε.*

— *γέγραπται*] Zach. xiii. 7. The words of Zachariah seem primarily to be understood of an evil shepherd, or of such evil teachers to whom God threateneth the sword. Christ therefore seems here to mention them, not as a prediction concerning him and his Apostles, but only as a proverbial expression, or rather an argument *à majori;* that if this would happen on account of smiting an evil shepherd, much more at the smiting the good and great shepherd of the sheep.

— *πατάξω*, &c.] The words do not exactly correspond with either the Hebrew or the Septuagint, where it is *πατάξατε*. In Joseph. Ant. VIII. 15, 4, there is a similar passage, *δεῖξαι τὸν Θεὸν αὐτῷ τοὺς Ἰσραηλίτας φεύγοντας καὶ διωκομένους ὑπὸ τῶν Σύρων καὶ διασκορπιζομένους ὑπ' αὐτῶν εἰς τὰ ὄρη, καθάπερ ποιμένων ἀνηρημένων τὰ ποίμνια.* It may perhaps have become proverbial.

32. *εἰς τὴν Γαλιλαίαν*] See xxviii. 7, 10, 16, 17.

33. *εἰ καὶ*] Several read simply *εἰ*. In Mark xiv. 29, is *καὶ εἰ*, i. q. *εἰ καὶ*.

34. *πρὶν*] For *πρὶν ἢ*. See Hoogeveen, Doctr. Part. c. XLIX. § 5.

— *ἀλέκτορα*] This noun, Bp. Middleton observes, Gr. Art. p. 260, is every where anarthrous in the New Testament, unless indeed in Luke xxii. 60, where however, on the authority of a multitude of MSS., Griesbach has rejected the article.

It appears from a passage in the Talmud, that cocks were not allowed to be kept within the walls of Jerusalem, for the reason that animalia immunda eruerent: and on the same plea the priests were forbidden to keep them throughout the whole

Jewish territory. To reconcile the Talmud with the Scripture, Reland published a treatise, which proves by sufficient arguments that the two accounts are not necessarily at variance: for example, the crowing of a cock without the walls might easily in the stillness of the night be heard at the house of Caiaphas from which the walls were at no great distance. The authority of the Talmud however, Bp. Middleton thinks, may be disputable: but one thing he considers manifest from the uniform indefiniteness of the expression, viz. that cocks, if at all tolerated in Jerusalem, were much less common than domestic fowls with us.

— *φωνῆσαι*] The Greeks also used *ἄδειν, κεκραγέναι, φθέγγεσθαι*. Pollux, v. 89, uses *ὀρνέων φωναὶ*. And Lucian. Somn. i. Vol. ii. p. 702, *ἀλλὰ σε, ὦ κάκιστε ἀλεκτρυών, ὁ Ζεὺς αὐτὸς ἐπίτριψειε, οὕτως ὀξύφωνον ὄντα*. Æneas Tact. 23, *τῶν ἀλεκτρύονων τὰς φωνὰς...αἱ τούτων φωναὶ ὄρθρου φθεγγόμεναι*. Jer. xvii. 11, *ἐφώνησε πέρδιξ*. Schol. Theocr. Idyl. ii. 109, *φωνεῦντα αντὶ τοῦ φωνοῦντα, κυρίως ἐπὶ τῶν ὀρνέων λέγεται*.

St. Mark xiv. 30, uses *πρὶν ἢ δὶς φωνῆσαι*. On which we may observe there is a double crowing of the cock mentioned by heathen authors, as Aristoph. Eccl. 414, *ὅτε τὸ δεύτερον ἀλεκτρυὼν ἐφθέγγετο*: and Juv. ix. 107, Quod tamen ad cantum Galli facit ille *secundi*: the first was about midnight, the second at the fourth watch of the night, or the breaking in of the day; and this latter as being the louder and more observable, in the enumeration of the times of the night is that which is properly called *ἀλεκτροφωνία*. So Mark xiii. 35, Censorinus and Macrobius, and others reckon from midnight to cock-crowing, and from thence to the morning. Cens. 19, Sunt etiam plura nocti et diei tempora subnotata, propriisque discreta nominibus, quæ apud veteres Poetas passim scripta reperiuntur. Ea...omnia suo ordine exponam. Incipio a nocte mediâ, quod tempus principium et postremum est diei Romani. Tempus quod huic proximum est, vocatur de mediâ nocte. Sequitur gallicinium, cum galli incipiunt canere, deinde conticinium cum conticuere, tunc ante lucem et sic diluculum vocatur. Mane cum lux videtur Solis. Macrob. Saturn. i. 3, Primum tempus diei dicitur mediæ noctis inclinatio, deinde gallicinium, inde conticinium, cum et galli conticescunt, et homines etiam tum quiescunt, deinde diluculum, i. e. cum incipit dignosci dies. Inde mane, dum dies clarus. Of this crowing of the cock is St. Matthew and the other Evangelists to be understood when they relate Christ's words thus, "before the cock crow (i. e.

before that time of night which bears that name, and that crowing of the cock, which is emphatically so called) thou shalt deny me thrice," as appears from St. Mark saying that the cock crew after his first denial of Christ, xiv. 68, and crew the second time after his third denial.

35. *κἂν δέῃ με σὺν σοὶ ἀποθανεῖν*] See Hoogeveen, Doctr. Part. c. xxiv. Sect. 18. § 10. A phrase very common in profane authors, used almost as a proverb. Aristoph. Plut. 216, *ἐγὼ γὰρ, εὖ ταῦτ' ἴσθι, κἂν δεῖ μ' ἀποθανεῖν, αὐτὸς διαπράξω ταῦτα.* Lysist. 123, *ποιήσομεν κἂν ἀποθανεῖν ἡμᾶς δέῃ.* Aristænet. II. 17, *οὐδὲ δειλὸς κἂν δέοι τεθνάναι.* So Joseph. Ant. VI. 6, 2, *ἐφέπεσθαι ὅποι ποτ' ἂν ἡγῆται, κἂν ἀποθανεῖν δέοι*: and XI. 6, 7, *προσελεύσεσθαι τῷ βασιλεῖ παρὰ τὸν νόμον ὑπισχνεῖτο, κἂν ἀποθανεῖν δέῃ, τοῦτο ὑπόμενειν.*

36. *Γηθσεμανῆ*] A village at the bottom of the Mount of Olives, where was a garden.

— *καθίσατε*] These are the very words that Abraham said to his servants, when he went to sacrifice Isaac. It has here the signification of *μείνατε*, and answers to a Hebrew word which the Septuagint translates, Gen. xxii. 5, by *καθίζειν*, Exod. xxiv. 14, by *ἡσυχάζειν*.

Thomas M. *ἄλλο κάθισον, καὶ ἄλλο κάθησο. Τὸ μὲν γὰρ κάθισον πρὸς τινα ἱστάμενον λέγεται, ἵνα καθίσῃ· τὸ δὲ κάθησο πρὸς καθημένον, ἵνα κάθηται καὶ μὴ ἐξαναστῇ.* Ammonius, *κάθησον τοῦ κάθισον διαφέρει· κάθησον μὲν γὰρ ἐροῦμεν αὐτῷ τινι, περὶ ἑαυτοῦ κελεύοντες· κάθισον δὲ περὶ ἑτέρου, κάθισον αὐτὸν.* Lucian. Sol. II. Vol. III. p. 582, *τὸ κάθισον τοῦ κάθησο διαφέρειν φημι*, &c.

— *αὐτοῦ*] Scil. *τόπου*, i. e. *ὧδε*, which St. Mark uses, xiv. 32. See Bos. Ell. Gr. p. 275. *αὐτόθι*, Glass. Phil. Sac. p. 369.

37. *παραλαβὼν*, &c.] The same he had taken along with him to be witnesses of his transfiguration.

— *ἀδημονεῖν*] Etymol. *ἀδημονεῖν· ἀλύειν, ἀπορεῖν, ἀμηχανεῖν.* Hesych. *ἀδημονῶ. ἀκηδιῶ, ἀγωνιῶ.* Suid. *λίαν λυποῦμαι.* The English translation falls far short of the emphasis of the original: *λυπεῖσθαι* signifying to be penetrated with the most lively sorrow, and *ἀδημονεῖν* to be quite depressed and almost overwhelmed with the load; indicating therefore grief and anguish in excess. St. Mark's expression is, if possible, still stronger and more forcible. See Pearson on the Creed, Vol. II. p. 227.

Philo uses a word derived from this, de Exsecr. p. 934, *μέχρι σπλάγχνων ἆσθμα καὶ τηκεδόνες ἀθυμίας καὶ ἀδημονίας ἐμπαούσαι σὺν ἐκθλίψει.* Joseph. Ant. XV. 11, 2, *ἠδημόνει μὲν γὰρ*

ὁρῶν τὸ παράλογον τῆς γυναικὸς πρὸς αὐτὸν μῖσος. Dion. Hal. v. p. 284, ἀδημονῶν ὁ Κολλατῖνος ἐπὶ τῷ μηδενὸς ὢν ἠξίου τυγχάνειν. Xen. Hist. Gr. IV. 4, 3, ἀδημονῆσαι τὰς ψυχάς.

38. λέγει αὐτοῖς] After these words Griesbach inserts ὁ Ἰησοῦς, which is in a great number of MSS.

— περίλυπος, &c.] See Hoogeveen, Doctr. Part. c. XLIV. Sect. 1. § 3. See a similar expression, Jonas iv. 9, σφόδρα λελύπημαι ἐγὼ ἕως θανάτου. And Ecclus iv. 28, ἕως τοῦ θανάτου ἀγώνισαι περὶ τῆς ἀληθείας.

Pollux III. 97, ἡ δὲ περιχαρία τὸ ἀμέτρως χαίρειν δηλοῖ, and 98, ἡ γὰρ περιωδυνία ὑπερβολὴν ὀδύνης ἀμέτρου ἐμφανίζει. Isocr. ad Demon. οὔτ' εὐτυχῶν ἔση περιχαρὴς οὔτε δυστυχῶν περίλυπος.

Περίλυπος of itself signifies a man possessed with excessive grief: as Æschylus's περιβαρὺ κρύος is by the Schol. explained περισσῶς βαρύ. But here is probably a reference to Ps. xlii. 5, ἱνατί περίλυπος εἶ ἡ ψυχή μου; so that it not only signifies an excess of sorrow surrounding and encompassing the soul; but also such as brings consternation and dejection of mind, bowing the soul under the pressure and burden of it. See also Porteus, Lect. XXI. p. 245.

— ἕως θανάτου] Which like the pangs of death compassed him, and like the pains of hell gat hold upon him: Ps. cxiv. 3. See Pearson on the Creed, Vol. I. p. 296.

— μείνατε] May signify either Remain here, or Wait for me here.

39. προελθὼν] In very many MSS. the reading is προσελθὼν, but says Griesbach, Sensus ex eâ extorqueri vix potest commodus, et ad contextam orationem totamque narrationem aptus. Argutantur sanè qui suppleri volunt πρὸς τὸν τῆς προσευχῆς τόπον. Quisnam enim esset in horto Gethsemane iste προσευχῆς τόπος? St. Luke xxii. 41, says ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολήν, so that the Apostles could both hear and see him.

— ἔπεσεν ἐπὶ πρόσωπον] This gesture was sometimes used by the Jews in prayer when they were in circumstances of peculiar perplexity. One of their own writers thus describes it, When they fall upon their faces, they do not stretch out their hands and their feet, but incline on their sides, saying, O my Father, Abba, Father.

— εἰ δυνατόν ἐστι, &c.] Thus Pind. Nem. IX. 66, εἰ δύνατον, κρονίων πεῖραν μὲν ἀγάνορα.....ἀναβάλλομαι ὡς πόρσιστα.

— τὸ ποτήριον] i. e. This kind of death, this punishment,

according to the style of the Eastern nations. See Ezek. xxiii. 31, 32, 33: Rev. xiv. 10: Matt. xx. 23.

— *πλὴν*] i. q. *ἀλλὰ*, Kuinoel. See Hoogeveen, Doctr. Part. c. XLVI. Sect. 1. § 10.

— *οὐχ ὡς ἐγὼ*, &c.] Arrian. Diss. IV. 7, *κρεῖττον ἡγοῦμαι ὃ ὁ Θεὸς θέλοι, ἢ ἐγώ.*

40. *πρὸς τοὺς μαθητὰς*] viz. The three mentioned before. He addresses Peter more particularly, but the rest through him. See Mark xiv. 37; and the Alex. MS. and Chrysostom, who read "thou couldest not" in the singular number.

— *οὕτως οὐχ ἰσχύσατε*, &c.] Virg. Æn. IV. 560, Potes hoc sub casu ducere somnos? Hom. Il. *β*. 23, *Εὕδεις Ἀτρέος υἱὲ δαίφρονος ἱπποδάμοιο; Οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα.*

— *οὕτως*] Itane? siccine? See Glass. Phil. Sac. p. 439. Ut exprimat admirationem cum exprobratione quâdam. See ver. 35. Thus in Hom. Od. *ε*. 204, Calypso addresses Ulysses when desirous of returning home, *Οὕτω δὴ οἶκονδε φίλην ἐς πατρίδα γαῖαν Αὐτίκα νῦν ἐθέλεις ἰέναι*: see Clarke's note. See also Callimachus H. in Del. 240: Mark iv. 40: 1 Cor. vi. 5.

41. *γρηγορεῖτε*] Implies something stronger than refraining from sleep: be diligent also, and on your guard against imminent danger. See xxiv. 42: xxv. 13.

— *εἰσέλθητε*] *εἰσέρχεσθαι* here used in the sense of *ἐμπίπτειν*, 1 Tim. vi. 9, immergi et succumbere. See p. 163. Isidore, V. Ep. 226, *προσεύχεσθε, ἵνα μὴ ἡττηθῆτε τῷ πειρασμῷ. οὐ γὰρ εἶπεν μὴ ἐμπεσεῖν, ἀλλὰ μὴ εἰσελθεῖν, τουτέστι, μὴ καταποθῆναι ὑπ' αὐτοῦ. Μὴ ἐμπεσεῖν γὰρ οὐχ οἷόν τε, ἐμπεσόντα δὲ στεφανωθῆναι οἷόν τε.*

— *τὸ πνεῦμα πρόθυμον*, &c.] This reflection is chiefly levelled at Peter, who was so forward to boast that he would follow his master even unto death.

— *σὰρξ ἀσθενὴς*] Stat. Theb. VIII. 739, Odi artus, fragilemque hunc corporis usum, Desertorem animi. Lucian. Tragopod. 66, Vol. III. p. 648, *ψυχὴ μὲν οὖν μοι καὶ προθυμία παρὰ—Δέμας δὲ νωθρόν οὐχ ὑπηρετεῖ πόθοις.*

These words are not intended as an excuse or mitigation of their sin, but as a motive to prayer and vigilance, which he had recommended; as if he should have said, you have all made large promises that if you should die with me, you would not forsake me, and this you said readily and with a purpose so to do; yet let me tell you, that when the temptation actually assaults, when fear, shame, pain, the danger of punishment and death are within view and present to your sense, the weakness

of the flesh will certainly prevail over these resolutions, if you use not the greatest vigilance and do not pray with fervency for the Divine assistance.

42. *πάλιν ἐκ δευτέρου*] Scil. *χρόνου*. Some interpreters have considered one of these as redundant. Koecher refers either *πάλιν* or *ἐκ δευτέρου* to *ἀπελθών*, and the other to *προσηύξατο*. Heraclid. Pontic. Alleg. Homer. p. 452, *ἐκ δευτέρου δὲ πάλιν ὁμοίας ταραχῆς ἀναφθείσης*. Plutarch. Philopœm. *καὶ πάλιν ἐκ δευτέρου πεμφθεὶς*. Plaut. Cas. Prol. 33, Post id rursum denuo. See Eurip. Heraclid. 488. John iv. 54: xxi. 16: Acts x. 15.

— *τὸ ποτήριον*] This and *ἀπ' ἐμοῦ* are wanting in some MSS., and Mill thinks properly.

43. *βεβαρημένοι*] Scil. *ὕπνῳ*: see Luke ix. 32.

Dion. Hal. i. p. 31, *αὐτὸς δὲ βαρυνόμενος ὑπὸ κόπου*. Eurip. Alcest. 395, *καὶ μὴν σκοτεινὸν ὄμμά μου βαρύνεται*. Philo Leg. ad. Cai. p. 1030, *μικρὸν ὅσον τὴν κεφαλὴν ἐπάρας καὶ βεβαρημένους τοὺς ὀφθαλμοὺς ἐπὶ βραχὺ μόλις διοίξας*. Anacreon, Od. LII. 18, *παρθένον βεβαρημένην εἰς ὕπνον*. Anthol. Gr. IV. 8, 12, *οὗτος ὁ νῦν ὕπνῳ βεβαρήμενος ἥδε κυπέλλῳ Κενταύρους νήφων οἰνοβαρεῖς ὄλεσεν*. In the same way the Latins use graves oculos, scil. somno. Stat. Theb. v. 501, Ille graves oculos, languentiaque ora comanti Mergit humo. Ovid. Met. v. 658, Hospitio recipit: somnoque gravatum Adgreditur ferro.

44. *τὸν αὐτὸν λόγον εἰπών*] Polybius uses the same words, speaking of the repeated entreaties made to Scipio, *καὶ τὸν αὐτὸν εἰπούσης λόγον*.

45. *καθεύδετε*, &c.] Some have taken these words interrogatively with *τὸ λοιπὸν* in the sense of *ἔτι*, as St. Luke says *τί καθεύδετε*; But *τὸ λοιπὸν* and the simple *λοιπὸν*, when it relates to time, seems always to denote the future. There are only three other places in Scripture where it has clearly a relation to time, and in regard to these there can be no doubt; Acts xxvii. 20: 2 Tim. iv. 8: Heb. x. 13. Others have taken it for a kind of irony: see Glass. Phil. Sac. p. 908. Chrysost. Hom. LXXI. in John, *οὐ προστάττοντός ἐστιν, οὐδὲ συμβουλεύοντος, ἀλλ' ὀνειδίζοντος*. But there does not seem any necessity for taking the words thus.—Sleep on now and take your rest: for by your watching you can shew no farther kindness and concern for me, who am now to be delivered into the hands of sinners.

— *ἤγγικεν ἡ ὥρα*] Scil. *τῆς προδοσίας*, as explained by Euthymius.

— καὶ] In the sense of ἤ, as Herod. I. 61, μετὰ δὲ χρόνος διέφυ, καὶ πάντά σφι ἐξήρτυτο ἐς τὴν κάτοδον. And VII. 217, ἠώς τε δὴ διέφαινε, καὶ οἱ ἐγένοντο ἐπ' ἀκρωτηρίῳ τοῦ οὔρεος. See Mark xv. 25: John xvi. 16: Acts v. 7.

— ἁμαρτωλῶν] Some think the Jews here called ἁμαρτωλοὶ in the same sense as Judas in John xvii. 12, is called υἱὸς τῆς ἀπωλείας. But many suppose the Roman soldiers are here meant, i. e. Gentiles, according to the style of the Hebrews, Gal. ii. 15: Heb. xii. 3; because they were idolaters. So also Acts ii. 23, they are called ἄνομοι.

46. ἄγωμεν] Euthym. ἄγωμεν πρὸς αὐτούς, εἰς ἀπάντησιν τοῖς περὶ τὸν προδότην ἐξίωμεν.

47. ἔτι δὲ αὐτοῦ λαλοῦντος, &c.] Hom. Il. κ. 540, οὔπω πᾶν εἴρητο ἔπος, ὅτ' ἄρ' ἦλυθον αὐτοί.

— ὄχλος πολύς] It has been supposed from the nature of the weapons that soldiers were not employed, especially as it does not appear that the matter had been carried before Pilate, and the Sanhedrim would scarcely employ soldiers without acquainting the Roman Governor. But the terms used by St. John xviii. 3, 12, ἡ σπεῖρα καὶ ὁ χιλίαρχος would lead to the conclusion that a company of Roman soldiers was used together with the officers belonging to the Sanhedrim.

— μετὰ μαχαιρῶν καὶ ξύλων] Appian. B. C. p. 613, ῥάβδους καὶ ξύλα τὰ ἐν χερσὶ ὑπηρετῶν. Joseph. B. J. v. 3, 1, ξύλοις τε ἀνέδην παιόμενοι καὶ σιδήρῳ.

— ἀπὸ τῶν Ἀρχιερέων, &c.] Scil. ἀπεσταλμένος, i. e. by the Sanhedrim, which had resolved to apprehend Jesus.

48. ἔδωκεν] for δεδώκει, Mark xiv. 44.

— φιλήσω] Scil. στόματι which in profane writers is frequently expressed; as Xen. Κυρ. παιδ. I. 4, 27, τοὺς συγγενεῖς φιλοῦντας τὸν Κῦρον τῷ στόματι. And Symp. IX. 5, ἀληθινῶς τοῖς στόμασι φιλοῦντας.

— κρατήσατε αὐτόν] It is probable Judas thought they could not do this; but that as Jesus had at other times conveyed himself away from the multitude when they attempted to cast him down a precipice, Luke iv. 30; or to stone him, John viii. 59: x. 39; so he would have done now. And when he found that he did not thus rescue himself, he repented and went and hanged himself.

49. κατεφίλησεν] i. q. ἐφίλησεν. The Septuagint translates the same word by καταφιλεῖν, Exod. iv. 27; and by φιλεῖν, Exod. xviii. 7. Xen. Mem. II. 6, 33, seems to have used it

differently, ὡς τοὺς μὲν καλοὺς φιλήσοντός μου, τοὺς δ' ἀγαθοὺς καταφιλήσοντος.

50. ἑταῖρε] This has by some been taken in the sense of disciple, in which it is sometimes used: as in Lucian. Fug. ἑταῖροι and μαθηταὶ are joined. But it can scarcely be understood in this signification here; as wherever Christ addresses any by this name, it is taken in a bad sense, xx. 13; xxii. 12.

— ἐφ' ᾧ πάρει] See Hoogeveen, Doct. Part. c. LXII. Sect. 2. § 18. Hesych. ἐπὶ ποίῳ σκοπῷ πάρει καὶ παραγέγονας ἐνταῦθα;

Several MSS. read ἐφ' ὃ. Both expressions are used by the Greeks. Eurip. Bacch. 484, ἐφ' ὅπερ εἰς Θήβας πάρει; Lucian. Pseudomant. ἐφ' ὅ, τι ἥκεις; Demosth. de fals. leg. p. 222, εἶτα τὸ ψήφισμα ἐπεχείρησαν κινεῖν καὶ μεταίρειν, ἐφ' ᾧ πρεσβεύοντες ἥκομεν. Thucyd. I. 134, ἐφ' ᾧ ἐχώρει. So Herodotus, πυθόμενος ἐφ' οἵσι ἦλθον. Xenophon uses both.

— πάρει] Scil. δεῦρο, which Aristophanes adds, Lysistr. 1104, ἐπὶ τί πάρεστε δεῦρο;

51. εἷς τῶν μετὰ Ἰησοῦ] From John xviii. 10, we learn that this was Peter. St. Luke xxii. 49, tells us that some of the disciples asked Jesus whether they should strike with the sword. Peter seems not to have staid for an answer. The three Evangelists have not mentioned Peter's name, probably because he was alive when their Gospels were written, and the mention of his name might have exposed him to a prosecution: but St. John writing long after his death, need no such precaution.

— ἐκτείνας τὴν χεῖρα] Hebrew redundancy.

— μάχαιραν] which those who travelled to Jerusalem wore under their garments, on account of the numerous robbers that infested the roads.

— τὸν δοῦλον] whose name was Malchus. John xviii. 10.

— ἀφεῖλεν] In the sense of ἀπέτεμεν. Polyæn. VII. ὁ δὲ σπασάμενος τὴν παραξιφίδα ἀφεῖλεν αὐτοῦ ῥῖνα καὶ ὦτα, καὶ τὸ ἄλλο σῶμα δεινῶς ἐλαβήσατο. Judith xiii. 8, καὶ ἀφεῖλε τὴν κεφαλὴν αὐτοῦ ἀπ' αὐτοῦ. Thus the Latins use auferre. Cic. ad Q. Fratr. II. 14, Auriculam fortasse mordicus abstulisset. Vir. Æn. x. 394, caput Evandrius abstulit ensis.

— ὠτίον] Mœris, οὖς Ἀττικῶς, ὠτίον Ἑλληνικῶς. Thomas M. οὖς Ἀττικοί, οὐκ ὠτίον.

52. οἱ λάβοντες μάχαιραν, &c.] These words may be looked upon as a prediction of what happened to the Jews and

Romans; which interpretation is confirmed by the like words used Rev. xiii. 10, in predicting the destruction of the persecutors of true Christians. Euthymius, p. 39, says τὸ δὲ πάντες οἱ λαβόντες, κ. τ. λ. προφητεία ἐστι τῆς διαφθορᾶς τῶν ἐπελθόντων αὐτῷ Ἰουδαίων.

— ἀπολοῦνται] Perire debent, Glass. Phil. Sac. p. 200. In a great number of MSS. ἀποθανοῦνται which seems a gloss.

53. ἢ δοκεῖς, &c.] He tells them also, that it implies both a distrust of the Divine Providence which can always employ a variety of means for the safety of good men, and gross ignorance of the Scripture.

— ἄρτι] Hesych. ἄρτι. νῦν.

— παρακαλέσαι] i. q. δεῖσθαι.

— πλείους ἢ δώδεκα λεγεῶνας] The Legion at this time consisted of above six thousand men: and twelve legions were more than were commonly entrusted to their greatest generals. If the band which surrounded him was a Roman cohort, our Lord might make use of this term by way of contrast to shew what an inconsiderable thing the cohort was in comparison of the force which he could summon to his assistance.

54. οὖν] vero. See Glass. Phil. Sac. p. 546.

— αἱ γραφαὶ] Scil. αἱ λέγουσαι. In ver. 56, called, αἱ γραφαὶ τῶν προφητῶν. See ver. 24; and Isai. liii. 8.

55. ἐν ἐκείνῃ τῇ ὥρᾳ] ὥρα here is the same as momentum, punctum temporis.

— ὡς ἐπὶ λῃστὴν ἐξήλθετε] Herod. I. 36, πολλάκι δὲ οἱ Μυσοὶ ἐπ' αὐτὸν ἐξελθόντες, ποιέεσκον μὲν οὐδὲν κακὸν, ἔπασχον δὲ πρὸς αὐτοῦ.

— καθ' ἡμέραν] i. e. καθ' ἡμέραν ἑκάστην.

— ἐκαθεζόμην] for ἧμην, which St. Mark uses xiv. 49. See p. 106.

— ἐν τῷ ἱερῷ] In a synagogue in the Temple where the Doctors were wont to sit.

56. τοῦτο δὲ ὅλον, &c.] After having said that he is used like a robber, *he* adds that this as well as the rest is come to pass, that the prophecies might be fulfilled. See Isai. liii. 12, he was numbered with the transgressors, and Mark xv. 28, where this prophecy is quoted.

57. πρὸς Καϊάφαν] Luke xxii. 54, εἰς τὸν οἶκον τοῦ Ἀρχιερέως; πρὸς being often joined with the acc. cases of pronouns and persons, to indicate the place in which the person is, whose name follows. Gen. xix. 5, εἰσελθόντες πρὸς σὲ, and ver. 8,

εἰσῆλθον εἰς τὸν οἶκον αὐτοῦ. Acts xxi. 18, πρὸς Ἰάκωβον, i. e. into James's house. Ælian. H. V. i. 21, πρὸς βασιλέα ἀφίκετο. Ter. Eunuch. III. 5, 64. eamus ad me.

It appears from John xviii. 13, 14, that he was first brought to Annas the father-in-law of Caiaphas, who had himself been high-priest, but deposed from his office by the Roman power. His influence still was great among his countrymen; and it seems highly probable that he privately suggested the measures that had been devised against our Lord, and on the present occasion assisted with his counsel and advice. As however nothing was done to Jesus here, and he seems only to be detained till the council met at the house of Caiaphas was ready for him, the three first Evangelists pass that over in silence. This Caiaphas was he who advised the Council to put Jesus to death, though innocent, for the safety of the nation.

58. ὁ δὲ Πέτρος] With another disciple, John xviii. 15.

— ἀπὸ μακρόθεν] See xxvii. 51: Mark v. 6: Luke xvi. 23: Hom. Il. φ. 199, ὅτ' ἀπ' οὐρανόθεν σμαραγήσῃ; and 335, εἴσομαι ἐξ ἀλόθεν. Od. ι. 138, ἀπὸ Τροίηθεν ἵοντι. Apoll. Rhod. II. 995, εἰ μὴ ἀπ' ἐκ Διόθεν πνοαὶ πάλιν ἀργέσταο Ἥλυθον. Orpheus ἐκ θεόθεν.

— αὐλῆς] as far as the porch of the palace.

— μετὰ τῶν ὑπηρετῶν] the officers of the Sanhedrim, who had been sent to apprehend Jesus.

— ἰδεῖν τὸ τέλος] Herodotus, τί ἔσται τὸ τέλος τῶν γινομένων τούτων ἐμοί. Philo de Somn. p. 1127, περιαθρεῖν ἐν κύκλῳ τί ἄρα ἀποβήσεται τὸ τέλος αὐτῇ.

59. καὶ οἱ πρεσβύτεροι] Wanting in a few MSS., in the Vulg. Copt. and Arm. versions.

— ὅπως] See Hoogeveen, Doctr. Part. c. XXXVI. Sect. 1. § 4.

60. καὶ οὐχ εὗρον] Notwithstanding they were at the utmost pains to procure such a proof as in the eye of the law would justify the sentence they were resolved at all hazards to pass upon Jesus, they exerted themselves to no purpose. Because, though they suborned many witnesses, these in giving their testimony contradicted one another: and none could be convicted but upon the evidence of two or three witnesses; Numb. xxxv. 30: Deut. xvii. 6. Or it may be, they did not charge him with a crime that deserved death by the law.

There is some variety of readings in this verse; some MSS. omitting καὶ and the latter οὐχ εὗρον: others the latter words, retaining the καὶ. Griesbach reads καὶ οὐχ εὗρον, πολλῶς ψευ-

δομαρτύρων προσελθόντων. But it seems like an emphatical repetition: and it is not improbable that the omission may have arisen from the carelessness of the transcribers, or the too great care of the grammarians.

— ὕστερον] tandem.

61. οὗτος ἔφη] St. Mark xiv. 58 tells us, that these false witnesses alleged that Jesus Christ had said I will destroy this temple made with hands. Now it is in the addition of these last words, that their false testimony consists, because it restrains to the temple of Jerusalem the expression of Christ, which might otherwise be understood both of that temple and of his body, and which indeed he meant of the latter. Besides he had not said, I will destroy, but, Do you destroy this temple; which shews the malice of these false witnesses.

— διὰ τριῶν ἡμερῶν] i. q. xvi. 21, τῇ τρίτῃ ἡμέρᾳ: see also xxvii. 40. Christ had said ἐν τρισὶν ἡμέραις, John ii. 19. See Glass. Phil. Sac. p. 466. So Deut. xv. 1, δι' ἑπτὰ ἐτῶν, in the seventh year. And Deut. xiv. 28, coll. xxvi. 12, μετὰ τρία ἔτη and ἐν τῷ ἔτει τῷ τρίτῳ are synonymous. Phil. de O. M. T. I. p. 30, δι' ἓξ ἡμερῶν κελεύσας ἄγειν τὴν ἱερὰν ἑβδόμην. Isocr. Archidam. ταύτης δὲ διὰ τ. ἐτῶν κατοικίζουσι.

62. ἀναστὰς] The Rabbins say that a judge stands up, when he hears witnesses deposing that some person has blasphemed. And to speak disrespectfully, or to prophesy against the temple was considered by the Jews as blasphemy.

— ἐξορκίζω] i. q. ὁρκίζω, coll. Mark v. 7. This adjuration was equivalent to an oath; see Matt. v. 34: and the person thus interrogated was obliged to answer; see Levit. v. 1: and this answer was an answer upon oath; a false answer was perjury, even the silence of the person so adjured was not deemed innocent: and in all doubtful cases, his confession or denial was decisive, either to acquit or condemn him. Joseph. Ant. XI. 5, 4, ἔπειθε δὲ αὐτὸν ἐξορκίσαι πάντας, where ἐξορκίζειν is afterwards explained by ἐποίησεν ὀμόσαι. In the same sense Livy uses adjuro, XLIII. 14. The Septuagint translates the same Hebrew word by ἐξορκίζειν, Gen. xxiv. 3; and ὁρκίζειν, 2 Chron. xxxvi. 13: Neh. xiii. 25. It is here followed by the preposition κατὰ, because the Hebrew verb is followed by a preposition which the Septuagint translates by κατὰ: though the more common construction is with the double accusative, as Mark v. 7, ὁρκίζω σε τὸν Θεὸν, and 1 Thess. v. 27, ὁρκίζω ὑμᾶς τὸν Κύριον. But 2 Chron. xxxvi. 13, ὥρκισεν αὐτὸν

κατὰ τοῦ Θεοῦ: 1 Kings ii. 42, οὐχὶ ὥρκισά σε κατὰ τοῦ Κυρίου.

The craft of their question lay in this, that if Jesus answered in the affirmative, they were ready to condemn him as a blasphemer; but if in the negative, to punish him as an impostor, who by accepting the honours and titles of the Messiah from the people, had deceived them.

— εἰ σὺ εἶ ὁ Χριστὸς, &c.] All the Jews as they looked for a Messiah to come, so they believed that Messiah to be the Son of God (although since the coming of our Saviour they have denied it) and that by reason of the constant interpretation of the second Psalm as appropriated to him. See also Bp. Blomfield's Sermon on Tradition, &c. p. 13. Aristoph. Plut. 82, τί φῂς; ἐκεῖνος ὄντως εἶ σύ; ΠΛ. Ναί. ΧΡ. ἐκεῖνος αὐτὸς; ΠΛ. αὐτότατος.

64. σὺ εἶπας] A plain and strong affirmation of the thing expressed.

— πλὴν λέγω] See Hoogeveen, Doctr. Part. c. XLVI. Sect. 1. § 16. *Wall*, moreover, more than that.

— ἀπ' ἄρτι] Within a little while. St. Luke xxii. 69, ἀπὸ τοῦ νῦν. Whence it would seem that these words cannot relate to the final day of judgment.

— ὄψεσθε τὸν υἱὸν, &c.] There seems a plain reference here to the view in which the Son of Man is represented Dan. vii. 13, 14, where he is said to come with the clouds of heaven to receive dominion, &c. This passage was always considered by the Jews as a description of the Messiah; and that inference they make on this occasion. Our Saviour therefore in this his lowest state of humiliation, asserts his claims of Messiah: and every one present took this for an acknowledgment that he was the Christ.

— ἐκ δεξιῶν] τὰ δεξιὰ for ἡ δεξιὰ. Some understand μέρη here and in similar expressions. See Glass. Phil. Sac. p. 63.

— ἐκ δεξιῶν τῆς δυνάμεως] Here means the right hand of God, who by the Jews is called power. Selden de Jure Nat. et Gent. p. 264, says Sexcenties apud magistros inter Dei cognomina usurpatur. In meaning it is equivalent to our word Almighty.

— ἐπὶ τῶν νεφελῶν] Clouds are a known symbol of heaven, and of divine power and majesty. And the ascribing of this symbol to one like the Son of Man is a declaration "of the supreme magnificence and authority God shall give that Son of Man, the Messsiah," says that eminent Jew Saadiah Gaon.

65. διέρρηξε] Rending of clothes was an expression sometimes of deep grief, sometimes of holy zeal. The precepts Levit. x. 6: xxi. 10, forbidding the high-priest to rend his clothes, relates only to the pontifical garments, and to private mourning, i. e. on account of calamities befalling himself or friends. But it was neither unlawful nor unusual for him to rend his ordinary garments on account of public calamities or instances of gross wickedness, as a testimony of his grief for the one, and abhorrence of the other. See 1 Macc. xi. 71, where Jonathan the high-priest rends his clothes. And in Josephus, B. J. II. 15, 2, 4, we read twice in one chapter that the high-priests τὰς ἐσθῆτας διερρήξαντο. That the high-priest was clothed in ordinary apparel on this occasion appears from Exod. xxix. 29, 30, where the pontifical garments are ordered to descend from father to son; and therefore were to be worn only at their consecration and when they ministered.

— τὰ ἱμάτια] Mark xiv. 63, τοὺς χιτῶνας αὐτοῦ. The upper and under garments; laying open his breast. Of this we have an example in Josephus B. J. II. 15, 4, τοὺς ἀρχιερεῖς αὐτοὺς ἦν ἰδεῖν καταμωμένους μὲν τῆς κεφαλῆς κόνιν, γυμνοὺς δὲ τὰ στέρνα, τῶν ἐσθήτων περιερρηγμένων. Glass. Phil. Sac. p. 64, says, it is for τὸ ἱμάτιον, understanding the upper garment.

— τί ἔτι χρείαν ἔχομεν μαρτύρων] Plato. Polit. τί δεῖται μάρτυρος; αὐτὸς γὰρ ὁ θρασύμαχος ὁμολογεῖ.

— ἴδε] i. q. ἰδού, and here put for ἴδετε, as Mark xvi. 6: Matt. xxviii. 6.

66. ἔνοχος θανάτου] He deserved death; he ought to die; he is κατάδικος by their sentence, as far as in them lay, condemned to die. Chrys. ad loc. τί οὖν ἐκεῖνοι; ἔνοχός ἐστι θανάτου· ἵν' ὡς κατάδικον λαβόντες, οὕτως τὸν Πιλάτον λοιπὸν ἀποφήνασθαι παρασκευάσωσι. ὃ δὴ κἀκεῖνοι συνειδότες φασίν, Ἔνοχος θανάτου ἐστί. αὐτοὶ κατηγοροῦντες, αὐτοὶ καταδικάζοντες, αὐτοὶ ψηφιζόμενοι, πάντα αὐτοὶ γινόμενοι τότε.

Philo. de Spec. leg. p. 795, οἷς ἐχθραίνων ὁ ἱερὸς νόμος ἐνόχους ἀπέφηνε θανάτου: though de Somn. p. 1140, he has πάσαις ἀραῖς ἔνοχος νοῦς. Michaëlis says it is for κρίματι θανάτου, Bos. Ell. Gr. p. 137: but see a different ellips. p. 461. In Mark xiv. 64, we have ἔνοχον θανάτου, and iii. 29, ἔνοχός ἐστιν αἰωνίου κρίσεως, though in Matt. v. 21, ἔνοχος ἔσται τῇ κρίσει, and ver. 22, ἔνοχος ἔσται τῷ συνεδρίῳ; and with the preposition v. 22, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός, scil. βληθῆναι.

67. *ἐνέπτυσαν*, &c.] Among the Jews this was a mark of the greatest contempt and ignominy. See Numb. xii. 14: Isai. L. 6: Job xxx. 10. The practice has descended to later generations. See Hanway's Travels, Vol. I. p. 298.

— *ἐκολάφισαν*] Theophylact on Matt. XXVI. *κολαφίζειν ἐστὶ τὸ διὰ τῶν χειρῶν πλήττειν, συγκαμπτομένων τῶν δακτύλων. καὶ ἵνα ἀφελέστερον εἴπω, διὰ τοῦ γρόνθου κονδυλίζειν.* Sedulius Op. Pasch. v. 6, per illos *colaphos* (viz. Christo impactos) habemus capitis sospitatem—his alapis libertatem sumus consecuti perpetuam; which in B. IV. he has expressed by Namque per hos colaphos caput est sanabile nostrum, His alapis nobis libertas maxima plausit. And Juvencus, Tunc sanctam Christi faciem sputa undique complent, Et palmæ in malis, colaphique in vertice crebri Insultant.

— *ἐῤῥάπισαν*] See p. 141. Suidas *ῥαπίσαι· πατάξαι τὴν γνάθον ἁπλῇ τῇ χειρὶ ὃ καὶ λέγουσι παίειν ἐπὶ τῆς κόῤῥης.* Nonnus John xix. 3.—*καὶ ἤϊεν ἄλλος ἐπ' ἄλλῳ, Χερσὶν ἀμοιβαίῃσι παρηΐδος ἄκρον ἀράσσων.* Chrysost. Homil. in Ascens. *τί τὸν δεσπότην κατὰ κόῤῥης ἐῤῥάπιζον, κατὰ κεφαλῆς ἐκονδύλιζον, τὸ δὲ τέλος τὸν κληρονόμον ἔξω τοῦ ἀμπελῶνος ἐφόνευον;*

68. *προφήτευσον*] Guess. They had blindfolded him, Mark xiv. 65: Luke xxii. 64. This word is here used by them, as well as *Χριστὲ*, by way of ridiculing and insulting him, as Messiah and a prophet.

69. *ἔξω*] In the court-yard: *or* without that place where Christ was examined by the council, but not without the door of the house of Caiaphas; for he afterwards went out of it, ver. 75.

— *μία παιδίσκη*] Who had the charge of the gate: it not being uncommon among the Hebrews to employ women for that purpose, though among the Greeks and Romans men were the porters. See 2 Sam. iv. 6: Acts xii. 13.

Phrynichus, p. 102, *παιδίσκη· τοῦτο ἐπὶ τῆς θεραπαίνης οἱ νῦν τιθέασιν· οἱ δ' ἀρχαῖοι ἐπὶ τῆς νεανίδος, οἷς ἀκολουθητέον.* Mœris, *παιδίσκην καὶ τὴν ἐλευθέραν καὶ τὴν δούλην Ἀττικῶς. τὴν δούλην μόνην Ἑλληνικῶς.* Ammonius, *παιδίσκη καὶ θεράπαινα διαφέρει· παιδίσκη μὲν γὰρ ἐστι πᾶσα ἡ τὴν παιδικὴν ἔχουσα ἡλικίαν, ὡς καὶ παίδισκος· θεράπαινα δὲ ἡ δούλη.*

— *ἦσθα μετὰ*, &c.] See xii. 30, i. e. one of his disciples. In John xviii. 25, The question is Art thou not one of his disciples? which according to the Hebrew manner of speaking is equivalent to an affirmative.

70. *οὐκ οἶδα τί λέγεις*] Soph. Ajax. 270, *πῶς τοῦτ' ἔλεξας; οὐ κάτοιδ' ὅπως λέγεις.*

71. *εἰς τὸν πυλῶνα*] Mark xiv. 68, *προαύλιον.*

— *εἶδεν αὐτὸν ἄλλη*] See Mark xiv. 69: Luke xxii. 58: John xviii. 16, 25; where there seems to be a little variation, which, if it could not be reconciled, would not be of material importance, and not unusual in similar narratives, where none perhaps of the narrators but John was present. Whitby gives this answer to the seeming difference: The damsel said the second time, "This man was with Jesus," but then she said this not to Peter, but *τοῖς ἐκεῖ*, ver. 71; *τοῖς παρεστηκόσιν*, Mark xiv. 69; and said only *οὗτος*, this man was one of them; upon this a man of the company accosts him personally *σὺ*, thou art one of them.

— *τοῖς ἐκεῖ*] Scil. *οὖσι.* Several read *αὐτοῖς· ἐκεῖ.* But *ἐκεῖ* can scarcely be joined with the subsequent words. And no doubt the common reading is the true one. Griesbach supposes the other to have arisen from the transcriber, who having frequently met with *λέγει αὐτοῖς*, and not attending to what follows here, either from some mistake or fancy wrote down the common phrase.

73. *οἱ ἑστῶτες*] Scil. *οἱ παρεστῶτες*, which St. Mark xiv. 70, uses. Thus Hom. Od. χ. 114, *ὡς δ' αὔτως τὼ δμῶε δνέσθην τεύχεα καλά, Ἕσταν δ' ἀμφ' Ὀδυσῆα.* Thus also Juvenal, v. 63, Quippe indignatur veteri parere clienti, Quandoque aliquid poscas, et quod se *stante* recumbas. And Aul. Gel. xv. 12, Nulla apud me fuit popina; neque pueri eximiâ facie *stabant.*

— *ἡ λαλιά*] The Jews tell us that the Galilæans had a clownish and uncouth way of speaking, a corrupt and confused mode of pronunciation, for which they were ridiculed by the inhabitants of Judæa. The people of the several provinces of one and the same country are commonly known to have a different accent and dialect. See Judg. xii. 6.

74. *καταναθεματίζειν*] Sub. *ἑαυτὸν*, Mich. in Bos. Ell. Gr. p. 79. Very many MSS. read *καταθεματίζειν*, from *κατάθεμα*, which is said to be of the same import with *ἀνάθεμα* and *κατανάθεμα*; but its meaning should seem to be depositum. Which ever is the reading, it is the only passage in the New Testament in which it occurs: nor is the latter met with in any antient writer. Ecclesiastical writers have borrowed it from their copies of the New Testament.

— *ἀλέκτωρ ἐφώνησε*] The second time, Mark xiv. 72.

75. *ἐμνήσθη ὁ Πέτρος*] St. Luke observes that Jesus, who

in all probability was not yet carried back before the Sanhedrim, looked upon Peter when the cock crowed, which made the Apostle call to mind what his Master had foretold him.

— *τοῦ Ἰησοῦ*] Griesbach on the authority of very many MSS. absolutely rejects *τοῦ*. Proper names in the genitive, Bp. Middleton says (Gr. Art. p. 262) deviate from the common rule.

— *ἐξελθὼν ἔξω ἔκλαυσε*] Ælian. V. H. XII. 1, *καὶ ἀπελθοῦσα ἔξω ἔκλαιε*. Plin. Ep. III. 16, Cum diu cohibitæ lachrymæ vincerent, erumperentque, *egrediebatur*, tum se dolori dabat.

— *πικρῶς*] Hesych. *κατακόρως, ἀκρατῶς*.

## CHAP. XXVII.

1. *πρωΐας γενομένης*] Scil. *ὥρας*. So Philo, Vit. Cont. extr. *μεθυσθέντες ἄχρι πρωΐας τὴν καλὴν ταύτην μέθην*.

As the Sanhedrim usually met in one of the courts of the temple, ver. 5, which was never opened in the night, they were obliged to stay till the morning, that they might more regularly proceed in the resolution they had taken the night before, in the house of Caiaphas, of putting Jesus to death. For that assembly was neither *general* nor *judicial*, according to the sense of the law, which did not allow of justice to be administered in *private* or in the night-time.

2. *δήσαντες*] i. e. *δεδεμένον*, for we find, John xviii. 12, that Christ had been bound before.

— *παρέδωκαν*] According to the use of the best writers, those are said *παραδοῦναι*, who give up a person to another with the design of having them punished. Thus Joseph. B. J. VII. 3, 2, *καὶ παρεδίδου ξένους Ἰουδαίους τινὰς, ὡς κεκοινωνηκότας τῶν βεβουλευμένων*, and afterwards he adds *ταῦτα δ' ἀκούων ὁ δῆμος τὴν ὀργὴν οὐ κατεῖχεν, ἀλλ' ἐπὶ μὲν τοὺς παραδοθέντας πῦρ εὐθὺς ἐκέλευον κομίζειν*.

— *Ποντίῳ Πιλάτῳ*] It is not certainly known of what family or country Pilate was, though it is generally believed that he was of Rome, at least of Italy. He succeeded Gratus in the government of Judæa, in which he continued from the twelfth to the twenty-second of Tiberius: and is represented by Philo (Leg. ad Cai.) as a man of an impetuous and obstinate temper; and a judge who used to sell justice, and for money pronounce any sentence that was desired. The same author makes mention of his rapines, his injuries, murders, the torments he inflicted on the innocent, and the persons he put to death without any

form of process. In short, he describes him as a man that exercised an excessive cruelty, during the whole time of his government, from which he was deposed by Vitellius the proconsul of Syria, and sent to Rome to give an account of his conduct to the Emperor. But though Tiberius died before Pilate arrived at Rome, yet his successor Caligula banished him to Vienne in Gaul, where he was reduced to such extremity that he killed himself with his own hands. See also Pearson on the Creed, Vol. I. p. 303: Lardner's Credibility, Vol. II. p. 273.

— *ἡγεμόνι*] Joseph. Ant. XVIII. 3, 1, Πιλάτος δὲ ὁ τῆς Ἰουδαίας ἡγεμών. Pilate was, properly speaking, no more than procurator of Judea: Joseph. B. J. II. 9, 2, πεμφθεὶς δὲ εἰς Ἰουδαίαν ἐπίτροπος ὑπὸ Τιβερίου Πιλάτος. Tac. Ann. XV. 44, Christus Tiberio imperante, per Pontium Pilatum procuratorem supplicio affectus est. He was called governor, because this name was better known, and that besides Pilate discharged all the functions of a governor, viz. in taking cognizance of criminal causes. For the nation of the Jews being always suspected of a rebellious disposition against the Roman authority, and the president of Syria who had the power of the sword being forced to attend upon the other parts of his province, the procurator of Judæa was furnished with the power of life and death, and administered all the functions of the president. We learn from Josephus, Ant. XVIII. 1, 1, that Coponius was the first sent with this power, Κωπώνιος τε αὐτῷ (Scil. Quirinio) *συγκαταπέμπεται, τάγματος τῶν ἱππέων, ἡγησόμενος* Ἰουδαίων *τῇ ἐπὶ πᾶσιν ἐξουσίᾳ.* And B. J. II. 8, 1, τῆς δὲ Ἀρχελάου *χώρας εἰς ἐπαρχίαν περιγραφείσης, ἐπίτροπός τις, ἱππικῆς παρὰ* Ῥωμαίοις *τάξεως,* Κωπώνιος *πέμπεται, μέχρι τοῦ κτείνειν λαβὼν παρὰ τοῦ* Καίσαρος *ἐξουσίαν.*

From the History of the Acts it appears that the Roman governors of Judea resided chiefly at Cæsarea, and that there was only an inferior officer in Jerusalem, with a single legion to keep the peace of the city. At the great festivals however they came up to prevent or suppress tumults, and to administer justice; for the governors of provinces frequently visited the principal towns on this latter account. Accordingly (John xviii. 39) we find that Pilate was wont to give judgment at the passover: "Ye have a custom that I should," &c.

3. *τότε*] May be taken in some latitude to introduce the mention of an occurrence which happened *about that time*, a little before or after, and need not be interpreted

with so much rigour as to determine it to be an assertion of observing the exactest order in all circumstances.

— Ἰούδας ὁ παραδιδοὺς] It has been thought not improbable, that Judas when he betrayed Christ, might have imagined, as the disciples did, and as the Jews thought of their Messiah, that he would not have died, but either would have conveyed himself out of the soldiers' hands, as he did from the multitude when they sought to stone him, or cast him down a precipice; or by some other miraculous way would have preserved himself: and of this opinion, says Theophylact, some of the Fathers were. But Bp. Porteus thinks it the more probable, that all he thought of was pure gain; and his only object was how to obtain a sum of money which, whatever might be the consequences, he was determined to have. See Lect. XXII. p. 268.

— ἀπέστρεψε] Reddere voluit; i. e. ἐπέστρεψε, as Judg. xi. 13. It is here used transitively.

4. ἀθῶον] Hesych. ἀθῶος, ἀναιτιος. 1 Macc. i. 37. Dem. περ. στεφ. οὗ δ' ἐγὼ μὲν ἀθῶος, ἁπάσι—ἐνταῦθα ἀπήντηκας. Themist. Or. xv. de Reg. Virt. ad Theodos. p. 191, ἀλλὰ τοὺς γε ὀρεῖς καὶ τοὺς κύνας, τί τοὺς ἀθώους, ὁ ὀΐστος ἐν τοῖς πρώτοις ἐπεπορεύετο. See ver. 24.

— αἷμα ἀθῶον] Used to signify an innocent *person*. Deut. xxvii. 25. πατάξαι ψυχὴν αἵματος ἀθώου. Ps. xciii. 21, καὶ αἷμα ἀθῶον καταδικάσονται. So also 1 Sam. xix. 5. Philo de Victim. p. 839, οὐτ' αἵματος ἀθώου προσήψαντο.

— τί πρὸς ἡμᾶς] Sub. ἀνῆκον, Mich. in Bos. Ell. Gr. p. 21. Polyb. κατὰ δὲ τὸ παρὸν οὐ νομίζουσιν εἶναι τοῦτο τὸ πρᾶγμα πρὸς αὐτούς. And ἐὰν μὴ πρὸς αὐτοὺς ἡγῶνται.

— σὺ ὄψει] Fut. for imper. Common form σοὶ μελέτω, s. μελήσει. Josephus has τί μέλλεις, ὦ τύραννε; σὺ ὄψει τί ποιεῖν προαιρῇ.

5. τῷ ναῷ] In that part of the temple where the Sanhedrim was assembled.

— ἀπήγξατο] 2 Sam. xvii. 23, ἀπῆλθεν.....καὶ ἀπήγξατο. Arrian. Epictet. I. 2, τὸ δ' ἀπάγξασθαι οὐκ ἐστιν ἀχόρητον. Ὅταν γοῦν μάθῃ τις ὅτι εὔλογον, ἀπελθὼν ἀπήγξατο. Ter. Andr. I. 5, 21, Id mihi visus est dicere, Abi cito et suspende te. Plaut. Pœnul. I. 2, 96, Abi domum ac suspende te.

St. Peter seems to give a different account in Acts i. 18, "Falling headlong he burst asunder in the midst, and all his bowels gushed out." And the usual mode of reconciling the passages is by supposing that when Judas hanged himself, either the object from which he was suspended gave way.

that whatever he hanged himself with, opening, he fell down headlong and dashed himself to pieces so that his bowels gushed out. St. Peter's phrase ἐλάκησε μέσος favours this supposition, for ληκέω signifies properly lacero cum strepitu, and so may imply that Judas burst asunder by falling from a height.

6. ἀρχιερεῖς] The members of the Sanhedrim.

— οὐκ ἔξεστι] By an argument drawn from Deut. xxiii. 18, they drew this inference, because it contained the treasure consecrated to God. Such an offering would have been as much an abomination to the Lord, as the hire of a harlot or the price of a dog.

— κορβανᾶν] Properly a Syriac word, signifying gift. St. Mark, vii. 11, explains κορβᾶν by δῶρον. Josephus, B. J. II. 9, 4, τὸν ἱερὸν θησαυρὸν, καλεῖται δὲ κορβανᾶς. Theophylact in loc. κορβανᾶν ἔλεγον τὸν ἐν τῷ ἱερῷ θησαυρὸν, εἰς ὃν ἔβαλλον τὰ προσφερόμενα τῷ Θεῷ δῶρα. Here it means the chests in the court of the women, where the gifts that were set apart for the service of the temple and other pious uses, were laid; 2 Kings xii. 10: Mark xii. 41, 42. Hence Michaelis says, Forte εἰς τὸν τόπον κορβανᾶν, Bos. Ell. Gr. p. 276.

— τιμὴ] Plato. de Rep. 2, τὴν τιμὴν ταύτην μισθὸν καλοῦντες. Juv. XIV. 164, Merces hæc sanguinis atque laboris.

7. συμβούλιον δὲ λαβόντες] This did not perhaps take place immediately, but is introduced here in consequence of its relation to Judas's treachery.

— εἰς ταφὴν] Herod. II. 136, ταφῆς κυρῆσαι ἐν τῷ πατρώῳ τάφῳ.

— τοῖς ξένοις] Those Jews that were not inhabitants of Jerusalem, or proselytes; and even heathens, of whom there were considerable numbers in Jerusalem, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας: though Grotius thinks the priests would have no concern or regard for the latter.

8. ἀγρὸς αἵματος] In the Syriac, Aceldama, Acts i. 19. Because it was bought with the money which Judas received for betraying his master. Some antient authors have even supposed that this was the place where Judas hanged himself and was buried. Jerome, who had been on the place, tells us, that they shewed still this field in his time, that it lay south of Mount Sion, and that they buried there the poorest and meanest of the people.

— ἕως τῆς σήμερον] Sub. ἡμέρας. Antoninus Liber. Metam. 23, λέγεται δὲ ὁ τόπος παρ' ὀδεύοντων ἄχρι νῦν σκοπιὰ βάττου.

Wassenbergh thinks these words were added after St. Matthew's time.

9. *διὰ Ἱερεμίου*] The words are not found in the prophecy of Jeremiah, but some similar to them are found in Zachariah, xi. 13. One MS. and one version have *διὰ Ζαχαρίου*. But others have simply *διὰ τοῦ προφητοῦ*, and no name occurs in the Syriac. And St. Matthew frequently omits the name of the prophet in his quotations: i. 22: ii. 5, 15: xiii. 35: xxi. 4. Augustin. de Consens. Evang. III. 7, tells us Primo noverint, non omnes codices Evangeliorum habere, quod per Jeremiam dictum sit, sed tantummodo per Prophetam. Possumus ergo dicere, hic potius Codicibus esse credendum qui Jeremiæ nomen non habent. But then he tells us he durst not depend upon this answer, because most of the Latin and Greek copies had the word *Ἱερεμίου*; and it is not to be thought they would put in a word to make the Scripture faulty. We know also that all the earliest ecclesiastical writers read as we do in the common editions. Valckenaer (Schol. Luk. p. 82) after Beza thinks the name having been written $\overline{\text{Ζριου}}$, might easily by a transcriber be changed into $\overline{\text{Ιριου}}$, whence *Ἱερεμίου*. But Wetstein assures us (Proleg. in N. T. p. 3) no such abbreviation is to be found; Illud testari possum, talia compendia ne quidem junioris ævi codice ullo, nedum in vetustioribus repertum iri. Lightfoot supposes the prophecy of Jeremiah was placed first in the volume, and so gave a title to it, as we find the Psalms used for the Hagiographa, Luke xxiv. 44. This was Carpzov's opinion; and this Bp. Blomfield (Sermon on Jewish Tradition, &c. p. 40) thinks the best account: but as there are no other words of other prophets cited thus in the whole New Testament, it is hard to believe them so cited here. Jerom. in loc. expressly affirms that he had read these words in an Apocryphal Book of Jeremiah: Legi nuper in quodam Hebraico volumine, quod Nazarenæ sectæ Hebræus mihi obtulit, Hieremiæ Apocryphum, in quo hæc ad verbum scripta reperi; sed tamen mihi videtur magis de Zachariâ sumptum testimonium. We find also in 2 Macc. ii. 1—9, many words spoken by the Prophet Jeremy, which are not in the book of his prophecy; whence it has been imagined that these words also have been spoken by him, and kept in memory, or in some writing till the time of Zachariah: and it is observed, that he is fond of using the words of Jeremiah: comp. Zach. i. 4 with Jer. xviii. 11: and Zach. iii. 8 with Jer. xxiii. 5. Hence the Jews used to say the spirit

Jeremy was in Zachary, and so both made but one prophet: and Bp. Kidder and Mede (p. 833) think it highly probable that Jeremiah wrote the ninth, tenth, and eleventh chapters of Zachariah, in the last of which these words are. See also Allix's Judgment of the antient church against the Unitarians, p. 19. Euseb. D. x. 4, *ἐπιστήσεις, ἐπει μὴ ταῦτα φέρεται ἐν τῇ τοῦ Ἱερεμίου προφητείᾳ, εἴτε χρὴ ὑπονοεῖν πεμιηρῆσθαι αὐτὰ ἐξ αὐτῆς κατὰ τινα ῥαδιουργίαν, ἢ καὶ σφάλμα γραφικὸν γεγονέναι τῶν ἀμελέστερον τὰ τῶν ἱερῶν εὐαγγελίων ἀντίγραφα πεποιημένων, σφαλέντος τινος, καὶ ἀντὶ μὲν Ζαχαρίου Ἱερεμίαν τεθέντος.*

— *ἔλαβον*] May be either the first person singular or the third person plural. The latter supposition has been adopted by the Vulg. and the majority of translations: the former by the Syr. and Pers. versions, who seem to have read *ἔδωκα*.

— *τὴν τιμὴν τοῦ τετιμημένου*] See p. 510.

— *ἀπὸ τῶν υἱῶν Ἰσραὴλ*] Scil. *τινὲς*. xxiii. 34: Mark vi. 43: Luke xxi. 16: Acts xxi. 16. Pasore thinks *ἀπὸ τῶν υἱῶν Ἰσραὴλ* should be referred to *ἔλαβον*, and *τὴν τιμὴν.....ἐτιμήσαντο* be included in a parenthesis. The words in the parenthesis may be considered as the words of the Evangelist himself, to which he was naturally led by those of the prophet.

— *ἐτιμήσαντο*] Philo. de Vict. p. 846, *τῶν ζώων τὰ πρωτότοκα.....τὰ ἐκ τῶν μὴ καθαρῶν καθ' ἀξίαν τιμησάμενοι.* The Syriac seems to have read *ἠτιμήσαντο*, set at nought.

— *καθὰ*] *καθ' ἃ ῥήματα*, Schoetgen. in Bos. Ell. Gr. p. 244.

11. *ἔστη ἔμπροσθεν*, &c.] It was the custom for the judge to sit, and those who were judged to stand, especially whilst witness was given against them. The Rabbins observe that the witnesses in giving their testimony should always stand.

— *σὺ εἶ ὁ βασιλεὺς*, &c.] It appears from Luke xxiii. 2, that the Jews had accused Jesus of making himself a king. Coming before Pilate they said nothing of his pretended blasphemy, his destruction of the temple, or violation of the law of Moses, because they were questions that the governor they knew would not concern himself with; and therefore they forged such accusations against him as they thought might make him odious and suspected to the Roman government, and oblige Pilate to be severe against him.

— *σὺ λέγεις*] See xxvi. 64.

12. *ἐν τῷ κατηγορεῖσθαι*] i. e. *ὅτε κατηγορεῖτο.*

— *οὐδὲν ἀπεκρίνατο*] Thinking it sufficient to have plainly

told Pilate that he is the King of the Jews, i. e. the Christ, and of having informed him of the nature of his kingdom, by saying that it is not of this world, John xviii. 36.

14. ῥῆμα] res. See p. 87.

— ὥστε] Concerning the ellipsis of οὕτως when ὥστε is thus used, see Hoogeveen, Doctr. Part. c. LVII. Sect. 15. § 21.

15. κατὰ δὲ ἑορτὴν] i. q. καθ' ἑκάστην ἑορτὴν, at each passover; called ἑορτὴ, see John xviii. 39. Middleton, Gr. Art. p. 262. No such release was made by the governor at the other festivals of the Jews, but at this only. At the others it was the custom to punish offenders. See xxvi. 5.

Different opinions have been formed as to the origin of this releasing a prisoner, whether it was Jewish or Gentile. Some suppose it to have been an old custom of the Jews in remembrance of their deliverance from Egyptian bondage, and preserved afterwards by Augustus and his successors when Judæa was reduced to a Roman province. Others attribute it to the Romans, who on the Lectisternia released prisoners; and that this favour was granted by Augustus to the Jews. But it may be observed, that at the Lectisternia not one, but all prisoners were liberated from their bonds during the festival, as appears from Livy's account, v. 13, of the first, A. U. C. 355, Et cum inimicis quoque benignè ac comiter sermones habiti, jurgiis ac litibus temperatum, vinctis quoque dempta in eos dies vincula. Hence an opinion has arisen, that the custom sprung up when Palestine became subject to the kings of Syria, and was continued by the Romans, who would not interfere with the established usage. Whatever may have been the origin, it seems contrary to the stern inflexibility of the Mosaic law, which was χωρὶς οἰκτιρμῶν, and under which neither king, Sanhedrim, nor people had the power of pardoning. This deviation may be considered as a proof how much the Levitical institutions had been relaxed from their original severity.

15. εἰώθει] John xviii. 39, ἐστι δὲ συνήθεια ὑμῖν, &c.

16. ἐπίσημον] This word is used both in a good and bad sense; here famosus, infamis, as Joseph. Ant. v. 7, 1, οἱ διὰ πλῆθος ἀδικημάτων ἦσαν ἐπίσημοι. Thus Cic. in Verr. III. quibus ipse insignes injurias fecerit. Pro Rabir. 9, hominem omnibus insignem notis turpitudinis. De petit. Consul. 3, qui nequaquam sunt tam genere insignes, quam vitiis nobiles.

— Βαραββᾶν] A name which frequently occurs in the Rabbinical writings.

In a few MSS. and versions there is the reading Ἰησοῦν be-

fore Βαραββᾶν in this and the following verse; which Griesbach thus accounts for, Festinans librarius postquam ver. 17. transcripserat verba τίνα θέλετε ἀπολύσω ὑμῖν; nimis præcipitanter arripuit sequens nomen Ἰησοῦν, neglecto interjacente Βαραββᾶν ἤ, statim autem animadverso errore, hunc corrigere ita instituit, ut more librariis solenni minutissimis punctulis superne appositis Ἰησοῦν jugularet, ac mox pergeret Βαραββᾶν ἤ Ἰησοῦν τὸν λεγόμενον Χριστόν. Jam fac, ex isto exemplo alium librarium minus attentum aut hebetioribus utentem oculis, confecisse apographum, et hujus oculorum aciem effugisse tenuissima illa ac detrita fortasse puncta; nonne sic enasci necessario debuit lectio Ἰησοῦν Βαραββᾶν ἤ Ἰησοῦν τὸν λεγόμενον Χριστὸν; qua fortuito casu exorta in ver. 17. fieri, non potuit quin mox versu etiam 16. Ἰησοῦν ante Βαραββᾶν intercalaretur. Firmat hanc conjecturam quodammodo Latinus textus, Origenis commentario præmissus, qui quidem ver. 17. Jesum Barabbam, ver. autem 16, simpliciter qui dicebatur Barabbas, exhibet. Origen on this passage says, In multis exemplaribus non continetur, quod Barabbas etiam Jesus dicebatur; et forsitan rectè, ut ne nomen Jesu conveniat alicui iniquorum.....puto quod in hæresibus tale aliquid superadditum est. In his answer to Celsus, he quotes the passage without Ἰησοῦν.

17. εἶπεν] i. q. ἐπερώτησεν αὐτούς.

— θέλετε ἀπολύσω] Sub. ἵνα. Mich. in Bos. Ell. Gr. p. 478.

18. αὐτὸν] referred to Ἰησοῦς. Coll. Mark xv. 10.

19. ἐπὶ τοῦ βήματος] Josephus B. J. II. 9, 3, ὁ Πιλάτος καθίσας ἐπὶ βήματος ἐν τῷ μεγάλῳ σταδίῳ.

— ἡ γυνὴ αὐτοῦ] Claudia Procula. In the time of Augustus the provincial magistrates began to take their wives with them: and under Tiberius the custom was more prevalent: though a proposal was made to prevent it. Tac. Ann. III. 33, Severus Cæcina censuit, ne quem magistratum cui provincia obvenisset, uxor comitaretur. Paucorum hæc assensu audita, plures obturbabant. Sic Cæcinæ sententia elusa est.

— μηδὲν ἐκείνῳ] Scil. ἔστω. See viii. 29. Have nothing to do with his condemnation. Mich. says κοινὸν, Bos. Ell. Gr. p. 135. See also Glass. Phil. Sac. p. 491.

— πολλὰ κατ' ὄναρ, &c.] Appian. B. C. II. p. 814, ἡ γυνὴ Καλπουρνία ἐνύπνιον αἵματι πολλῷ καταῤῥεομένου ἰδοῦσα, κατεκώλυε μὴ προελθεῖν. Val. Max. I. 7, Audierat enim D. Julii patris sui uxorem Calpurniam nocte, quam is in terris ultimam quiete vidisse multis eum confectum vulneribus in suo

sinu jacentem, somniique atrocitate vehementer exterritam rogare non destitisse, ut proximâ die a Curiâ se abstineret.

21. *τίνα θέλετε*] i. q. *πότερον*.

— *ἀπὸ τῶν δύο*] for *ἐκ*, as vii. 16. He had asked this question before, ver. 17, and repeated it now, not so much for his own information, as to express his surprize at their choice. It seems not improbable that the chief-priests and elders had placed their own creatures as near as they might legally approach the door of the judgment-hall, that they might obtain the release of Barabbas, and secure the destruction of Jesus.

22. *τί ποιήσω Ἰησοῦν*] See Glass. Phil. Sac. p. 269. Sub. *εἰς*, Mich. in Bos. Ell. Gr. p. 412. Ποιεῖν has a dat. xviii. 35: xxi. 36. An acc. Deut. iii. 21: Herod. vii. 88. Achill. Tat. vii. p. 419, *καὶ τί πεποίηκε τὸ σῶμα*; Polyænus, vi. p. 491, *εἰ τοὺς φιλοῦντας, ἔφη, κολάσωμεν, τοὺς μισοῦντας τί ποιήσομεν*;

— *σταυρωθήτω*] Of all the Roman ways of execution this was the most ignominious, and did so properly belong to slaves, that when servants and freemen were involved alike in the same crime, they were very careful to make a distinction in their death according to their condition. See Livy iii. 18. And crucifixion is expressed by servile supplicium: Tac. Hist. iv. 11, malam potentiam servili supplicio expiavit: and ii. 72, sumptum de eo supplicium in servilem modum. For the form of a cross and the primary meaning of *σταυρὸς*, see Pearson on the Creed, Vol. ii. p. 250.

23. *τί γὰρ*] Diog. Laert. vi. 1, *πρὸς τὸν εἰπόντα, πολλοί σε ἐπαινοῦσι, τί γὰρ, ἔφη, κακὸν πεποίηκα*; Arrian. Diss. Epict. iii. 19, *τί γὰρ ἐποιήσεν ὁ λίθος*; Xen. Κυρ. *παιδ.* v. 2, 27, *τί γὰρ, ὦ Γωβρύα, οὐ σὺ τοῦ νεανίσκου τούτου κατηγορεῖς*; thus Cicero begins B. iii. Tusc. Quæst. *Quidnam* esse, Brute, causæ putem?

24. *ἀπενίψατο*] Origen says he did this according to the custom of the Jews (Hom. xxxv. in Matt.) ex consuetudine Judaicâ volens eos de Christi innocentiâ non solum verbis sed facto instruere. Thus in the instance of unknown murder the elders of the city were to wash their hands and say, Our hands have not shed this blood: see Deut. xxi. 6, 7. In allusion to this, the Psalmist xxv. 6, says I will wash mine hands in innocency, i. e. in testimony of mine innocency. Others with more probability think that Pilate rather did this according to the custom of the Gentiles, in token of innocence; or who thought to purge themselves from blood shed by them, by washing. Thus the Schol. in Soph. Ajax 663, *ἔθος ἦν παλαιοῖς, ὅτε ἢ φόνον ἀνθρ'*

*του ἢ ἄλλας σφαγὰς ἱερείων, ὕδατι ἀπονίπτεσθαι τὰς χεῖρας εἰς κάθαρσιν τοῦ μιάσματος.* And Virg. Æn. II. 718. Me [illegible] e tanto digressum et cæde recenti Attrectare nefas, donec me flumine vivo Abluero.

— *ἀθῶος ἀπὸ τοῦ αἵματος*] Here *ἀπὸ* redundant as in 2 Sam. iii. 28, *ἀθῶός εἰμι ἀπὸ τῶν αἱμάτων Ἀβενήρ*. The Greeks would use *ἀθῶος τοῦ αἵματος*. Among the old Greeks *ἀθῶος* has the signification of *ἀζήμιος*, Aristoph. Nub. [illegible] Menand. Fragm. p. 50, *ἀθῶος ἔφυγεν*: but among the later it has the meaning of *ἀναίτιος*, i. q. *καθαρός*, as in Acts xx. 26. Gen. xxiv. 8, 41: Hist. Susan. 46: Joseph. Ant. IV. 8, 27.

There are two ways in which Pilate is said to have given testimony to the innocence of the life, and the reality of the death of Jesus Christ. First, by an express written to Tiberius and by him presented to the senate: and also by records written on tables of all things of moment which occurred during his government, called Acta Pilati; and in which was given a particular account of Christ. To these memorials the primitive Christians appealed in their disputes with the Gentiles, as to a most undoubted testimony. See Pearson on the Creed, Vol. I. p. 307. Jones's New Method, Vol. II. p. 404.

25. *τὸ αἷμα αὐτοῦ*, &c.] Scil. *ἔστω*· 1 Kings ii. 38, *τὸ αἷμα σου ἔσται ἐπὶ τὴν κεφαλήν σου*: Deut. xix. 10, *ἔστω αἵματι ἔνοχος*. Or *ἐλθέτω*, as xxiii. 35, *ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον*. Juvencus Hist. Evang. IV. 623, Nos, nos cruor iste sequatur, Et genus in nostrum scelus hoc et culpa redundet.

We shall be answerable for it; if there is any guilt in this matter, let it lie upon us and our posterity. An imprecation, the weight of which fell on them when they were exposed to the horrors of famine, sedition, assassination, and the sword of the Romans; Joseph. B. J. II. 14, 9: v. 11, 1: and lies heavy on the nation to this day. It was peculiarly illustrated in the severity with which Titus, merciful as he naturally was, treated the Jews whom he took during the siege of Jerusalem. Josephus was an eye-witness, and tells us that the number of those crucified was so great that there was not room for the crosses to stand by each other; and that at last they had not wood enough to make crosses of. See also a strong correspondence traced between their sin and punishment: Newton on the Prophecies, Vol. II. p. 354: and Porteus, Lect. XXII. p. 285.

There seems to have been a similar form of execration prevalent at Athens, made by those on whose testimony others were

put to death, to devote themselves to the Divine vengeance, if the person so condemned were not really guilty. Thus Dem. a. Aristocr. *πρῶτον μὲν διεξωμεῖται κατ' ἐξωλείας αὐτοῦ καὶ γένους καὶ οἰκίας, ὁ τινὰ αἰτιώμενος εἰργάσθαι τί ποιοῦντον.* Aristoph. Ran. 593, *ἀλλ' ἤν σε τοῦ λοιποῦ ποτ' ἀφέλωμαι χρόνου Πρόῤῥιζος αὐτὸς, ἡ γυνὴ, τὰ παιδία, Κάκιστ' ἀπολοίμην.* Æsch. de fals. leg. p. 258, *τοὺς νικῶντας τῇ ψήφῳ ἐξορκίζεσθαι, ..... τ' ἀληθῆ καὶ τὰ δίκαια ψηφίζεσθαι τῶν δικαστῶν, ὅσοι τὴν ψῆφον ἤνεγκαν, καὶ μηδὲν ψεῦδος εἰρηκέναι· εἰ δὲ μὴ, ἐξώλη τε αὐτὸν εἶναι ἐπαρᾶσθαι καὶ τὴν οἰκίαν αὐτοῦ· τοῖς δὲ δικασταῖς εὔχεσθαι πολλὰ καὶ ἀγαθὰ εἶναι.*

26. *φραγελλώσας*] Having caused to be scourged. The word is of Latin origin, corrupted from flagellare; i. q. *μαστιγοῦν*, xx. 19: John xix. 1. Etymol. *φραγγελῷ, ἐκ τοῦ φραγγέλιον, ὃ σημαίνει σειρὰν ἐκ σχοίνου πεπλεγμένην, ἢ κέκληται μάστιξ.* It was the custom of the Romans to scourge the criminals whom they condemned to be crucified. Jerome ad loc. Sciendum est Romanis Pilatum legibus ministrasse, quibus sancitum est, ut qui crucifigitur, prius flagellis verberetur. Livy xxxiii. 36, Conjuratio servorum ..... Multi occisi, multi capti, alios verberatos cruci affixit, qui principes conjurationis erant. Val. Max. i. 7, Servum verberibus multatum sub furcâ ad supplicium egit. Polyb. i. 7, 12, *καὶ μαστιγώσαντες ἅπαντας κατὰ τὸ παρ' αὐτοῖς ἔθος ἐπελέκισαν.* Thus were the Jews themselves used, who caused our Saviour to be scourged and crucified: Joseph. B. J. v. 11, 1, *μαστιγούμενοι δὲ καὶ προβασανιζόμενοι τοῦ θανάτου πᾶσαν αἰκίαν ἀνεσταυροῦντο.* Philo in Flacc. T. ii. p. 527, *ἐμαστιγοῦντο καὶ μετὰ πάσας τὰς αἰκίας ὅσας ἐδύναντο χωρῆσαι τὰ σώματα, αὐτοῖς ἡ τελευταία καὶ ἔφεδρος τιμωρία σταυρὸς ἦν.* Some have entertained an opinion that when Pilate ordered the scourging, he had no intention of crucifying Jesus, but did it rather with a wish to excite the commiseration of the Jews.

27. *πραιτώριον*] A Latin word: here signifies the governor's palace. It had formerly been the palace of Herod, in the upper part of the city, from which was a passage to the tower Antonia adjoining the temple. Joseph. Ant. xv. 9, 3: B. J. i. 21, 1: v. 4, 3. Whenever the Roman Procurators, whose usual residence was Cæsarea, were at Jerusalem, they fixed upon this as their abode: whence Josephus B. J. ii. 14, 8, tells us of the Procurator Florus, *ἐν τοῖς Ἡρώδου βασιλείοις αὐλίζεται*: and Philo calls it *τὴν οἰκίαν τῶν ἐπιτρόπων.* The

tribunal was without the prætorium ver. 19, as at Cæsarea. Josephus. Ant. XVIII. 3, 1, *παρῆσαν εἰς Καισάρειαν..... αὐτὸς ἐπὶ τὸ βῆμα ἦκε, τὸ δὲ ἐν τῷ σταδίῳ κατεσκεύαστο, ὅπερ ἀπέκρυπτε τὸν ἐφεδρεύοντα στρατὸν.*

— *σπεῖραν*] Hesych. *σπεῖρα· πλῆθος, στράτευμα, τάγματα ἢ συστροφαί.* Suidas *σπεῖρα· τάξις στρατιωτική.* Ennius uses the word Spira to signify a number of men; spiras legionibus nexunt. A cohort certainly contained a greater number of soldiers than a *σπεῖρα*: but what number it included cannot with certainty be determined. There were five cohorts stationed at Cæsarea, and one at Jerusalem, which last was increased at the passover. Joseph. B. J. II. 15, 6: v. 5, 8. Here is meant that detachment from the body, which was to take care of the execution.

28. *καὶ ἐκδύσαντες*, &c.] Philo relates a story of the people of Alexandria when angry with Agrippa, dressing up a poor insane man in a similar manner to ridicule the royalty of Agrippa, *συνελάσαντες τὸν ἄθλιον ἄχρι τοῦ γυμνασίου, καὶ στήσαντες μετέωρον, ἵνα καθορᾶτο πρὸς πάντων, βύβλον μὲν εὑρύναντες ἀντὶ διαδήματος ἐπιτιθέασιν αὐτοῦ τῇ κεφαλῇ, χαμαιστρώτῳ δὲ τὸ ἄλλο σῶμα περιβάλλουσιν ἀντὶ χλαμύδος, ἀντὶ δὲ σκήπτρου βραχύ τι παπύρου τμῆμα τῆς ἐγχωρίου καθ' ὁδὸν ἁρπάσαντες ἰδών τις ἀναδίδωσιν. ἐπεὶ δὲ ὡς ἐν θεατρικοῖς μίμοις τὰ παράσημα τῆς βασιλείας ἀνειλήφει, καὶ διεκεκόσμητο εἰς βασιλέα, νεανίαι ῥάβδους ἐπὶ τῶν ὤμων φέροντες ἀντὶ λογχοφόρων ἑκατέρωθεν εἱστήκεσαν, μιμούμενοι δορυφόρους, εἶθ' ἕτερα προσῄεσαν, οἱ μὲν ὡς ἀσπασόμενοι, οἱ δὲ ὡς δικασόμενοι, οἱ δ' ὡς ἐντευξόμενοι περὶ κοινῶν πραγμάτων. εἶτ' ἐκ περιεστῶτος ἐν κύκλῳ πλήθους, ἐξήχει βοή τις ἄτοπος, Μάριν ἀποκαλούντων.*

— *περιέθηκαν αὐτῷ χλαμύδα*] Polyb. IV. 4, 5, *ᾧ τις εἰ περιέθηκε τὴν καυσίαν καὶ χλαμύδα τοῦ Δοριμάχου, μὴ οἷόν τ' εἴη διαγινώσκειν.*

— *χλαμύδα κοκκίνην*] Some think the soldiers did this by advice of the Jews, intending by this purple to deride Christ's pretence of being their Messiah; it being a tradition with them, that when their Messiah comes, he shall be clothed with fine purple. But this consultation of the Jews with them being mentioned by none of the Evangelists, it is probable the soldiers rather did it in derision of his title to be King of the Jews. Pliny H. N. XXII. 10, Coccum imperatoriis dicatum paludamentis. Lamprid. Alex. Sever. Hoc solum imperatorium habens, quod [illegible] coccineam accipiebat. Etym. *χλαμύς δὲ τὸ περιφερὲς*

καὶ κυκλοειδὲς τὸ ἐν τῇ συνηθείᾳ λεγόμενον σαγομάντιον. ὅπερ φοροῦσιν οἱ κηροφόροι.

What is here called χλαμὺς κοκκίνη is by St. Mark xv. 17, 20, called πορφύρα, and by St. John xix. 2, ἱμάτιον πορφυροῦν. But πορφυροῦν signifies *quod insigniter rubet*, and the two words are frequently interchanged.

29. στέφανον] Intending to expose his pretended royalty to ridicule, they also meant to add cruelty to their scorn, which especially appeared by their striking him on the head when this crown was put on. If the best descriptions of the eastern thorns are to be credited, they are much larger than any known in these parts.

— κάλαμον] Scil. ἔθηκαν. A reed instead of a sceptre.

— γονυπετήσαντες] i. q. προσκυνήσαντες, xvii. 14. To deride and to mock him, they addressed themselves to him as the eastern nations were wont to do to their monarchs.

— χαῖρε ὁ βασιλεὺς] A common Atticism of Nom. for Voc. So also Pind. Nem. γ, 132, χαῖρε φίλος, ἐγὼ τόδε τοι πέμπω. See Glass. Phil. Sac. p. 70.

Thus they formerly used to salute their Emperors. Martial XIV. 71, Hoc didici per me dicere Cæsar ave. Lamprid. in Alex. Sev. Salutabatur nomine, hoc est, ave Alexander.

31. ἀπήγαγον] without the city. Hesych. ἀπάγεσθαι· εἰς θάνατον ἕλκεσθαι: in which sense ducere is frequently used. Demosth. περι παραπρεσβ. ἐπειδὰν δὲ ὁμολογοῦσιν, ἀπάγειν δήπου προσῆκε. Sueton. Calig. 27, plenius ad supplicium duci. Tiber. 57, ad mortem duci. Plin. Ep. ad Traj. x. 97, Interrogavi ipsos an essent Christiani? Confitentes iterum ac tertio interrogavi, supplicium minatus, perseverantes duci jussi.

32. ἐξερχόμενοι δὲ] From the city: Romans and Jews both punishing criminals without the walls. See Numb. xv. 36: 1 Kings xx. 13: Acts vii. 58: Heb. xiii. 12. Plautus, Mil. Glor. II. 4, 6, Credo ego istos exemplo tibi esse eundum actutum extra portam, dispessis manibus patibulum cum habebis. Cicero Verr. v. 66, Quid enim attinuit, cum Mamertini more atque instituto suo, crucem fixissent post urbem in viâ Pompeiâ, &c.

— ἄνθρωπον κυρηναῖον] Thus Tac. Hist. I. 69, Homines Germanos. Livy I. 32. Homines prisci Latini. Cæsar B. G. hominibus Gallis.

Cyrene was a city of that part of Libya which was called Cyrenaica or Pentapolitana; in which we learn from Josephus,

B. J. VII. 11, 1, there were many Jews. Many of these Jews of Cyrene dwelt at Jerusalem, or attended at the feasts: and they had there a synagogue. See Acts ii. 10: vi. 9.

— *ὀνόματι Σίμωνα*] See Mark xv. 21. Whether this Simon was a Jew or Pagan, is a question that has been disputed among the antients. Several Fathers have thought that he was a Gentile, and that herein he was a type of that idolatrous people who were afterwards to be called to the profession of the Gospel, and to carry the cross after Christ. But others from his name rather imagine that he was a Jew, and that he was now come up to Jerusalem at the time of the passover.

— *ἠγγάρευσαν*] See v. 41, p. 142. It was the custom that he that was crucified should bear his own cross to the place of execution. Artemidor. II. 61, *ὁ μέλλων αὐτῷ* (scil. *σταυρῷ*) *προσηλοῦσθαι, πρότερον αὐτὸν βαστάζει.* So our Saviour for some time did, for he went forth *βαστάζων τὸν σταυρὸν αὐτοῦ*, John xix. 17: but finding it too burdensome for him they compel Simon to bear it with or for him; St. Luke *ὄπισθεν τοῦ Ἰησοῦ.* Lipsius, in his Treatise de Supplicio Crucis, says that Jesus only carried the transverse beam, because the body of the cross was either fixed in the ground before, or made ready to be set up as soon as the prisoner came. Tatian in his Harmony understands this not of taking off the cross from Jesus and laying it upon Simon to carry it after him, but of his helping to bear it.

33. Γολγοθᾶ] for Γολγολθᾶ, Euphoniæ gratiâ. It is a Syriac word, and explained by the following words: and perhaps so called from the number of criminals executed and buried there. See Wells's Geography.

It has been remarked that its situation is to the west of Jerusalem; and that the blood of every sacrifice was sprinkled the last time towards the west, and that the scapegoat looked towards the west when the sins of the whole people were laid upon it.

— *ὃς*] Very many copies have *ὃ*. A few reject *λεγόμενος*. Others read *λεγόμενον* or *μεθερμηνευόμενον*. Griesbach admits *ὃ ἐστι λεγόμενος κρανίου τόπος*. Wassenbergh thinks this a gloss, and admitted afterwards into the text from the margin.

34. *ὄξος*] It would appear from a comparison of the Gospels that three potions were offered to our Lord, two when he arrived at Golgotha, (comp. Mark xv. 23) and the third after he had [illegible] some time on the cross. The first draught, vinegar mingled

with gall, was most probably offered to him in malice, and mockery of his claim to royalty: and the force of this will better appear when we recollect the quality of the wines drank antiently by princes, which it seems were of the *sweet* sort. This our Lord refusing to drink, the intoxicating draught which was usual on such occasions, the *οἶνος κατανύξεως*, Ps. lix. 3, was then presented: but as he declined tasting, the third the vinegar, or posca, the common drink of the Roman soldiers was offered: this was placed in a vessel near the cross for their accommodation.

— *χολῆς*] This word is used with great latitude in the Septuagint. The Hebrew word signifying *wormwood* is twice so rendered, Prov. v. 4: Lam. iii. 15. At other times it seems to denote any bitter or poisonous infusion that tasted like gall.

35. *σταυρώσαντες*] viz. the soldiers, who performed, among the Romans, the office of executioners, not only in the camp, but when sentence of death was given by the magistrates in their provinces. Sueton. Calig. 32. Miles decollandi artifex quibuscunque e custodiâ caput amputabat. Joseph. Ant. XIX. 1, 6, *διακονούμεθα δορυφόροι καὶ δήμιοι καθεστηκότες ἀντὶ στρατιωτῶν.....μιαινόμενοι τὸ καθ' ἡμέραν αἵματι σφαγῆς καὶ βασάνου τῆς ἐκείνων.*

— *διεμερίσαντο τὰ ἱμάτια*] This was customary among the Romans, to divide among themselves the spoils of the criminals.

— *βάλλοντες κλῆρον*] The Tunic was excepted out of the division, because being without a seam, they agreed to cast lots for it by itself, John xix. 23.

The words from *κλῆρον* to *κλῆρον* are wanting in very many MSS., in which the most valuable are included, in many versions and Greek commentators. As it was a practice with some transcribers to correct, and as they imagined, to improve one Gospel by another, it may not be improbable that this clause may have been at first copied from St. John xix. 24.

— *ἵνα*] See Glass. Phil. Sac. p. 541.

— *ὑπὸ τοῦ προφήτου*] David; Ps. xxi. 18.

36. *ἐτήρουν*] Petron. Sat. p. 389, Miles qui cruces servabat, ne quis ad sepulturam corpora detraheret. Plut. Cleom. p. 823, *οἱ τὸ σῶμα τοῦ Κλεομένους ἀνεσταυρώμενον παραφυλάττοντες.* See Lipsius de Cruce, II. 16.

37. *αἰτίαν*] i. q. *ἐπιγραφὴν τῆς αἰτίας*, Mark xv. 26. What was laid to his charge: as was usual in cases of any extraordinary punishment, and was commonly in black characters,

ἐν λευκώματι, on a whitened board. Sueton. Calig. 38, Præcedente titulo, qui causam pœnæ indicaret, per cœtus epulantium circumducitur. Ovid. Trist. III. 1, 47, Causa superpositæ scripto testata coronæ, *servatos cives* indicat hujus ope. Dion. Cass. LIV. 3, τὸν δοῦλον...τὸν προδόντα αὐτὸν διά τε τῆς ἀγορᾶς μέσης μετὰ γραμμάτων τὴν αἰτίαν τῆς θανατώσεως αὐτοῦ δηλούντων, διαγόντος, καὶ μετὰ ταῦτα ἀναστανρώσαντος. The Epistle of the French to the Christians in Asia represents the inscription of the martyr Attalus in a table περιαχθεὶς κύκλῳ τοῦ ἀμφιθεάτρου, πίνακος αὐτὸν προάγοντος ἐν ᾧ ἐπεγέγραπτο Ῥωμαϊστὶ, Οὗτός ἐστιν Ἄτταλος ὁ Χριστιανός, Euseb. Eccl. Hist. II. 1.

All the Evangelists have given an account of this title, but the words of it are different in each, which may seem strange, considering that it is an inscription they have undertaken to relate, the propriety whereof lieth in the precise words. But the difference may easily have arisen from the languages in which the title was written: for one Evangelist may have transcribed the words of the Greek inscription, a second might translate the Hebrew, a third the Latin, and a fourth may have given a different translation of the Hebrew or Latin. Thus the inscription of the title may be exactly given by each of the Evangelists, though the words they have mentioned be different, especially as they all agree in the meaning.

— ἐπέθηκαν] Superposuerant, they had set up over his head.

38. λησταὶ] Some of those robbers wherewith Judea then swarmed, and who under pretence of standing up for public liberty, filled the country with all kinds of violence and robberies; and by stirring up the people against the Roman government brought down upon their own nation all the miseries it afterwards underwent.

Crucifixion was the common punishment of such criminals. Petron. III. Cum interim Imperator provinciæ latrones jussit crucibus affigi. Thus Cæsar used his Pirates, (Plut. Vit. II.) τοὺς λῃστὰς ἅπαντας ἀνεστάυρωσε. Crucifixion was first forbidden by Constantine the Great, of whom Sozomen gives this relation, I, 8, ἀμέλει τοι πρότερον νενομισμένην Ῥωμαίοις τὴν τοῦ σταυροῦ τιμωρίαν, νόμῳ ἀνεῖλε τῆς χρήστεως τῶν δικαστηρίων.

— εἷς ἐκ δεξιῶν, &c.] They set Jesus in the middle by way of derision, as in the most honorable place, as they had before put on him a scarlet robe and crown, and given him a reed in [illegible]nd.—But this act of malignity, like many other instances

of the same nature, answered a purpose which the authors of it little thought of or intended. It was the completion of a prophecy of Isaiah, liii. 12.

39. *κινοῦντες τὰς κεφαλὰς*] A mark of mockery and contempt. See Job xvi. 5: Ps. xxi. 7: cviii. 25: Isai. xxxvii. 22: Ecclus. xii. 18. Virg. An. XII. 894, Ille caput quassans, non me tua fervida terrent Dicta, ferox.

40. *εἰ υἱὸς εἶ τοῦ Θεοῦ*] Ovid. Fast. II. 399, At si quis vestræ Deus est originis autor, In tam præcipiti tempore ferret opem.

42. *ἄλλους ἔσωσεν*] Scoffing at the miracles of healing, by which he demonstrated himself Messiah.

— *οὐ δύναται*, &c.] Beza reads this interrogatively, cannot he save himself? with a sarcastical question. The words may be understood both ways, as an affirmation or a question. Bp. Pearce thinks the question suits the context better, and is more emphatical.

— *βασιλεὺς*, &c.] The Evangelists have represented the different taunts of Jews and Romans with the most precise adherence to propriety and truth. The Jews reviled our Lord as pretending to be king of Israel. So they constantly spake of their Messiah; Mark xv. 32: John i. 50: xii. 13. The Roman soldiers derided him as King of the Jews, which was the title always used by the Gentiles for the same person: See ii. 2: xxvii. 11, 29, 37: Mark xv. 2, 9, 12, 18, 26: Luke xxiii. 3, 37, 38: John xviii. 33, 39: xix. 3, 19.

— *πιστεύσομεν αὐτῷ*] Several MSS. read *ἐπ' αὐτῷ*, and hence others have *ἐπ' αὐτὸν*, which by some Commentators has been admitted as the correct reading. They meant to insult him by this promise of believing, as thinking it impossible he should escape out of their hands.

43. *πέποιθεν*, &c.] It is difficult to tell what it was the rulers here alluded to. Perhaps those who now spake, were the persons who attended Judas and the armed band when they apprehended Jesus. On that occasion they had heard him order Peter to put up his sword, telling him, That he could pray to his Father and he would give him more than twelve legions of Angels. In derision of this expression of his reliance on God, whom he called his Father, they say to him now that he was hanging on the cross, He trusted in God that he would deliver him, and claimed a peculiar relation to him as his Son. If God really delights in him as his only Son, let him shew it by delivering him from this ignominious punish-

ment. But whatever the particular was which they now alluded to, certain it is, that the rulers by speaking as above, fulfilled a remarkable prophecy, concerning Messiah's sufferings, Ps. xxi. 8; where it is foretold that Messiah's enemies would utter these very words in derision of his pretensions.

— *ῥυσάσθω*] *ῥύεσθαι* is used by Herodotus, i. 86, speaking of a similar circumstance, *εἴτε καὶ πυθόμενος τὸν Κροῖσον εἶναι θεοσεβέα, τοῦδε εἵνεκεν ἀνεβίβασε ἐπὶ τὴν πυρὴν· βουλόμενος εἰδέναι, εἴ τις μιν δαιμόνων ῥύσεται τοῦ μὴ ζῶντα κατακαυθῆναι.* See also Wisd. ii. 18, *εἰ γάρ ἐστιν ὁ δίκαιος υἱὸς Θεοῦ, ἀντιλήψεται αὐτοῦ, καὶ ῥύσεται αὐτὸν ἐκ χειρὸς ἀνθεστηκότων.*

— *εἰ θέλει αὐτὸν*] Taken from Ps. xxi. 8; *σωσάτω αὐτὸν, ὅτι θέλει αὐτὸν.* So xvii. 19: xl. 11: Tob. xiii. 6. Aristænet. i. Ep. 24, *ἔῤῥωσθε τοίνυν, ἔφην ἀναστᾶσα, καὶ σύγγνωτέ μοι ποθούσῃ, ἐμὲ γὰρ οὐδὲν θάλπει κέρδος, ἀλλ' ὃ θέλω—Θέλω δὲ Λυσίαν.* Chariton. v. p. 93, *ἔξεις ἄνδρα ὃν θέλεις.*

— *ὅτι*] See Hoogeveen, Doctr. Part. c. xxxviii. Sect. 2. § 5.

44. *τὸ αὐτὸ*] Sub. *κατὰ*. i. q. *ὁμοίως*. Euthym. *ἀντὶ τοῦ ὡσαύτως.*

— *καὶ οἱ λῃσταὶ*] See Hoogeveen, Doctr. Part. c. xxiv. Sect. 4. § 1. An enallage of number. Only one did upbraid him; Luke xxiii. 40. See Glass. Phil. Sac. p. 67. So the soldiers brought him vinegar, Luke xxiii. 36: John xix. 29: one of them did it, Matt. xxvii. 48: Mark xv. 36. The disciples had indignation, Matt. xxvi. 8: some of them, Mark xiv. 4; one of them, John xii. 4. So in Mark xvi. 5, Matt. xxviii. 2, there is mention of one angel only; but Luke xxiv. 4: John xx. 12, there is mention of two.

— *ὠνείδιζον αὐτῷ*] Very many MSS. read *αὐτὸν*, which Griesbach has adopted, and which is the more usual construction.

45. *σκότος ἐγένετο*] The darkness which now covered Judæa, beginning about noon, and continuing till Jesus expired, was not the effect of an ordinary eclipse of the sun: for that can never happen, except when the moon is about the change; whereas now it was full moon: not to mention that total darknesses occasioned by eclipses of the sun, never continue above twelve or fifteen minutes. This therefore must have been produced by the Divine power in a manner we are not able to explain. It was taken notice of by several antient writers, both heathen and Christian; and Tertullian, Apol. 21, expressly declares that it was mentioned in the Roman archives. Whether it was confined to the land of Judea, or extended itself much furth- over the whole hemisphere where it happened,

is a question wherein the antients are not so well agreed. Origen and some others are of the former opinion; but the majority differ from them, and for this quote Phlegon,* &c.; and from Suidas they likewise cite Dionysius the Areopagite then at Heliopolis in Egypt, expressing himself to his friend Apollophanes, upon this surprising phænomenon, "either that the author of nature suffered, or that he was sympathizing with some one who did." Josephus indeed takes no notice of this wonderful phænomenon; but possibly the reason might be, that he was unwilling to mention any circumstance favourable to Christianity, of which he was no friend.

— *πᾶσαν τὴν γὴν*] For *ὅλην*. Luke iv. 25, *ἐγένετο λιμὸς ἐπὶ πᾶσαν τὴν γὴν*.

46. *ἀνεβοήσε φωνῇ μεγάλῃ λέγων*] So Polyb. xv. 29, 11, *ἡ δ' ἀναβοήσασα μεγάλῃ τῇ φωνῇ, μή μοι πρόσιτε, φησὶ, θηρία.*

— *ηλί, ηλὶ*, &c.] These are not the words of the Hebrew original of the Psalm quoted, but they are in the Syro-Chaldaic language, which was then the vulgar tongue in Judea, and the dialect which our Lord seems always to have used. They are from Ps. xxi. 1; and were spoken with a loud voice that those who stood around him might hear distinctly, and know that he was the person spoken of by David.

The Psalm contains the most remarkable particulars of our Lord's passion; being a sort of summary of all the prophecies relative to that subject: by citing it therefore on the cross, and applying it to himself, Jesus signified that he was now accomplishing the things therein predicted concerning Messiah.

— *τοῦτ' ἔστι*, &c.] This explanation of the Chald. words, Wassenbergh thinks has been admitted from the margin into the text.

— *ἵνα τί*, &c.] Of the ellipsis of *ἐργάσῃ*, and the construction of this and similar passages, see Hoogeveen, Doctr. Part. c. XXIII. Sect. 2. §. 14.

— *ἐγκατέλιπες*] In the Hebrew way of speaking God is said to leave or forsake any person, when he suffers him to fall into great calamities, and lie under great miseries, and does not help him out of them. See Isai. xlix. 14: Ps. ix. 10:

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* Phlegon's words, as quoted by Origen. c. Cels. p. 83, are *τῷ δ. ἔτει τῆς σβ. Ὀλυμπιάδος ἐγένετο ἔκλειψις ἡλίου μεγίστη τῶν ἐγνωσμένων πρότερον καὶ νὺξ ὥρᾳ ϛ. τῆς ἡμέρας ἐγένετο, ὥστε καὶ ἀστέρας ἐν οὐρανῷ φανῆναι.*

xli. 10: xlii. 2, as well as the Psalm from which Christ here quotes. It is impossible that in these words he should intimate any failure of his trust in God, or any perturbation of spirit arising from the sense of Divine wrath. The expressions are nothing more than the natural effusions of a mind tortured with the acutest pain, and hardly conscious of the complaints it uttered.

47. ὅτι Ἠλίαν φωνεῖ] The Jews had a tradition among them, that Elias was to come and rescue the unfortunate and miserable. Some of those, therefore, that stood by the cross, either not understanding the dialect then spoken in Jerusalem, and so mistaking the word Eli for Elias, fancied that Christ called upon that prophet to come and assist him: or else giving a malicious turn to words which they very well understood, they insulted upon Jesus, because he called in vain for Elias to come to his relief.

48. εἷς ἐξ αὐτῶν] Scil. τῶν ἐκεῖ ἑστώτων. St. Luke, xxiii. 36, expressly says a soldier.

— καλάμῳ] Properly signifies a reed, but is used also to denote the stalk and branches of such plants as produce any kind of wood. It may therefore here signify St. John's ὑσσώπῳ, which like their mustard-seed is much greater in those countries than it is with us (see 1 Kings iv. 33), and strong enough for the use to which it is here put.

49. ἄφες ἴδωμεν] Sub. ἵνα. Mark xv. 36: Luke vi. 42.

— ἔρχεται] For ἐλεύσεται, and σώζειν, i. q. καθελεῖν, take down his body, rescue him.

50. ἀφῆκε τὸ πνεῦμα] Middleton, p. 262, *his* spirit. St. John, xix. 30, has παρέδωκε τὸ πνεῦμα, and St. Mark and St. Luke ἐξεπνεύσε. The Septuagint in Judg. ii. 21, has simply ἀφῆκε, in Gen. xxxv. 18, ἐν τῷ ἀφιέναι αὐτὴν τὴν ψυχήν. So Eurip. Hec. 575, ἐπεὶ δ' ἀφῆκε πνεῦμα. Ælian. H. A. ii. 1, πεσὼν ἀφιήσι τὴν ψυχήν, ἐντεῦθεν οὖν οἱ λοιποὶ θάπτουσι μὲν τὸν νεκρόν. Demosth. adv. Polycl. p. 714, καὶ ἐκείνη ἰδοῦσά με, καὶ προσεικοῦσα τὴν ψυχὴν ἀφῆκεν. Virg. Æn. xii. 883, Animam expiravit. Lucian. Toxar. 60, Vol. ii. p. 564, ἀφῆκεν αὐτὸν ἡ ψυχή.

51. τὸ καταπέτασμα] That veil which separated the Holy of Holies from the Sanctuary. Philo de Vit. Mos. T. ii. p. 140, ἐκ δὲ τῶν αὐτῶν τότε καταπέτασμα καὶ τὸ λεγόμενον κάλυμμα κατεσκευάζετο, τὸ μὲν εἴσω κατὰ τοὺς δ. κίονας, ἵν' ἐπικρύπτηται τὸ ἄδυτον, τὸ δ' ἔξω κατὰ τοὺς ε. ὡς μηδεὶς ἐξ ἀπόπτου δύναιτο ἢ ἱερωμένων καταθεᾶσθαι τὰ ἅγια. And p. 150, ἐν δὲ τῷ

μεθορίῳ τῶν δ. καὶ ε. κιόνων, ὅπερ ἐστι κυρίως εἰπεῖν πρόναον εἰργόμενον δυσὶν ὑφάσμασιν τὸ μὲν ἔνδον ὃν καλεῖται καταπέτασμα, τὸ δ' ἐκτὸς προσαγορεύεται κάλυμμα. See also Joseph. B. J. v. 5, 4. Maimonides tells us, they built no partition-wall in the second temple between the Holy Place and the Most Holy, though in the first temple there was a wall built betwixt them, of the thickness of a cubit; but they were divided by two veils, one from the extremity of the Most Holy Place, another from the extremity of the Holy with a void space of a cubit. And so likewise, Josephus says, it was in the temple restored by Herod, in which there were two veils, one for the Holy Place, another for the Adytum.

Whether of the two veils, that which belonged to the Holy Place, or the Most Holy, was at this time rent in twain, is a question among the antients; though Heb. x. 19, which tells us that Christ as our high-priest has consecrated for us a new way through the vail, so that we may with boldness enter into the Holiest by the blood of Jesus, seems to be a pretty clear determination of it.

The rending of the vail was probably in the presence of the priest who burnt the incense in the holy place at the evening sacrifice, which was offered at the ninth hour. This sudden rending was a supernatural sign of the destruction of the temple being at hand, of the abolishing of the Mosaic ritual, and the dissolution of the Jewish œconomy, as Chrysostom has observed.

— *εἰς δύο*] Scil. *μέρη*. So 1 Kings iii. 25: Jer. xxxiv. 18. Joseph. Ant. VIII. 2, 3, *διελὼν δὲ τὸν ναὸν εἰς δύο*. Plut. Parall. p. 307, *καὶ εἰς δύο μέρη διελών*. Polyb. II. 16, 11, *σχίζεται εἰς δύο μέρη*. Lucian. Lapith. 44, Vol. III. p. 448, *διεῖλε δὲ τοῦ νυμφίου τὸ κράνιον εἰς δύο*. Toxar. 54, Vol. II. p. 559, *εἰς δύο διεκόπη τὸ Σκυθικὸν ἅπαν*. Demosth. Phil. IV. *εἰς δύο ταῦτα διῄρητο τὰ τῶν Ἑλλήνων*.

52. *μνημεῖα ἀνεῴχθησαν*] These graves were opened by the earthquake at his death, but the dead in them did not come to life till his resurrection; for Jesus himself was the first-born from the dead, Col. i. 18; and the first-fruits of them that slept, 1 Cor. xv. 20.

— *πολλὰ σώματα*, &c.] According to the opinion of the Jews, when their Messiah came, there should be a resurrection of some pious men. Who were the persons raised, it is not easy to conjecture. Ignatius, Ep. ad Magnes. IX. says they were the Holy Prophets who were his disciples, and who expected him. It would however seem that they had died but

lately: for when they went into the city they were known to be saints by the persons who saw them, which could not well have happened, had they not been their contemporaries.

As the rending of the vail of the temple intimated that the entrance into the Holy Place, the type of heaven, was now laid open to all nations, so the resurrection of a number of saints from the dead demonstrated that the power of death and the grave was broken; the sting was taken from death, and the victory from the grave.

53. ἔγερσιν αὐτοῦ] There is one MS. which reads αὐτῶν, which is followed by the Arab. and Ethiop. versions.

— ἁγίαν πόλιν] Volney, Vol. II. p. 304, says the Orientals never called Jerusalem by any other name than El-kods, the holy; sometimes adding the epithet El-sherif, the noble.

54. ἑκατόνταρχος] The officer that commanded those soldiers that guarded the body, as was customary on such occasions. See Pearson on the Creed, Vol. I. p. 333, &c. where he shews that the promised Messiah was to be buried, and that our Jesus was so buried as the Messiah was to be.

— ἀληθῶς Θεοῦ υἱὸς] See Middleton, Gr. Art. p. 262. The centurion might have heard him make his claim to this title. Or it might be from the notion the heathens had, that prodigies, especially storms and earthquakes, sometimes attended the death of extraordinary persons, peculiarly dear to the gods.

55. γυναῖκες πολλαὶ, &c.] The three Evangelists agree in affirming that these women stood μακρόθεν θεωροῦσαι, yet this is not inconsistent with John xix. 25, where our Lord's mother and her sister Mary the wife of Cleophas, and Mary Magdalene are said to have stood beside the cross. They were kept at a distance awhile, or they were afraid to approach. But when the greatest part of the soldiers were drawn off, and the darkness begun, they gathered courage and came so near that Jesus had an opportunity of speaking to them before he expired.

56. Μαρία ἡ τοῦ Ἰακώβου] Probably she who, John xix. 25, is said to have been our Lord's mother's sister, and called the wife of Cleophas.

— ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου] Mark xv. 40, Salome.

57. ὀψίας δὲ γενομένης] Scil. ὥρας or φυλακῆς. After the ninth hour. The law especially prohibited the bodies of those who were hanged, to remain all night on the tree, Deut. xxi. 22. And besides the sabbath was at hand.

— ἄνθρωπος πλούσιος, &c.] St. Mark describes him as an honorable counsellor, who waited for the kingdom of God; and

St. Luke adds, that he had not consented to the condemnation of Jesus with the rest of the Sanhedrim, of which he was a member.

His riches and honorable station are mentioned, not out of any vanity and ostentation that a person of so considerable a figure should pay respect to the body of our blessed Lord; but chiefly to shew how strangely God brought about an antient prophecy concerning the Messiah, viz. that notwithstanding the infamous manner of his dying, he should make his grave with the rich at his death, Isai. liii. 9; which in itself was a most unlikely thing, not only because the bodies of those that were crucified, did by the Roman laws hang upon the gibbet sometimes until they were consumed; but because the Jews, though they did not allow of this severity to the dead, did nevertheless always bury their malefactors in some public, neglected and ignominious place: and so in all probability must our Saviour have been treated, had not Joseph applied himself to the governor, in whose disposal the bodies of executed persons were.

— *ἀπὸ Ἁρμαθαίας*] Scil. *ὢν*. See Mich. in Bos. Ell. Gr. p. 360. There were several towns of this name in the land of Canaan, one in the tribe of Benjamin, another in the tribe of Aser, another in the tribe of Nepthali, and another in the tribe of Ephraim. Some suppose the one here mentioned to be *Ἁρμαθαΐμ*, situate in the regio Thamanitica of Mount Ephraim, the country of Samuel, near Lydda, which was afterwards called Diospolis. Others from the words *πόλεως τῶν Ἰουδαίων*, Luke xxiii. 51, more probably conclude it was the one in the tribe of Benjamin, about four miles from Jerusalem.

— *ἐμαθήτευσε*] i. e. *μαθητὴς ὢν*. John xix. 38, See Matt. xxviii. 19. Plut. in Vit. x. Rhet. p. 832, *μαθητεύσας δὲ τῷ πατρὶ*. p. 837, *ἐμαθήτευσε δ' αὐτῷ καὶ θεόπομπος ὁ χῖος*. Jamblichus, in Vit. Pythag. 23, *μαθητεύσαντες τῷ Πυθαγόρᾳ πρεσβύτῃ νέοι*. Mich. would understand *ἑαυτὸν*, Bos. Ell. Gr. p. 79.

58. *ἠτήσατο*] Though the Romans did not bury those who were crucified, yet if asked by their friends they would give them the body. Ulpian, XLVIII. 24, 1, Corpora eorum qui capite damnantur, cognatis ipsorum neganda non sunt. Eorum in quos adnimadvertitur, corpora non aliter sepeliuntur quam si fuerit petitum et permissum, et nonnunquam non permittitur, maximè majestatis causâ damnatorum. Pilate, therefore, who

had professed to find no fault in Jesus while he lived, could make no pretence for an accession of cruelty after his death: and complies with the Jewish custom of burying the dead before sunset. Josephus, B. J. IV. 5, 2, Ἰουδαίων τοσαύτην περὶ τὰς ταφὰς πρόνοιαν ποιουμένων, ὥστε καὶ τοὺς ἐκ καταδίκης ἀνασταυρωμένους πρὸ δύντος ἡλίου καθελεῖν τε καὶ θάπτειν. Philo, in Flacc. p. 977, ἤδη τινας οἶδα τῶν ἀνεσκολοπισμένων, μελλούσης ἐνίστασθαι τοιαύτης ἐκεχειρίας καθαιρεθέντας καὶ τοῖς συγγενέσιν, ἐπὶ τῷ ταφῆς ἀξιωθῆναι, καὶ τυχεῖν τῶν νενομισμένων ἀποδοθέντας.

59. ἐνετύλιξεν] Thus Herodotus, speaking of the Egyptians preserving the bodies of the dead, says, II. 68, λούσαντες τὸν νεκρὸν, κατειλίσσουσι πᾶν αὐτοῦ τὸ σῶμα Σινδόνος βυσσίνης τελαμῶσι κατατετμημένοισι.

— σινδόνι] Pollux, VII. 172, σινδὼν· ἔστιν Αἰγυπτία μὲν, περιβόλαιον δ' ἂν εἴη, τὸ νῦν δίκροσσον καλούμενον. There was a kind of law among the Jews that they should use no other grave clothes but linen. See Pearson on the Creed, Vol. II. p. 276.

60. ἔθηκεν] For κατέθηκε. On his burial, see Pearson on the Creed, Vol. I. p. 336, &c.

— καινῷ αὐτοῦ μνημείῳ] Which St. Luke's words, xxiii. 53, explain, οὗ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος. See also John xix. 41. This cuts off all suspicion that he was raised by touching the bones of some prophet or other that had been buried there, as happened to the corpse which touched the bones of Elisha, 2 Kings xiii. 21.

What follows here, tends highly to the confirmation of the truth of our Lord's resurrection: for his body being put into a tomb in which no man had lain before, if any one rose from it, it must be our Lord. The tomb being hewed out of a rock, there could be no digging through it to convey Christ's body thence. There being a band of sixty soldiers placed there, as a watch to preserve the body from being stolen, it is not to be supposed that the disciples should beat this band: and so there could be no ground of suspicion that our Lord was not truly risen. And as it was near Jerusalem, all cavils are prevented, which might otherwise have been occasioned, had the body been removed farther off.

— ἐλατόμησε] Strabo, XVI, speaking of Jerusalem, says, that the ground about it ἐντὸς ἑξήκοντα σταδίων was ὑπόπετρον. No wonder, therefore, that in a garden so near Jerusalem there should be found ground that was petrosa. Origen. c. Cels. II.

says ἡ ταφὴ ἔχει τὴν καθαρότητα διὰ τοῦ συμβολικοῦ δηλουμένην ἐν τῷ ἀποτεθεῖσθαι αὐτοῦ τὸ σῶμα ἐν μνημείῳ καινῷ ὑφεστῶτι, οὐκ ἐκ λογάδων λίθων οἰκοδομηθέντι καὶ τὴν ἕνωσιν οὐ φυσικὴν ἔχοντι, ἀλλ' ἐν μιᾷ καὶ δι' ὅλων ἠνωμένῃ πετρᾳ λατομικῇ καὶ λαξευτῇ. And this cutting the sepulchre out of the rock rather than building it in the earth, is very material in the opinion of Jerome, who makes this observation on Matt. xxvii. In monumento novo, quod excisum fuerat in petrâ, conditus est; ne si ex multis lapidibus ædificatum esset, suffossis tumuli fundamentis ablatus furto diceretur; and gives this interpretation of the prophet Isaiah, Quod autem in sepulchro ponendus esset, Prophetæ testimonium est dicentis Hic habitabit in excisâ speluncâ petræ fortissimæ; statimque post duo versiculos sequitur, Regem cum gloriâ videbitis.

— ἐν τῇ πέτρᾳ] See Middleton, Gr. Art. p. 262.

προσκυλίσας] The sepulchres were not only made in rocks, but had doors to go in and out at: these doors were fastened with a large and broad stone rolled against them. It was at the shutting up of the sepulchre with this stone that mourning began; and after it was so shut, it was not lawful for any man to open it.

Aristoph. Vesp. 201, καὶ τῇ δοκῷ προσθεὶς τὸν ὄλμον τὸν μέγαν ἀνύσας τι προσκύλιά γ'. *Schol.* οὐκ εἶπε βάστασον, ἀλλὰ προσκύλισε, δηλῶν τὸ μέγεθος τοῦ ὄλμου.

62. τῇ δὲ ἐπαύριον] Scil. ἡμέρᾳ. The next day that followed the day of the preparation, i. e. after the sun was set: for the Jewish day began then. They took this measure then, not on the morrow in our sense of the word, but in the evening after sunsetting, when the Jewish sabbath was begun, and when they understood the body was buried.

— παρασκευήν] The day preceding the sabbath or festival: on which they were to *prepare* every thing for the due celebration of the day.

63. μετὰ τρεῖς ἡμέρας] i. q. τῇ τρίτῃ ἡμέρᾳ. See xvi. 21: xvii. 23: xx. 19. Glass. Phil. Sac. p. 473. Their intending to make the sepulchre secure only till the third day ended, shows that they understood our Lord's expression of rising *after three days* to be, as indeed it was, equivalent to a declaration that he would rise on the third day.

— ἐγείρομαι] Has the force of future.

64. κέλευσον, &c.] This, as being a servile work, it might be thought they would not ask to have done on the sabbath. But we ought to reflect that they asked this of the Romans

whom they did not consider as bound by the law of the sabbath. Jews to this day do not scruple to avail themselves of the work done by Christians on the sabbath.

— *ἀσφαλισθῆναι*] Joseph. Ant. XIII. 1, 5, *τὴν Ἰουδαίαν ἅπασαν φρουραῖς ἀσφαλισάμενος.* (And XIII. 5, 10, *ἠσφαλίσατο τὰ φρούρια.*) B. J. IV. 2, 5, *φρουρᾷ μέντοι τὴν πόλιν ἠσφαλίσατο.* See 2 Macc. iii. 22, coll. Acts v. 23.

— *μήποτε*] Ne forte. See Hoogeveen, Doctr. Part. c. XXVII. Sect. 10. § 10.

— *νυκτὸς*] Wanting in several MSS.

— *κλέψωσιν*, &c.] A fraud of this kind had been committed about seventeen years before: see Tac. Ann. II. 39, 40, who tells us of a slave who stole the bones of his master Agrippa who had been killed, and then personated him.

— *ἡ ἐσχάτη πλάνη*, &c.] Euthymius, *ἐσχάτην μὲν οὖν πλάνην λέγουσι περὶ τοῦ ὅτι· ἠγέρθη ἀπὸ τῶν νεκρῶν· πρώτην δὲ περὶ τοῦ ὅτι· υἱὸς Θεοῦ εἰμι.* The words may seem proverbial. See xii. 45: Luke xi. 26: 2 Pet. ii. 20.

65. *κουστωδίαν*] A Latin word, i. q. *φύλακες*, or *οἱ τηροῦντες*, xxviii. 4.

Pilate allowed them to take soldiers of the cohort which came from the castle Antonia, and kept guard during the festivals in the porticos of the outer court of the temple, and had it in charge to quell any tumults that might arise there or in the city. For that they were not Jewish, but Roman soldiers, whom the priests employed to watch the sepulchre, is evident from their asking them of the governor. Besides, when the soldiers returned with the news of Christ's resurrection, the priests desired them to report that his disciples had stolen him away while they slept; and to encourage them to tell the falsehood boldly, promised that if their neglect of duty came to the governor's ears, proper means should be used to pacify him, and keep them safe; a promise which there was no need of making to their own servants.

66. *ἠσφαλίσαντο*] See Dan. vi. 17, where a similar precaution is made use of by Darius in the case of Daniel shut up in the lion's den.

— *μετὰ τῆς κουστωδίας*] The Attic writers use *μετὰ* prefixed to the instrumental cause; Demosth. c. Theocr. p. 507, *ἐπὶ τῷ τιμωρεῖσθαι μεθ' ὑμῶν τοῦτον.* And Adv. Lept. p. 369, *τὴν Λακεδαιμονίων φρουρὰν μεθ' ὅπλων ἐκβάλοντες.* Thucyd. III. 38, *μετὰ καινότητος μὲν λόγου ἀπατᾶσθαι ἄριστοι.*

## CHAP. XXVIII.

1. *ὀψὲ τῶν σαββάτων*] i. e. after the sabbath. See Glass. Phil. Sac. p. 614. Plut. Num. *ὀψὲ τῶν βασιλέως χρόνων.* Philostr. *ὑψὲ τῶν Τρωϊκῶν, ὀψὲ μυστηρίων*, &c. And thus it agrees with the other Evangelists, who say this was done *διαγενομένου τοῦ Σαββάτου*, Mark xvi. 1; or the first day of the week, Luke xxiv. 1: John xx. 1. See Matt. xiv. 23: John xx. 19. After *ὀψὲ* Schoetgen understands *ἀπὸ*, Bos. Ell. Gr. p. 403.

Ammonius, *ἑσπέρα καὶ ὀψὲ διαφέρει· ἑσπέρα μὲν γάρ ἐστι δυομένου τοῦ ἡλίου, ὀψὲ δὲ βραδέως καὶ μεθ' ὅντινα οὖν χρόνον· διὰ τοῦτο καὶ προστιθεάσιν ὀψὲ τῆς ἡμέρας.*

In this place *σαββάτων* signifies the *Sabbath;* in the following the week. See Glass. p 651. Basnage in his History of the Jews, p. 442, § 16. thus describes the manner in which they conclude the sabbath. In the evening they return to the synagogue to prayer again. The law is taken from the ark a second time. Three persons sing the psalm of the sabbath, and read the section of the following week. They repeat the 119th Psalm, and bring the perfume. According to Rabban Simeon, the son of Gamaliel, this was only a gum that distilled from a balsamic tree: but others maintain it was compounded of 368 pounds of different aromatic drugs which the high-priest pounded in a mortar. They find a mystery in this number, which they divide into two, and refer one of them to the days of the Solar year. They think also that this perfume is necessary to guard themselves from the ill odour that is exhaled from hell, the fire whereof begins to burn again when the sabbath ends. Lastly the blessing is given as in the morning, and the sabbath concludes when they see three stars appear in the firmament.

— *τῇ δὲ ἐπιφωσκούσῃ*] Scil. *ἡμέρᾳ.* In the sense of *λίαν πρωΐ*, and *ὄρθρου βαθέος* of St. Mark and St. Luke. The night was now giving way to the approaching dawn of the morning. Petavius says, *ἐπιφώσκειν* is the same as inire, adventare, De Doctr. Temp. xii. 20.

Herod. iii. 86, *ἅμ' ἡμέρῃ διαφωσκούσῃ.* Dion. Hal. Ant. ix. p. 620, *ἡμέρα δὲ ἤδη διεπεφώσκει.*

— *εἰς μίαν σαββάτων*] i. e. *πρώτην*: so 1 Cor. xvi. 2, *κατὰ μίαν σαββάτων.* Sub. *ἡμέραν*; see Schoetg. note in Bos. Ell. Gr. p. 108. *Μία τῶν σαββάτων* always signifies the first day of the week, or the Lord's day, the day of his resurrection

from the dead. And thus *μία* usually signifies in the Septuagint, when joined with days, weeks, or months; as Gen. i. 5, the evening and the morning were *ἡμέρα μία*. So Exod. xl. 2, *ἡμέρα μια τοῦ μηνὸς* is the first day of the month. See Ezra iii. 6: x. 17. And so is *μια τοῦ μηνὸς* Levit. xxiii. 24: Numb. i. 1, 18: xxix. 1: xxxiii. 38: Deut. i. 3: Ezek. xxvi. 1: xxxii. 1: xlv. 18: Hag. i. 1: ii. 1. Joseph. Ant. ι. 1, 1, *αὕτη μὲν ἂν εἴη ἡ πρώτη ἡμέρα· Μωϋσῆς δ' αὐτὴν μίαν εἶπε.* Diod. Sic. 3, *ἐναύτῳ δευτέρῳ μάλιστα τῆς μίας.....Ὀλυμπιάδος.* And 16, *ἀπὸ τῆς μίας καὶ τεσσαρακοστῆς ἄχρι τῆς τρίτης καὶ τεσσαρακοστῆς.* The Egyptians and Chaldeans used to call the first day of the week *μία*. Cic. de Senect. 5, *Uno* et octogesimo anno.

— *ἡ ἄλλη Μαρία*] The mother of James and Joses. He here omits the mention of Salome, whom St. Mark mentions by name, and Johanna the wife of Chuza, Herod's steward, mentioned by St. John.

— *θεωρῆσαι τὸν τάφον*] St. Mark says *ἵνα ἀλείψωσιν αὐτὸν*. See West on the Resurrection, p. 45, &c.

— *ταφὸν*] The part of the sepulchre where the body was deposited: *μνημεῖον* or *μνῆμα* including the *τάφος* and an inclosed court or area. St. Matthew is so little apt to deal in a variety of terms when one will precisely answer his intent, that it may be concluded that he uses two words, because one of them sometimes expresses his meaning more exactly than the other, and that they are distinct in his acceptation of them.

2. *καὶ ἰδοὺ*, &c.] All this happened before the arrival of the women at the sepulchre. See Mark xvi. 4: Luke xxiv. 2. The verbs therefore may be taken in the sense of plusq. perf.

— *σεισμὸς*] Scil. *τῆς γῆς*. Properly signifies any shaking, whether in the earth, air, or sea. Thus viii. 24, *σεισμὸς ἐν τῇ θαλάσσῃ*. Ezek. iii. 12, *ἤκουσα φωνὴν σεισμοῦ μεγάλου*, a great wind.

— *ἄγγελος*] St. John speaks of *two* angels: St. Matthew and St. Mark (*νεανίσκον*) mention but one, because there was but one that spoke: they do not however say there was only one. See p. 212, 416. St. Luke calls them *δύο ἄνδρας*, i. e. in human form. See also Gen. xix. 2, 15, where those are called *angels*, who in the same chapter, 8, 10, 12, are called *men*.

— *ἀπὸ τῆς θύρας*] Scil. *τοῦ μνημείου*, xxvii. 60.

— *ἐκάθητο ἐπάνω αὐτοῦ*] Tzetz. in Lycoph. 51, *τοῦ δὲ (Ἡρακλέους) εἰπόντος, ποῦ τέθαπται, καὶ μαθὼν ἐκάθισεν ἐπὶ τοῦ μνήματος.*

3. *ἰδέα*] Hesych. *ἰδέα· μορφὴ, εἶδος.* Aristoph. Plut. 558, *παρέχω βελτίονας ἄνδρας καὶ τὴν γνώμην καὶ τὴν ἰδέαν.* Philo. de Abrah. p. 366, *τότε μοι δοκεῖ πρῶτον...λαβεῖν φαντασίαν... ἢ προφητῶν τινων, ἢ ἀγγέλων μεταβαλλόντων ἀπὸ πνευματικῆς καὶ ψυχοειδοῦς οὐσίας εἰς ἀνθρωπόμορφον ἰδέαν,* and *εἰς ἰδέαν ἀνθρώπων μεταμορφῶσθαι.* De cong. erud. quær gr. p. 427, *φύσιν δὲ καὶ ἰδέαν ἔλαχεν αὐτῶν ἑκάστη διάφορον.*

— *λευκὸν ὡσεὶ χιὼν*] Hom. Il. κ. 437, *ἵππους.....λευκότεροι χίονος.* Virg. Æn. XII. 84, Qui candore nives anteirent. Martial, II. 25, Et toga non tactas vincere jussa nives. See Acts i. 10: Rev. iii. 4.

— *ὡσεὶ*] *ὡς εἰ ἦν.* See Hoogeveen, Doctr. Part. c. LVII. Sect. 14. § 19.

4. *ἀπὸ τοῦ φόβου αὐτοῦ*] Lucian, Necyomant. 10, Vol. I. p. 470, *τὸν μὲν Ῥαδαμάνθον εὑρομεν τεθνεῶτα, μικροῦ δεῖν, ὑπὸ τοῦ δέους. Φόβος αὐτοῦ,* the fear which he inspired, as Soph. Philoct. 1281, *τὸν σὸν φόβον,* and Plaut. Amphitr. v. 1, 14, Terrore meo occidistis. The reading *ὑπὸ* inadmissible, unless it had been *ὑπ' αὐτοῦ,* or *ὑπὸ φόβου* simply.

— *ὡσεὶ νεκροὶ*] Implying the greatest consternation: an hyperbolical mode of speaking.

6. *ὅπου ἔκειτο*] Thucyd. II. 43, *τὸν τάφον.....ἐν ᾧ κεῖνται.* Anth. Gr. III. 1, 1, *ἔνθαδε κεῖται ἀνὴρ θεῖος Ἀριστοκλέης.* In the same way Hic *jacet* Optatus, pietatis nobilis infans, Cui precor ut cineres sint ia, sintque rosæ.

7. *προάγει*] i. q. *προάξει.* See xxvi. 32.

— *ἰδοὺ εἶπον ὑμῖν*] For *προεῖπον.* Some have conjectured *εἶπεν,* as Mark xvi. 7, *καθὼς εἶπεν ὑμῖν.* But this is not supported by any MS. authority. And *ἰδοὺ* would seem to require the first rather than the third person, as xxiv. 24, *ἰδοὺ προείρηκα ὑμῖν.* So Mark xiii. 23.

This message as well as that from Jesus himself, ver. 9, 10, was sent to all the disciples, and not the Apostles in particular.

8. *μετὰ φόβου καὶ χαρᾶς*] See West's Observations, p. 37—40. It is evident from John xx. that their joy was not yet completed: they were still wavering and afraid least they should have been deceived.

Jos. XIX. 3, 1, *ἀνεβάσταζε δὲ αὐτὸν, οὐ πάνυ βαίνειν τοῖς ποσὶ δυνάμενον, ὑπό τε φόβου καὶ χάρματος τῶν εἰρημένων.* Ter Andr. v. 4, 35, Vix sum apud me, ita animus commotus est metu, spe, gaudio, mirando hoc tanto tam repentino bono.

9. *ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ*] These words are wanting in several MSS. and versions, probably in

consequence of the ὁμοιοτέλευτον in the repeated words: and a few which retain ὡς δὲ ἐπορεύοντο, omit the remaining words. Chrysostom appears not to have had them.

If in Hellenistic use, accuracy were observed in regard to the verbs, the only way of rendering these words would be, as they were going. But from the different nature of the Oriental tongues, there has arisen among Jewish writers an indefinite application of the Greek tenses and moods, which renders them in some cases not a little equivocal. See a similar expression, Acts xx. 18.

— καὶ ἰδοὺ] See Hoogeveen, Doct. Part. c. xxiv. Sect. 6. § 12. Achil. Tat. i. p. 21, ἰδοὺ καὶ Ἀπολλὼν ἐρᾷ κἀκεῖνος τὴν παρθένον.

— ἀπήντησεν αὐταῖς] The first appearance seems to have been to Mary Magdalene alone, Mark xvi. 9: John xx. 14. The second to her in company with several others, here mentioned. See Porteus, Lect. xxiii. p. 311. It seems probable from the behaviour of the women, that Mary had informed them that Christ had appeared to her: hence they were prepared to meet him with that composure which they seem to have shewn.

— προσελθοῦσαι] Redundant.

— ἐκράτησαν αὐτοῦ τοὺς πόδας] An Eastern custom. Pliny, Paneg. 21, Non Tu civium amplexus ad fides tuos deprimis, nec osculum manu reddis. Manet imperatori, quæ prior, humanitas. See 2 Kings iv. 27.

10. τοῖς ἀδελφοῖς] Some MSS. read μαθηταῖς.

11. Ἀρχιερεῦσι] Either Annas and Caiaphas; or those who had set the watch at the sepulchre.

— ἅπαντα τὰ γενόμενα] viz. An account of the earthquake, the vision, the rolling away of the stone.

12. καὶ] i. q. οἱ.

— μετὰ τῶν πρεσβυτέρων] A description of the Sanhedrim. The sabbath being ended, they might assemble.

— ἀργύρια] See xxvi. 15. Aristoph. Nub. 758, τἀργυρίου δανείζεται.

— ἱκανὰ] i. q. πολλά. Luke viii. 32, coll. Matt. viii. 30: Luke vii. 11. Philo. de Abrah. p. 378, τοῖς ἱκανὰ κεκτημένοις ἐν τῷ περιουσιάζειν ἀμιλλώμενος. Diogenes, Arcesil. iv. 41, ἱκανὰ ἀργύρια ἐπέστειλεν ὁ Ἀντίγονος. Athenæus, i. p. 7, ἱκανὰς μυριάδας καταναλώσας εἰς τὴν γαστέρα.

12. εἴπατε ὅτι] See Hoogeveen, Doctr. Part. c. xxxviii. § 7. Scil. τῷ λαῷ. It could scarcely be to Pilate,

considering the heavy punishment which was inflicted in the Roman army on the watch sleeping on their post. See Polyb. VI. 35: Frontinus, III. 12. See also Burnet on the Articles, p. 64.

14. *ἀκουσθῇ τοῦτο*] viz. That you have kept the watch ill, or quitted the post.

— *ἐπὶ τοῦ ἡγεμόνος*] In the sense of apud or coram. Acts xxv. 10, *ἐπὶ τοῦ βήματος Καίσαρος*, at or before the judgment seat, &c.

— *πείσομεν αὐτὸν*] Scil. *ἀργυρίῳ* or *χρήμασι*, which words are sometimes added. Joseph. Ant. XIV. 11, 4, *πείσας ἀργυρίῳ τὸν Ὑρκανοῦ οἰνοχόον, παρὰ ᾧ ἑκάτεροι εἱστιῶντο, φαρμάκῳ κτείνει τὸν ἄνδρα*. And XIV. 16, 4, *Ἡρώδης ταῦτα φοβούμενος, πολλοῖς χρήμασι πείθει τὸν Ἀντώνιον, ἀνελεῖν τὸν Ἀντίγονον*. Also XX. 5, 1, *ὁ δὲ χρήμασι πεισθεὶς ὑπὸ τῶν Σαμαρέων, ὠλιγώρησεν*: and from § 2. *ὁ χρήμασι πεισθεὶς* is *δώροις ὑπὸ Σαμαρέων φθαρείς*. Lysias in *δωροδοκίᾳ*. *Εἶχον γὰρ χρήμασι πεῖσαι κυβερνήτην φαντίαν*. 2 Macc. iv. 45, *ἐπηγγείλατο χρήματα ἱκανὰ τῷ Πτολεμαίῳ πρὸς τὸ πεῖσαι τὸν βασιλέα*. And x. 20, *ἐπείσθησαν ἀργυρίῳ*.

— *ἀμερίμνους ποιήσομεν*] Erasmus translates securos vos reddemus, aut liberabimus vos ab omni sollicitudine; id enim sonat *ἀμερίμνους*, quod plus est quam reddere *ἀκινδύνους* expertes periculi. Appian. B. C. III. p. 888, *δυναστεύειν ἐν ἀμερίμνῳ γενόμενον*. In a similar manner Xenophon has *τοῖς ἀπιοῦσι δωρησάμενος πολλὰ, καὶ ἀμέμπτους ποιησάμενος*.

15. *ὡς ἐδιδάχθησαν*] Appian B. C. III. p. 442, *ἔλεγον οἱ λοχαγοὶ ἃ ἐδιδάχθησαν*.

— *καὶ διεφημίσθη*, &c.] These Wassenbergh thinks are not St. Matthew's words, but added to the Gospel afterwards.

— *ὁ λόγος οὗτος*] viz. that Christ's body was stolen by his disciples, which the Jews circulated very industriously: and this is mentioned in the Rabbinical writings. It appears from Justin Martyr, c. Tryph. p. 335, that messengers were sent out by the Sanhedrim to the Jews dispersed abroad; *ἀνδρὰς χειροτονησάντες ἐκλεκτοὺς εἰς πάσαν τὴν οἰκουμένην ἐπέμψατε, κηρύσσοντας, ὅτι αἵρεσίς τις ἀθεὸς καὶ ἄνομος ἐγήγερται ἀπὸ Ἰησοῦ τινος Γαλιλαίου πλάνου. ὃν σταυρωσάντων ἡμῶν οἱ μαθηταὶ αὐτοῦ κλέψαντες αὐτὸν ἀπὸ τοῦ μνήματος νυκτὸς ὁπόθεν κατετέθη ἀφηλωθεὶς ἀπὸ τοῦ σταυροῦ, πλανῶσι τοὺς ἀνθρώπους, λέγοντες ἐγηγέρθαι αὐτὸν ἐκ νεκρῶν καὶ εἰς οὐρανὸν ἐληλυθέναι*.

— μέχρι τῆς σήμερον] Scil. ἡμέρας. Up to the tim this Gospel was written.

The soldiers against whom there was no other evidence, themselves of a capital offence; and the Rulers, enraged a negligence, let it pass unnoticed, when the punishment of the only method to make a story credible, the success of they had so much at heart. Connivance in such a case wa fession of a compact between them and the soldiers, and one party had stipulated to affirm what each knew to be fals

16. οἱ δὲ ἕνδεκα] St. Matthew here passes over the se instances of Christ's appearing to the disciples, which are r tioned by St. Luke, St. John, and St. Paul.

Whether there were more present at this appearance than eleven, the Evangelist does not say: but the circumstan of the case direct us to believe that it had many witnesses. T appearance was known beforehand: the place where it was happen was pointed out by Jesus himself. The report the fore of his being to appear must have spread abroad: and is reasonable to suppose that most of the disciples enjoyed t happiness of beholding their Master raised from the dead. Wha confirms this supposition is, that St. Paul says expressly, 1 Co xv. 6, that Jesus after his resurrection was seen of above fiv hundred brethren at one time. For the number of witnesse mentioned by St. Paul agrees better with the appearance o the mountain in Galilee described by St. Matthew, than wit any other.

— εἰς τὴν Γαλιλαίαν] Galilee having been the principal scene of Christ's ministry, the greatest part of his followers lived there. In Jerusalem and the country about he had few followers; for from Acts i. 15, we learn that the number of disciples met at Jerusalem on the day of Pentecost, about a week after our Lord's ascension, were only one hundred and twenty.

— οὗ ἐτάξατο] That Christ promised after his resurrection to go before them into Galilee, we read xxvi. 32: thither the angel ver. 7, and Christ himself ver. 10, directs them to go to see him: but there is not the least mention of any mountain in Galilee to which he bade them go to see him: and therefore these words οὗ ἐτάξατο refer not to the mountain but to Galilee: but there being a mountain which Christ frequented, and on which he had been before transfigured, this might move the disciples to go to that mountain. It is observable that they

went not into Galilee till above eight days after Christ's resurrection, for Christ appeared to them at Jerusalem eight days no other.

Rules: 17. *οἱ δὲ*] i. q. *τινὲς δὲ*. See Glass. Phil. Sac. p. 145. Thus the pas...ucian. Timon 4, Vol. I. p. 107, *οἱ δὲ καὶ αὐτῷ σοι τὰς χεῖρας* le, the *...λυμπιάσιν ἐπιβεβλήκασι. Schol. ὁμοία ἡ σύνταξις αὕτη τῇ* in sec. *...ν τῇ ἱερᾷ τοῦ εὐαγγελίου Ματθαίου συγγράφῃ, τῇ οἱ δὲ ἐδίσ-* the ... *ασαν. ἀντὶ γὰρ τοῦ τινὲς τὸ οἱ δὲ κεῖται.* Xen. Anab. I. 5, 13, ch ... *ὅστε ἐκείνους ἐκπεπλῆχθαι καὶ αὐτὸν Μένωνα, καὶ τρέχειν ἐπὶ* ... *τὰ ὅπλα. οἱ δὲ καὶ ἕστασαν ἀποροῦντες.* And afterwards, *ἀντι-* ... *ταχθέντες πολλοὺς μὲν τῶν διαρπαζόντων ἀπέκτειναν, οἱ δὲ* al. *καὶ αὐτῶν ἀπέθανον.* Ælian V. H. v. 17, *ἐλέγετο γὰρ ἀκου-* ... *σίως, οἱ δὲ μεμηνὼς τοῦτο δρᾶσαι.* Arrian. in Peripl. Pont. Eux. ... p, 133, *οἱ δὲ καὶ τάδε ἱστοροῦσι.*

— *οἱ δὲ ἐδίστασαν*] Beza reads this *οὐδὲ ἐδίστασαν*. Grotius explains it, Some had heretofore doubted. And Bp. Pearce conjectures that those who doubted did so, because they might be at a greater distance from him than others; and therefore could not so well distinguish.

18. *καὶ προσελθὼν*, &c.] Perhaps implying that when he first appeared to them it was at a distance.

— *πᾶσα ἐξουσία*] This must be understood in the most unlimited sense. See Middleton, Gr. Art. p. 263. And Pearson on the Creed, Vol. I. p. 241.

— *ἐδόθη μοι*] Acts ii. 36, *Κύριον καὶ Χριστὸν αὐτὸν ὁ Θεὸς ἐποίησε.*

19. *μαθητεύσατε*] Distinguished from *διδάσκοντες*, here signifies make disciples, *μαθητὰς ποιεῖτε*. See xiii. 52: xxvii. 57: Acts xiv. 21.

There are manifestly three things which our Lord here distinctly enjoins his Apostles to execute with regard to the nations, viz. *μαθητεύειν, βαπτίζειν, διδάσκειν*, i. e. to convert them to the faith, to initiate the converts into the church by baptism, and to instruct the baptized in all the duties of the Christian life. Our translators have, after the whole current of Latin interpreters, confounded the first and last, rendering both by the same English word, teach.

— *πάντα τὰ ἔθνη*] The enclosure is now thrown down whereby the Apostles were kept in from preaching the Gospel to all the Gentiles x. 5. And here is no restriction or exception whatever as to the persons who were to be baptized. Nations consist of persons of all ages, and therefore infants as well as adults must be included in this command as the objects of bap-

tism: and this inference will be more evident when we reflect, that the commission was given to Jews, who were accustomed to see infants baptized; and they would of course consider themselves authorized to receive converts to Christianity in the same manner as they had received converts to Judaism. Had our Saviour intended any alteration in the Jewish practice of baptizing, or any limitation with respect to age, he would not have failed to specify it. See Wall on Inf. Baptism, Introd. p. 52.

— *βαπτίζοντες*] Baptism is here declared to be the ceremony by which our Lord's disciples were to be admitted into his religion. This was used also by the Heathens on initiation into their mysteries, as well as by the Jews on the admission of proselytes. But the baptism of Christians was to be accompanied with a peculiar form of words which distinguished it from every other.

— *αὐτούς*] Referred to *ἔθνη*. See Glass. Phil. Sac. p. 164. Thus Rom. ii. 14, *τὰ ἔθνη.....οὗτοι νόμον μὴ ἔχοντες*. And Rev. xvii. 16, *τὰ κέρατα.....οὗτοι μισήσουσι*. Gal. iii. 16, *καὶ τῷ σπέρματί σου, ὅς ἐστι Χριστός*.

— *εἰς τὸ ὄνομα τοῦ πατρὸς*, &c.] into the name, i. e. taking upon us their name, and professing ourselves devoted to the faith and worship and obedience of these three. Constit. Clem. VII. Baptism is given *εἰς τὸ ὄνομα τοῦ ἀποστείλαντος Πατρὸς, τοῦ ἐλθόντος Χριστοῦ, τοῦ μαρτυρήσαντος Παρακλήτου*.

This form of words has been used in the Christian Church from the earliest times down to the present; and is the mode of baptism adopted, and constantly practised by the Church of England; and it is remarkable, not only on this account, but as being also one principal ground of a very distinguished doctrine of the Gospel and of the Church of England, the doctrine of the Trinity. For the plain and natural interpretation of the words is, that by being baptized in the name of the Father, the Son, and the Holy Ghost, we are dedicated and consecrated equally to the service of each of those three Divine Persons; we are made the servants and disciples of each, and are consequently bound to honour, worship and obey each of them equally. This evidently implies that they are equal in their nature, and that all the fulness of the Godhead dwells in each.

20. *ἐγὼ μεθ' ὑμῶν εἰμι*] *εἶναι μετά τινος*, to assist any one. Josh. i. 9, *μετὰ σοῦ Κυριος*. Gen. xxxix. 2, *ἦν Κύριος μετὰ Ἰωσὴφ*. Xen. Anab. III. 1, 21, *Ἀγωνοθέται δὲ οἱ Θεοί εἰσιν, οἳ σὺν ἡμῖν, ὡς τὸ εἰκός, ἔσονται*. And *Κυρ. παιδ.* III. 2, 10, *κἂν ἀδικῶσιν ὑμῶν ὁποτεροιοῦν, σὺν τοῖς ἀδικουμένοις ἐσόμεθα ἡμεῖς*.

— *πάσας τὰς ἡμέρας*] See Glass. Phil. Sac. p. 382. From these words we conclude that Christ will be present with, and assist the ministers of his Gospel throughout all ages of the world. For had the promise been made to the Apostles only, he would have said *πάσας τὰς ἡμέρας ὑμῶν*. But it is still more evident from the following words *ἕως τῆς συντελείας τοῦ αἰῶνος*, which must signify the end of the world; from the continual use of them elsewhere, especially in this Evangelist, who in one chapter uses this phrase three times concerning the general judgment which is to be at the end of the world, see xiii. 39, 40, 49: and xxiv. 3, where they are used of that time which the Jews thought contemporary with the general resurrection.

*Ἀμήν*] Wanting in some MSS. the Vulg. Copt. and Arm. versions.

# ERRATA.

Page 16 line 21, *for* Pyrrhine read Pyrrhin'.
19 — 7, *for* was *read* was not.
26 — 21, *for* VII. 2. *read* I. 7, 2.
28 — 1, *for* commom *read* common.
52 — 22, *for* αὐράνον *read* οὐράνον.
105 — 21, *for* ἔ γκυον *read* ἔγκυον.
114 — 25, *for* Plant. *read* Plaut.
117 — 8, *for* Therapent *read* Therapeut.
123 — 11, *for* inseparately *read* inseparably.
154 — 3 from the bottom, *for* ἐκ *read* ἐν.
163 — 3, *for* τοι *read* τοῦ.
176 — 17, *for* θεοῦς *read* θεοῖς.
— — 28, *for* ἀργοῦ *read* ἀγροῦ.
177 — 29, *for* ἐμφιεσμένος *read* ἠμφιεσμένος.
179 — 19, *for* τοὶ *read* τὸ ι.
186 — 10, *for* ἕτερον *read* ἑτέρων.
187 — 3, *for* Prodiens *read* Prodicus.
194 — 17, *for* 11 *read* 1.
201 — 19, *for* μεσημβρίαν *read* πρὸς μεσημβρίαν.
205 — 7, *for* kingdon *read* kingdom.
264 — 4, *for* no age *read* no other age.
282 — 15, *for* New *read* Old.
305 — — *for* Caudace *read* Candace.
336 — 16, *for* second *read* the second.
337 — 18, *for* fœnum *read* fœnum.
391 — last, *for* monarchial *read* monarchical.
418 — 23, *for* ἔχοιειν *read* ἔχοιεν.
430 — 23, *for* τὰ *read* τὴν.
441 — 24, *for* 29 *read* 64.
443 — 13, *for* this *read* the.
461 — 10, *for* γένουσιν *read* γέμουσιν.
477 — 3, *for* Simeon *read* Simon.
485 — 37, *for* enim *read* etiam.
504 — 18, *for* belong *read* belongs.
527 — 26, *for* need *read* needed.
529 — ult. *for* πολλῶς *read* πολλῶν.
534 — 25, *for* Quandoque *read* Quodque.